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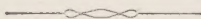


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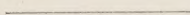


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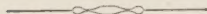
Rev. HENRY M. BAIRD, Ph. D.



“Preach the Gospel to every Creature—Beginning at Jerusalem.”



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THE CHRISTIAN WORLD.

Vol. 25.

JANUARY, 1874.

No. 1.

EDITORIAL NOTES.

TO THE FRIENDS OF THE CHRISTIAN WORLD.—In view of the large excess of the cost of publication over the receipts from annual subscriptions to our Magazine, an earnest appeal was made, just a year since, to the Christian liberality of our supporters. That appeal accomplished a part, at least, of what it was intended to effect. Several very handsome special donations and a very considerable number of lesser sums were sent to this office. In this way the deficiency for the year was reduced by between one and two thousand dollars, and the Directors of the Society were encouraged to continue the publication of a periodical which had evidently endeared itself to a very large number of Christian readers. The same problem again presents itself for solution. The number of Life Members entitled to receive the CHRISTIAN WORLD, in virtue of contributions to the Society's treasury in former years, is much larger than that of the annual subscribers who contribute to its present support.—Meanwhile proportionate cost of a single copy is barely covered by the very moderate yearly subscription price.

Under these circumstances we feel constrained to repeat the appeal of last year. Another year has only corroborated the conviction we then expressed of the extreme importance of maintaining and, if practicable, strengthening the only American Monthly whose distinct aim it is to disseminate intelligent views respecting the Papal question. As we then said: "The CHRISTIAN WORLD occupies an important field of journalism filled by no other publication, and abundant testimony convinces us that it is exerting a wide influence for the promotion of a sound Protestant Christianity, and for the defence of Religious Liberty against the insidious efforts of Romanism to regain in this country the power it is now losing in the countries of the Old World."

We wish therefore to request all our readers who find it within their means, and who entertain the same views that we do of the importance of the question with which we have to grapple, to make a special effort in behalf of the CHRISTIAN WORLD—those who gave to it last year, by repeat-

ing their gifts and even enlarging them, as the Lord has prospered them, and those who did not then give, by taking a liberal part in this good work. While large gifts will be of great assistance, the smallest will help; and Life Members and Life Directors can sensibly further our success by sending, as a free-will offering, the annual subscription price of the Magazine.

THE PRUSSIAN GOVERNMENT AND ARCHBISHOP LEDOCHOWSKI.—The struggle in Prussia between the government and the bishops is something more than a controversy of words. The former is determined that the new ecclesiastical laws shall not be a dead letter in the statute books.—It will be remembered that among the provisions of the new legislation is a section which makes it a penal offense in a bishop to appoint a parish priest without obtaining the consent of the civil government. It is almost needless to say that the Roman Catholic clergy refuse to respect the enactment. Archbishop Ledochowski, of Posen, by instituting priests, has been the first to incur the sentence of the law. A number of cable telegrams have reached us in rapid succession, announcing first, that bailiffs had entered the Archbishop's residence, the week previous, in accordance with the decree of the courts, and had seized the furniture in lieu of payment of a fine; next, that a fresh sentence had been pronounced against the prelate, and that he was condemned to two years' imprisonment and an additional fine of 5,400 thalers (nearly \$4,000); and then, that he had been ordered to resign within a week from the time of the notice. It is impossible to conjecture what the succeeding steps will be, or even what new conflict of authority may take place before these lines are in print. But as the Archbishop has every motive to remain steadfast to his views, even to a letter of Pius IX exhorting him to firmness, we may be reasonably certain that the end is not yet.

THE BRITISH VIEW OF AMERICAN ROMANISM.—Among the delegates to the late conference of the Evangelical Alliance in New-York was the Rev. Archibald MacMillan, D.D., one of the members of the committee of the Religious Trist Society, of London, under whose auspices the *True Catholic* is published. In the November number of this valuable monthly appears a long letter from the pen of Dr. MacMillan on the subject of American Romanism. The statements are judicious and temperate. Dr. M. has made extensive use of the numerous articles which have appeared in our Magazine during the last twelvemonth, and speaks of "the New-York Christian World, the organ of the American and Foreign Christian Union," as the journal "which fills the very forefront in the battle between an open Bible and priestly assumptions."

A STANDARD-BEARER FALLEN—ANTONIO CARRASCO.—Our readers will recall the short paragraph in our December number in which we announced with great pleasure that the Rev. Antonio Carrasco, of Madrid, had kindly consented to write for the CHRISTIAN WORLD, and that a series of letters on the history of Spanish Evangelization might be expected from his pen, commencing with the present number. It is with indescribable sadness that we must now announce that, before those lines had reached many of our readers, the devoted Carrasco was suddenly summoned from his labors on earth to his crown in heaven. On the 11th of November he called at the Society's office and handed us the first of the proposed letters ; on the 13th he made an impressive address in behalf of the land he loved so well at the crowded farewell meeting of Narayan Sheshadri, the Christian Brahmin, in Dr. Adams's Church in this city ; and on the 15th sailed for Europe in the ill-fated *Ville-du-Havre*. Four other delegates to the Evangelical Alliance were his companions, all of them from France or Switzerland ; in a little more than a week Pronier and Carrasco had found a watery grave in the deep ocean.

The whole Christian world has experienced a heavy loss in the early death of this eminent man ; but upon Spain, with its wide field for evangelization and its paucity of laborers, the blow falls with peculiar severity. He was one who had not only toiled for the Master, but had been honored by being permitted to suffer for His name's sake. Thrown into the dungeons of the Inquisition, shortly after the protomartyr of the new Spanish reformation, Matamoros, with whom he was intimately acquainted, Antonio Carrasco, like Matamoros, was after long imprisonment, sentenced to years of penal servitude in the galleys for the simple crime of reading God's Word and attending a meeting for divine worship. He owed his liberation, under God's blessing, to the interposition of the Protestant Powers moved to action by the entreaties of the Evangelical Alliance. Unable to withstand the indignation of all liberally-minded men in Europe and America, the government of Isabella reluctantly commuted the punishment of Matamoros, Carrasco and their fellow Protestants into exile from Spain, while the government press took good care to insinuate that the change was quite as much from the queen's pious desire to save the Catholic galley-slaves from contamination as from motives of humanity. At Geneva, whither Señor Carrasco now resorted, he entered upon a thorough course of theological training, and, while making himself a complete master of the French language, qualified himself in all other respects also for doing effective service for Christ wherever it might please God to call him. On the overthrow of the despotic government of the Bourbons, Carrasco returned to Spain, and soon became the popular and influential pastor of one of the largest Protestant congregations not only in Madrid but in all the peninsula. When the infant Church of Spain met in its Synod in Madrid, 1872, it was

not at all surprising that the members were led to make choice of him for their President. The Synod met at a critical moment. A retrograde ministry was doing its best to bring Spain back into subjection to the Papal Court, and king Amadeus had not yet shown that he could resist its demands. The Protestants of Spain were not merely slandered by their ever-wakeful enemies, but were actually denied an existence. At the very moment when their places of worship were too small to accommodate the numbers that attended, the lie was industriously circulated not only in Spain, but by telegraph over all Europe and America, that their last chapel had been closed. Under these circumstances, they believed that continued silence would be treason to their Master and His cause, and they determined to publish an answer. The task of preparing it devolved upon Antonio Carrasco, and admirably did he discharge the honorable duty. His "Address to the Spanish People," a translation of the greater part of which was published in the *CHRISTIAN WORLD* for September, 1872, was a document of singular importance. Whether we consider the logical accumen it displayed, or the beauty of its style, or the felicity of its illustrations, or the unanswerable array of facts which were marshalled to meet and rout the arrogant champions of Rome, it marked its author as a man of a high order of intellect. What more telling than his denunciation of the Papal system as dwarfing the human intellect, and leading the human soul away from what it craves in its inmost recesses—pardon and holiness? What more touching than the concluding sentences in which, after enumerating the articles of Protestant creed and practice, Carrasco exclaims :

"And thus it will be sufficiently seen why our preaching of Christ, and Christ alone, stirs up against us all the wrath of the Romish clergy. But it matters not. Convinced in our conscience that the doctrines we have set forth, and the practices we follow, are in conformity with the Word of God, the only rule binding upon man, while the doctrines and practices of the Romanists are opposed to that Word, and consequently lead souls astray into error, we will continue to proclaim Jesus only, the true Redeemer of men and nations, confident that God's approval rests upon us, and that the day will come, perhaps at no distant date, when the descendants of those who now revile and persecute us, will confess that the Spanish Evangelical Christians in the nineteenth century deserved well of their country and of mankind."

Much as we deplore the abrupt termination of so useful a life as that of Antonio Carrasco—a termination which to short-sighted human eyes appears so untimely—we can yet rest assured that it was not in vain that he lived. The work to whose prosecution he consecrated his life will be taken up and carried to its grand consummation by others. But his name will not be forgotten, nor the important part which he took in the Evangelization of Spain. And we trust that the Church, in whose

interests he spoke to an American audience, only a few weeks ago, will not be permitted to suffer in consequence of the loss of his effective advocacy. It was one of the last expressed hopes of his life that American Christians would be found to assist his large, but by no means wealthy, congregation in Madrid, by paying the rent of its chapel for the present year—some \$800, we believe. We would gladly see to the forwarding of any sums intended for this object.

Our readers will peruse with painful interest the letter of Antonio Carrasco above referred to, which we publish in another part of the present number.

We need scarcely say that we heartily sympathize with the movement now on foot to raise a fund for the widow and three orphan children of Mr. Carrasco, and will be most happy to be the medium of transmitting any contributions for this purpose.

CIVIL GOVERNMENT AND HIERARCHY IN BRAZIL are apparently no nearer a settlement than they were months ago. In fact the conflict is gradually becoming irreconcilable. After a delay which was perhaps not unnatural, the Imperial Government has taken the decisive step, which, with a due sense of self-respect, it could scarcely avoid. On the 27th of September, 1873, the Imperial Minister, João Alfredo Corrêa de Oliveira, addressed to the "Procurador da Corôa," or Crown Prosecuting officer, an order to prefer charges against the Bishop of Pernambuco for his refusal to comply with the demand made by Government on the 12th of June, or more than three months before. Did space permit, we should be glad to translate this important document, which is published in full in the *Imprensa Evangelica*, of October 4th. As it is, we must confine ourselves to a few of the points which it dwells upon. The "irmandades," or brotherhoods, being civil, as well as religious, corporations, are subject, says the Minister, to civil no less than religious laws; and the Bishop in undertaking of his exclusive authority to compel them to expel their members for reasons foreign to their statutes, and in fulminating a general interdict, personal and local, against the recusant corporations, has infringed on the rights which the laws secure to each citizen, to a formal citation, an opportunity to defend himself, etc. With one blow the Bishop strikes both innocent and guilty, and by interrupting the public services, has, as it were, paralyzed worship in the religious capital of Pernambuco. Not without a personal allusion to the youthful impetuosity of the prelate, the Government cites the rebuke administered by St. Augustine to a young bishop of Africa who had excommunicated an entire family, and pointedly shows that the rigor of the Brazilian bishop far exceeds that of the African, inasmuch as he punishes not sons for the sins of their father, but whole brotherhoods before their members have even been regularly summoned. Not

content with disobeying the demands of the Imperial Government, the Bishop has added to his offence by giving the Government formal notice of his refusal couched "in language unaccustomed and unsuited to his sacred ministry," and by publishing a new Papal brief, without obtaining for that brief the *placet* of the Brazilian government. Thus despising a formality which is unquestionably a right of the sovereign and, at the same time, a condition of harmony between the two powers—the civil and the ecclesiastical—the Bishop has rendered himself amenable to the penal laws and must, by the Emperor's direction, with the approval of the majority of the full Council of State, be brought for trial before the Supreme Tribunal of Justice.

Acting in obedience to these instructions, the crown officer brought an indictment, on the 10th of October, in accordance with the 96th, 86th and 129th articles of the Code. The crimes herein specified are 1st, opposing or hindering the decisions of the moderative and executive branches of Government, 2d, attempting to subvert any article or articles of the Constitution, and 3d, as a public employé, from affection, hatred, private interest, etc., judging or proceeding against the literal disposition of the law. The penalties attached to these articles are respectively, 1st, imprisonment at hard labor for from 4 to 16 years; 2d, the same for a period varying between 3 and 20 years; and 3d, loss of office and incapacity to hold office for a term varying from 3 months to a year, with the imposition of a fine.

We shall probably hear before long the result of the trial of Bishop Vital Maria Gonzales de Oliveira, which promises to become one of the "causes célèbres."

REV. A. R. VAN NEST, D. D., of Florence, has returned to his post, having sailed from New York by steamer of December 6th. He has requested us to acknowledge for him the receipt of "something over one thousand dollars and promises ahead," for the orphan asylum just out of Florence, and to invite any who are interested in this good work to remit (through us, if more convenient), whatever sums they may be inclined to contribute.

THE SEQUEL OF THE WARD'S ISLAND STRUGGLE.—In September last we published, under the heading "Our Would-be State Church," an article exposing the almost incredible arrogance of the Romanists in usurping and actually holding for years as their own a chapel built on Ward's Island with the public money and for the use of all Christian denominations. The action therein foreshadowed has recently been taken by the Board of Emigration Commissioners, and the following resolutions adopted:

Whereas, The church erected upon Ward's Island has been built with the funds contributed by immigrants of all denominations, and *whereas*, no one deno-

mination has, therefore, any right to consider said edifice as built for their own exclusive use ; therefore, be it

Resolved, That said church shall at all times be considered as a place of worship wherein all creeds shall be at liberty to hold religious services, and that suitable provisions shall be made by the Superintendent at Ward's Island for the holding of such service whenever it may appear necessary to afford more room to the worshippers than is at present allotted them upon that island.

It might have been anticipated that a decision so manifestly founded on justice would have commended itself to all minds, and that all further opposition would have been precluded. Yet it is not so. The *Catholic Review*, of December 6th, stigmatizes the settlement as a victory of "the Protestant and persecuting element in the Ward's Island Chapel discussion," and regards as "the most aggravating element in this little attempt at persecution" "its absolutely unnecessary character." Perverting the ascertained facts of the case, it represents the church to have been decorated at Roman Catholic expense, and, indeed, erected in the main from the funds of Roman Catholic immigrants. And the *Review* accounts for the disturbance of this pleasant little arrangement of one sect to have exclusive possession of the public property, on this wise : "Petty jealousy and envy thereupon sprung up, and the old spirit of Protestantism, always seeking the temporal mastery of Catholicism, demanded that the place of Catholic worship should be desecrated!"

THE OLD CATHOLIC CURÉS OF GENEVA.—The Roman Catholic priests ministering in the canton of Geneva having cast in their lot with M. Mermillod, the expelled bishop, the government lately declared their offices vacant, and left it to the people to select their successors. The choice fell upon three Old Catholics, of whom the most prominent was M. Loyson, until lately better known as the Père Hyacinthe. Rev. Gideon Draper, pastor of the American Union Church, writing to the *New York Methodist*, of December 6th, 1873, gives an account of the formal installation of the three *curés*. The oath which their Ultramontane predecessors could not take, because of their recognition of a foreign sovereignty superior to that of their country, but which the Old Catholic *curés* cheerfully accepted as proper and binding, is translated as follows :— "I swear before God to conform strictly to the Constitutional and Legislative dispositions upon the organization of the Catholic worship of the Republic, and to observe all the provisions of the Constitution as well as the Federal and Cantonal Laws. I swear, moreover, to do nothing against the safety and tranquillity of the State ; to preach to my parishioners submission to the laws, respect for the authorities, and fellowship with all citizens." On Tuesday, October 14th, the city authorities handed over the keys of the church of Saint Germain, the property of the city, to the new curates ; "not before, however, that the priests formerly in pos-

session had stripped the church of every movable object." "M. Loyson," we are glad to see it added, "expresses himself as not aggrieved at the removal of statues, paintings, crucifixes, promised indulgences, and the general paraphernalia of Popery." The next Sabbath, Oct. 19th, M. Loyson preached for the last time in the Library of the Old College, whose walls have for months resounded with his stirring eloquence, and a week later, on the morning of the 26th, his solemn installation and that of his colleagues took place in the church of St. Germain. The large edifice, situated on almost the highest ground in the city, a little west of the Protestant Cathedral of Saint Pierre, was crowded to its utmost capacity, while throngs filled the adjoining streets. There were deputations from the Grand Council, the Council of State and the Administrative Council. At an altar simply decked with evergreens, and upon which two small tapers took the place of the gorgeous display affected by the Romish Church, M. Loyson celebrated the mass—in the French language, we believe—after which he preached a sermon, whose most salient point was its rejection of any mediator between God and man beside Jesus Christ. "No priest," he said, "should interpose. I and my colleagues will preach a present, not an absent Jesus." The exercises were rendered more impressive by the administration to the three curés of yet another oath, taken upon the Holy Bible: "O God, thou hast spoken at sundry times and in divers manners in times past unto our Fathers by the Prophets, and hast revealed to us by thy Son the Supreme counsels of thy wisdom, and of thy love for the salvation and the happiness of man. We, pastors of thy Catholic Church of Geneva, promise before thee and before thy people assembled in this temple, to be always, with the aid of thy grace, the faithful dispensers of thy truth and of the mysteries, such as are contained in thy inspired Book, and according to the primitive and wholesome traditions of thy holy Church."

It is almost needless to say that the conciliatory letter, which M. Loyson wrote to the so-called bishop of Geneva, after his election, was not well received by the latter.

THE CONVERSION OF FATHER GRASSI, lately of the Church of Santa Maria Maggiore, one of the four great Basilicas of Rome, is an event well deserving mention. It is certainly encouraging to find an ecclesiastic of such prominence, who has been thirty-six years in the Romish priesthood, yielding to the truth and renouncing all the allurements which the Papacy offers to worldly ambition. We trust that his example may make a deep impression upon his former associates, many of whom we doubt not are groping for the light, and, in their disgust with the system which compels them to profess much which their conscience and their judgment cannot approve, are in sore doubt whether there is any such thing as truth.

A Retrospect.

THE commencement of a new year affords a convenient point from which to look back and compare the present condition of the world with its state twelve months since. As far as the Roman Catholic Church in both hemispheres is concerned, it cannot be denied that the progress of the nations, during this brief space of time, is far more decided than could reasonably have been anticipated. Beginning with our own continent, we find that if the actual conversions from the Papal system in Spanish and Portuguese America are not to be counted by thousands, there has yet been an immense gain for the cause of religious liberty.— For this we have to thank in part the obstinacy of the Papal hierarchy itself. Not satisfied with the disgust which the promulgation of the absurd doctrine of the Pope's Infallibility had every where awakened among thinking men, the Bishops of Brazil, with the Bishop of Pernambuco at their head, have brought on a desperate and needless war with the State. Where it will end no mortal can tell. Those who are best acquainted with the state of affairs believe that only in a dissolution of the union of Church and State can the remedy be found for existing complications. But the Brazilian crisis will doubtless do far more than merely break up the unnatural alliance: it will shake, as it has already in some measure shaken that marvellously strong hold which the apostate Church of Rome has for centuries maintained over entire classes of the population. We are confident that in this and in other modes it will do much to prepare the way for the spread of a purer Christianity. In the rest of South America while there is less of decided movement, the signs of the future are decidedly hopeful.

As we pass the isthmus in our northward glance, the advance of liberal ideas becomes more marked. In the republic of Guatemala we have seen liberty of worship solemnly decreed by President Barrios. The republic of Mexico has gone still further, and has not only utterly disestablished the Church which for centuries reigned supreme and received the revenues of a great part of the land, but has actually placed all churches on the same footing in the sight of the law, strictly forbidding monastic vows as opposed to State policy and precluding the possibility of the acquisition of such influence by any one Church as that of Rome once possessed. Of the Romanism of our own country we cannot speak here at length. That here, too, there are cheering signs which more than compensate for any less hopeful indications, we firmly believe. True the year has witnessed the still greater development of the idea of separate Romish Schools avowedly instituted with the view of preventing the children of Romish parents from coming under any influence but that of the "Christian Brothers" and similar teachers. But the more and more distinct avowal on the part of the authorized expo-

nents of Papal principles that they were determined to destroy our Common Schools as atheistic, has begun to awaken even the more careless among us to the perils of an acquiescence in the projects of a priesthood essentially foreign in nativity and in ideas. Meanwhile we believe that the same silent influences of Christian example and Christian counsel which have been potent in years gone by, have been so constantly and healthfully exerted that the few converts which Rome claims to have gained from the ranks of Ritualists do not equal a tithe, perhaps not one hundredth part, of the accessions to our Evangelical Churches from the ranks of Rome.

In Europe our attention is equally drawn to several distinct movements, to several different centres, where the decadence of the Romish Church is so striking that he must be blind who stands in doubt of it. Here, as in South America, it is *infatuation* that has precipitated the downfall of the Ultramontane influence. Resistance to civil law on the part of Prussian and Polish prelates has forced the government of Bismarck to more and more rigid measures, to an interference in the matter of education certainly very abhorrent to our American ideas, to laws which materially circumscribe the power of the hierarchy in the appointment of the subordinate and parish clergy, to the expulsion of the Jesuits and their affiliated orders. To such a length has the struggle already gone that if the Romish Church persists in its determination to disregard the new legislation—as we have little doubt that it will persist—and if the steady arm of Prince Bismarck continues to guide the ship of State, we see not how the present complication can fail to result in placing Bishop Reinkens and such other prelates as the “Old Catholics” may elect in the cathedrals from which recalcitrant Ultramontanes shall have been expelled.

Nor has progress in Germany been confined to the Prussian domains. The Prime Minister of Hungary, M. Deak, shows signs, say the Romish journals, of an intention to walk in the footsteps of the “Prussian Church Persecutor,” and the Emperor of Austria unmistakably sympathizes with his brother of Prussia. And among the minor States the same spirit prevails; for we are informed by a recent cable telegram that the King of Bavaria has signed a decree repealing the concordat with the Pope.

Italy, once the stronghold of the Papacy, has during the past year ranged itself in more and more decided hostility to the Papal See.—True, in spite of his intemperate and insulting speeches, Pius IX is still left in undisturbed possession of the “Leonine city” and permitted to amuse himself with the conceit that he is a prisoner while reveling in the luxury purchased for him by his devotees the world over, and continuing to be master of a palace the largest and, in some respects, the most magnificent in the world. But his threats have come to be treated with contempt as the utterances of senility. The law regarding religious

corporations has been carried into operation. The costly houses of the Jesuits and others have been sold to the highest bidder, and purchasers have been found sufficiently indifferent to ecclesiastical menaces and confident in the stability of the present order of things to pay a round sum for them. Even pilgrimages, the last resort of a desperate priesthood, have been effectually suppressed on account of their political bearing. But far better than this, the pure Gospel has continued to make rapid advances both in and out of Rome, and converts have been gathered in from almost all stations in life, from the honored priest of Santa Maria Maggiore down to the poorest of the despised common people.—Where the Word of God was bound a few years ago and few could gain a knowledge of its unadulterated precepts—in the very city of Rome—not less than forty places of Protestant worship are said to be open every Lord's day ; for the people are not slow to take advantage of the opportunity they afford.

In Spain, a constitutional republic in the hands of statesmen of liberal views and apparently sincere love of liberty, the Gospel has such a field as it never before had. Misconceptions of Protestantism have in many places been dispelled. Where the laborers are so few and the field so vast, recourse has been had to itinerancy, and every where with favorable results.

Switzerland has not been without its part in the great fermentation that has pervaded the rest of Europe. The Pope's breach of faith in appointing a bishop for Geneva, in direct violation of a concordat, has resulted in new losses to the Papacy. Monsignor Mermillod's expulsion was a decided measure, and seemed likely to secure him the honors of martyrdom in the eyes of the ignorant masses. It did not, however, blind the eyes of the Genevese Roman Catholics themselves to the true questions at issue, and the recent popular election of parish priests to fill the places of those who had supported Mermillod resulted in a choice of three "Old Catholic" curés, prominent among whom was Charles Loyson—the well known Father Hyacinthe.

Scarcely less marked has been the revulsion from the extreme dogmas of the Vatican Council as exhibited in the Northern or German part of Switzerland, where the primitive practice of the election of the minister by the people of his charge has been revived in some Roman Catholic communities. And Constance, the scene of the martyrdom of Huss, in this, the 500th year from the birth of the great precursor of the Reformation, has witnessed the convocation of a notable assembly of Old Catholics, ripe for many of the reforms which he was so anxious to effect in the corrupt Church of his day.

Even France has not been destitute of signs of improvement. It is true that a superficial glance would lead to discouraging inferences.—Never has a low superstition—the belief that God is more ready to hear

the humble worshiper in one place than in another—gained wider currency. Political intrigue, which sought to make capital for a special candidate for the throne, made common cause with priestly suggestion. Great crowds of devotees were induced to make long but inexpensive pilgrimages to Lourdes and other shrines. At one time, and that but a few weeks ago, the re-establishment of a monarchy of the most retrograde type appeared to be a foregone conclusion. And this meant, if not the abolition of religious liberty, yet the enactment of oppressive restrictions calculated to prevent the growth of Protestantism. Well might the friends of the truth tremble for the future! And yet this peril has, to all human appearances, disappeared at least for the present. Never did a few sentences more decidedly put a candidate out of all consideration, than the letter of the Duke de Chambord, in which he declared his purpose to restore the monarchy of the old regime unchanged, to substitute the white flag of Bourbon for the national tricolor, in fine, to subordinate to his own unconstrained will the destinies of an entire people which for more than three-fourths of a century had tasted more or less of freedom and equality. While the future of France is by no means as free from doubts and solicitude as we could wish, it is yet a great reason for gratitude to God that He has saved the country in one of the greatest crises through which it has ever been called to pass.

Thus from all parts of the world where Roman Catholicism has long been in power the year that has just elapsed brings us signs of encouragement. Over against this bright picture the condition of Protestant England is almost the only dark spot. Not that the established Church is probably any less evangelical than it was a year ago; but the latent Romanism which it concealed within its bosom has more and more revealed its true character. As an open enemy is less formidable than an unsuspected traitor in the ranks, it may be that the cause of Protestantism is in reality rather benefited than injured by the new boldness of the Ritualists. Yet the disclosure of the wide-spread prevalence of unsound views is a painful one, while the apathy or weakness of the prelates who should be the guardians of the orthodoxy and purity of a Church once honored by the piety of a Latimer, a Cranmer and others of the same sentiments, constitutes the least reassuring feature in the case. At the same time it must be remembered with gratitude to heaven that the defection from the truth here signalized has been almost exclusively confined to the single Church of the Establishment, while the non-conformist Churches, in the aggregate embracing a very large part of the population—in some parts a full moiety—have shown no disposition to copy its example.

The retrospect of the past year is therefore one that is calculated to inspire gratitude and courage. May it be the will of God that the coming year, in answer to the prayers of His children, shall prove even more replete with victories for Christ and his spiritual kingdom on the earth!

The Pretended Conversion of the Virginus Captives.

WE have no intention of speaking at length in reference to the events attendant upon the capture of the *Virginus* by a Spanish cruiser which, at the moment of writing, so fully occupy the public attention. There is one event, however, which falls within the province of the CHRISTIAN WORLD, and which we cannot pass by unnoticed : an event which the Havana correspondent of one of our secular journals appropriately stigmatizes as "one of the most dastardly incidents connected with the capture." We refer, of course, to the pretended conversions of not less than twenty of the victims of the butchery at Santiago de Cuba, said to have been effected by the assiduity of the Roman Catholic priests during the few hours that were allowed the prisoners before their execution.—The first intimation of these conversions was brought to the United States by a telegram purporting to give part of a communication in which the Roman Catholic Archbishop of Santiago announced the priestly achievement to the Commanding General of the Eastern Department at Havana. But a translation of the document in question has since appeared in fuller and more accurate form in the *New-York Times*, of November 26th, 1873, and we deem it of sufficient importance to give it a place here :

MOST EXCELLENT SIR. An immense jubilee has taken possession of our heart, on informing you, as we do, that among the individuals who were placed in the chapel (*puesto en capillo*), previous to their execution, there were twenty who, having lived all their lives out of the bosom of the Catholic Church, spontaneously and of their own free will begged to be admitted into it, abjuring their errors and receiving the waters of baptism, which was administered, on our authority, by the venerable parish priest of the Santisima Trinidad, Don Amador de Jesus Milanés. This incident, as glorious as it is rare, if the number of converts is taken into account, has undoubtedly been due to the zeal displayed by the priests (here follow their names) in the performance of their sacred office, to whom was assigned the duty of giving spiritual assistance to the condemned men. The Father Milanés should especially be mentioned, to whose care, and on account of his knowledge of English, we confided the foreigners, who composed almost the entire number of the converts. Divine Providence has willed that the efforts of these worthy priests should be crowned with success, giving by these means such a triumph to the cause of our holy religion; and we, who know the pious sentiments sheltered in the heart of your Excellency, cannot do less than recommend them to your consideration and esteem. We have the honor to inclose to your Excellency the names of the condemned, who, separating themselves from their sect (Protestant) in the last moments of their lives, embraced forever the Catholic religion, in order that your Excellency, should you judge it convenient, may make them public through your voice of authority, for the satisfaction and joy of this Catholic department.

Santiago de Cuba, Nov. 8, 1873.

DR. VICENTE JOSE PLOON.

To the Exmo. Señor Commander General of the Department.

Now we beg our readers to bear in mind the circumstances of the case. Only a very few hours intervened between the introduction of the priests and the moment when the foreigners, eighteen of them set down as Protestants, two of them as Jews or infidels, were put to death—only four hours, as some say. In this brief interval they are asserted to have renounced their former belief. They were certainly in no frame of mind to lend a friendly ear to the words of Spaniards. They had been members of an expedition fitted out in the interests of Cuban independence. Their vessel, whether in accordance with or in violation of the law of nations, had been captured and brought into a Spanish port. They knew that the “volunteers” were thirsting for their blood. Is it supposable that the words of the ecclesiastics sent them by the party in which the volunteers were an important element, however honeyed those words may have been, would so speedily effect an entrance into their hearts and make a complete revolution in their religious sentiments?—We reply to this question by quoting the words of the Havana correspondent above referred to: “The twenty are dead, the jail of Santiago de Cuba, where they were confined, will never reveal what passed between the men about to pass to another world and the priests who surrounded them; no one will ever know of the promises, perhaps of life, which were made to them if they would only allow themselves to be sprinkled with water, but neither will any one believe that the men who were placed in the prison chapel at 12 o'clock midday, and taken out for execution at 4 in the afternoon, were really converted to the Catholic religion. Even Spaniards with whom I have talked, have deprecated the publication of what is stated above, and none believe that any such conversion took place, although they are inclined to think that hopes of a pardon were held out to the condemned as an inducement to profess. What a splendid thing for the Santiago Archbishop to announce—the conversion of twenty heretics? It is not surprising that he should have hit on this way of bringing his name into connection with the capture of the Virginian.”

That these unfortunate men may have consented to submit passively to any rite their captives dictated, being assured that this compliance would save their lives, is not, indeed, at all impossible. Without any uncharitable judgment, it may be doubted whether the Protestantism the majority of them professed was anything more than a religion which they had intellectually embraced or inherited from their parents, a religion which commended itself to their reason and was endeared to them by association, but whose vital, regenerating influences they had never experienced. If this be so, it would not be strange that the natural fear of death should have proved effectual in inducing them to allow an act to be performed which might be construed into an embracing of a religion which they ignored or abhorred! But what shall we say of the

ecclesiastics who dictated or authorized such conversions? We are loath to credit in all respects the following account which comes through the Cuban Junta (N. Y. Times, Nov. 27th):

"In some private letters which had been received from Santiago de Cuba, it was stated that the twenty Protestants had agreed to embrace the Catholic faith on condition that their lives were spared. The arrangement was made between the victims and Father Picon that instead of being put to death they should be imprisoned for life. Half an hour before execution the men were taken to the chapel in the prison and were baptized; and before the baptismal waters had time to dry on their heads, they were dragged forth and shot by the volunteers. It was further added that Father Picon did not endeavor to save their lives."

But even if the gross breach of faith here laid to the account of at least one Romish priest should prove to be groundless, there is only too much ground for suspecting that all that the ecclesiastics gained was the barren and unsatisfactory victory of securing a hypocritical submission—such a victory as, had it been extorted by Protestant clergymen from Roman Catholic captives, the world would never cease to denounce as an infamous invasion of the rights of conscience, and not less a blunder than a crime. Is the deed any the less infamous, any less a blunder and a crime, because it has been perpetrated by Romish priests in connection with professed Protestants, Jews and infidels?



Correspondence of the CHRISTIAN WORLD.

Letter of the late Senor Carrasco.

NEW-YORK, November 11th, 1873.

Dear Sir and Brother in Christ:

I accept with joy the offer you have made to allow me, on my return to my native land, to write a series of letters in order to acquaint the readers of the CHRISTIAN WORLD with the Spanish Evangelical work.—That work is still so young, the laborers are so few in number, and the field which the Lord has given us is so broad, that we need to be encouraged and sustained by our elder brethren, who have long enjoyed the privilege of having embraced the Gospel. Now, in order to sympathize with a Christian work, it is necessary to be acquainted with it; but up to the present time the Spanish work is much less known in America than the operations of the same kind which are being prosecuted in the Indies or in Japan.

I shall try to convey some information respecting it in a series of letters, of which this is the first; and I hope that from this time forward more than one Christian will be pleased to remember in his prayers

some of those laborers who in the classic country of intolerance announce to sinners salvation by grace, justification by faith, and the Redemption obtained by the life and the sacrifice of the Lamb without blemish that taketh away the sins of the world.

PRESENT NUMBER OF CHURCHES.

There are at this moment in Spain *twenty-seven* Evangelical congregations, of which twenty are grouped under the Presbyterian form and constitute the "*Iglesia Cristiana Española*." Of these congregations the largest are those of Señor Eximeno, at Saragossa, of Señor Cabrera, at Seville, and of Señores Ruet and Carrasco, at Madrid. The last mentioned congregation has 491 members and an audience which sometimes numbers 900 persons. But before coming to the present condition of these churches it will be well, it seems to me, to state by what means we have reached this point, and how that religious movement began which, every thing leads us to believe, will under God's blessing, spread further and further.

REFORMATION AND REFORMATORY LITERATURE IN SPAIN.

It is well known how loud an echo the doctrine of the Reformers called forth in Spain during the sixteenth century, and the results of this Evangelical preaching are equally familiar. The Inquisition and king Philip the Second were inflamed with fury; time after time funeral pyres were kindled in various cities of the peninsula, especially at Valladolid and Seville, and the noblest spirits among the Spaniards, the most illustrious by birth and learning breathed their last in the horrible flames, singing the praises of the Lord and faithful to their divine Saviour. Those who succeeded in escaping persecution consecrated their days to creating a Spanish religious literature, and accordingly they gave us the translation of the Bible and of the Christian Institutes of Calvin by Cipriano de Valera, a treatise on Christian doctrine by Perez, Commentaries on several books of the Bible by Valdez, and still other books as original as to their form as faithful in doctrine.

A SPANISH MARTYR.

Permit me to make mention of one of Spain's martyrs at Valladolid, the Bachelor of Laws *Herrezuelo*. While still young, and married to a wife of rare beauty who, like himself, had accepted the Gospel, Herrezuelo was shut up in the dungeons of the Inquisition, tortured and finally condemned to be burned alive for having adopted the "new doctrines." The day for the *auto-da-fé* arrived, and the faithful Christian, whose gentleness and firmness had not failed for a single instant, saw among those who had abjured their belief his own wife, who begged him also to abjure in order to save his life. It was then that with a severe tone of voice he addressed these words to the companion of his life: "Is it thus that you practice the doctrines which I have taught

you for six years?" And without adding a single word, without even looking at the woman who was lamenting the fate which awaited him, he made his way towards the stake. He died singing psalms, with a serenity which astonished even his executioners. Here was put into practice that command of Jesus which tells us to forsake all in order to follow him. The unhappy wife, reproved in her conscience and seeing at all times the indignant glance of her husband reproaching her apostacy, hastened to withdraw her recantation, and to confess Jesus Christ : a step that gained her the honor of also dying in an *au-da-fe*. Such were the Spanish Christians in the sixteenth century.

THE ABSENCE OF THE POPULAR ELEMENT.

This movement had, in my opinion, only a single defeat, and that was that it was not *popular*. Had the Evangelical doctrines penetrated at that time even to the lowest strata of the social classes, it would have been impossible to uproot them with so much ease : for certainly it is difficult to put to death or to throw into prison the half of an entire nation. It was only the members of the higher classes who embraced the Gospel, and the converts were too distinguished to escape the scrutinizing glance of the Church. The Inquisition noted and crushed them.

THE REFORMATION CRUSHED.—PENALTIES OF ITS PROFESSION.

From that day—a day fatal to Spain, which then started on the road of decline and ruin, which it has ever since been pursuing with giant strides—Protestantism has taken no form in the peninsula until these last few years. There have always been a few pious men who have read the Bible and put all their trust in Christ ; but they have been compelled to forsake their native land or to practice in secret a worship punishable by the Spanish penal code. Up to the very time of the revolution of 1868, the propagators of any religious doctrine whatsoever, which was not that of the Romish religion, were punished with imprisonment, which might vary from *seven to ten years*, according to the gravity of the offense committed. I have myself read the text of this law, and, what is more, it was applied to me, as well as to Manuel Matamoros and other brethren in 1863 by the Superior Court of Granada.

THE LIGHT RE-KINDLED.

Some years before, Señor Matamoros had learned the Gospel at Gibraltar by means of the preaching of Señor Ruet, a Spanish pastor who presided over a congregation at this military post. Scarcely was Matamoros converted when, with the zeal and enthusiasm that distinguished him, he proceeded to Malaga, visited Granada and Seville, and succeeded in forming a little Evangelical congregation in each of these three cities.

PRECAUTIONS PROVE FUTILE.

My American readers, who have always enjoyed the most ample reli-

gious liberty, will with difficulty be able to comprehend the precautions which we had to take, in 1861, in order to enjoy the privilege of reading the Bible and making a simple exposition of it. In the first place, we never met twice successively in the same house. The brethren did not go in a body together to the designated place of worship; that would have given information to the police. We went up to a room in the highest story; one of our number remained on the staircase to notify us of the coming of any stranger, and thus it was that we held our worship. We did not dread persecution; but neither did we court it.—Finally, however, it came—not terrible as in the days of the Inquisition—and yet vexatious, and so much the more vexatious as the ideas of religious liberty had spread in Europe and taken more or less deep root in all lands. A number of Protestants were dragged to prison, escorted by soldiers and police officers, some of them at midnight, with a prodigal display of force, such as at most was appropriate to the greatest criminals. And they were placed in secret confinement, just as if the object was to discover the thread of some formidable conspiracy.

Some days later, all Europe, Rome excepted, protested against this violation of the rights of conscience perpetrated in the very midst of the light of the nineteenth century. But I reserve for my next letter all that appertains to the trial. Meanwhile, believe me, dear brother,

Your devoted

ANTONIO CARRASCO.

[From the Valparaiso Record.]

Civil Marriages in Chili.

ONE of our readers asks this question: Has there been any decree emanating from the Supreme Government touching the interpretation of the 118th article of the Civil Code, and facilitating marriage for those who have been Roman Catholics but have renounced, or in any way forsaken the Roman church?

In reply we have to say that no decree has ever been issued on this most important matter. A letter was written and published by the late Ministro de Culto y Justicia, Mr. Cifuentes, to the Very Rev. Archbishop of Santiago, and also the prelate's reply, in which the principle was admitted that persons so forsaking the Roman church could be married as dissenters according to the fair meaning of the Civil laws: with however this fatal clog and limitation, that the Roman priest is empowered to withhold the solemnization of the marriage until he may be satisfied, after efforts at his own discretion to bring back the wanderer, that the return of said wanderer to the forsaken church is impossible of accomplishment.

This, it will be apparent at a glance, must necessarily be an unsatisfactory solution of the difficulty. Final refusal, it is true, is not left in the hands of the priest; but vexatious delays and hindrances may be interposed to almost any extent. So long as the priest does not choose to be convinced that his efforts

to recover the wanderer from his church are in vain; so long as he chooses to think his powers of persuasion or intimidation may yet avail to reclaim the erring one from apostacy; or so long as he sees fit to hope the other party to the marriage may be induced to change from being a Dissenter, a Protestant, and become a Roman Catholic; he has legal authority for refusing to sanction the marriage. The result is that if a Protestant, in order to marry a Catholic woman, will change his religion, the marriage can be arranged promptly; whereas, if the woman on the other hand declares that she has become a Protestant, weeks and months must pass ere the business can be arranged—she must go to the priest and after listening to his admonitions be sent away to reflect; then she must come again to be further admonished; and this operation may be repeated *ad libitum* until the good father has wearied out her patience and obtained her retraction, or else until (she persisting) fear of the matter being appealed to the President convinces him that it will be unsafe longer to refuse sanctioning the marriage. In these admonitions there may be no end to questions, refined, captious, casuistical and doctrinal. In such questions an ordinarily astute clergyman can confound and entangle the simple minded and half-instructed applicant, until she knows not what she has answered; and then he can send her away as a deceiver who has attempted to impose on him with a feigned conversion!

Recently such a case occurred in this city: a woman sought to legalize her union, to regain her own lost honor, and remove the stain of illegitimacy from her three little children. Five long and weary months were frittered away before this could be accomplished. She had joined a Protestant congregation by her own public act and avowal; had not passed the threshold of a Roman church for years, nor consented to approach the confessional; but the clergyman could not be persuaded to admit she was a dissenter. It would be, he said, to set a premium on apostacy. Legal aid had to be sought, expenses incurred and a delegation sent finally to the President in Santiago, before the business could be got through the ecclesiastical court, and before the mother was made happy in the honor of her family and the peace of her own heart.

Another case that has issued less favorably has just occurred. A woman in similar condition (with the father of her children on his dying bed and anxious to satisfy his own conscience) after she had attended the Protestant congregation one or two months, asked to be received as a member of it; made her avowal publicly and united with it as such. Going afterwards to the ecclesiastical authorities to have a civil marriage recognized according to article 118, she was interrogated as to her sincerity, motives and intention, when the clergyman said it was a feigned change of religion only, made from motives of interest and, therefore, that no order to proceed could be issued, nor the declaration of witnesses be received. He in fact stated that she informed him she intended to follow the Roman Catholic religion when once married. It is only fair to her to add however, that, being recalled to the court room a little later, she replied in presence of Mr. Merwin and Mr. Cassanova, that she wished to follow the religion of her husband. At all events the clergyman refused to authorize the civil marriage, bade her go home and reflect; and, she states, he had urged her to induce her husband to become a Catholic.

This at the time, Saturday, August 30th, he said he could not do, for it could be only a mockery. On Tuesday however, a few hours before he expired, the curate of the Matriz states that he baptized the man, married him, administered

to him the communion and extreme unction. Thus the case terminated. Thus honor was restored to the family. But with what trials of feeling, with what repugnance on the part of the dying man, even according to the statements of the clergymen themselves! with what disguises and contradictions on the part of the distressed woman!

And all for what? For the maintenance of morality? For the sustaining of truth? For family purity or sincerity of character? No, indeed; these are just the things sacrificed, overridden, trampled on. It is all for maintaining the monopoly of one sect as against those who dissent from it. 'Tis lamentable that thus a man and woman should be tempted in health to live together without marriage, and then on death's approach the woman be tempted to change her religion insincerely, or, that failing, the man be compelled in the hours of death to say he changes his.

Never will these matters be settled until they are put on the basis of toleration and equity. As the Intendente said in his annual report last year, a law authorizing civil marriages is of the first importance in this city and in this republic. Until a wise legislation grants that, conversions on compulsion, and therefore open to suspicion, must be of repeated and unavoidable occurrence.



[From the London 'The Day of Rest.']

Pilgrimages a Sign of Unbelief.

THERE is very nearly as much fashion in religious practices as in matters of dress and amusement. We are gregarious animals, all of us, and have more of the nature of the sheep within us than we quite like to admit. People who live in the country, and who watch the habits of the sheep in flocks, will notice the astonishing simplicity with which several scores of them will often imitate the movements of their leader, without the smallest attempt at observing whether there is any necessity for that imitation. A flock will pass through a gate, and the sheep that first passes will jump over some trifling obstacle, which will be instantly removed. Nevertheless, every single sheep that follows will imitate the first comer in his jump, though nothing in the world remains for it to jump over. The first makes the leap, and all the rest copy him.

So it is with these pilgrimages to certain places in France, which are so astonishing to many good people here in England, who look on amazed at what appears to them a most senseless and ridiculous proceeding. It is nothing in the world but a perfectly sheep-like manifestation of the unenlightened religious instinct. The enormous majority of men and women who believe in God and in His presence, troubled with the misery of this life, and longing for some manifestation of His present power and goodness, are rejoiced to light upon some such manifestations, beyond the ordinary course of the silent inward spiritual struggle of the soul. Anything that startles them violently and excites their emotions, is taken as a sign that God is certainly among them, and bestowing an extraordinary measure of His grace upon those who have what they call "faith" in His presence. Some foolish woman, or even child, believes that she sees some

astonishing sight, which cannot be accounted for, except by the supposition that God is visibly manifesting Himself, for some special purpose. Straightway she tells the story, and immediately the action of the flock of foolish sheep begins. Others believe her, or half believe her, while her story is taken up by a few designing people, who see that if the story comes to be generally propagated, they will make their profit out of it. Sometimes, of course, the original narrative is the deliberate invention of a rogue, who foresees the gain to himself, or to his party, that will inevitably be the effect of its popularity. But for the most part these miraculous stories which are from time to time popular in France or Italy, or elsewhere, are fully believed by their first propagators.

Sometimes, too, they are of a sort to puzzle persons who are ignorant of the easiness with which bodily self-deceptions are practised. Some years ago there was a wonderful story about a certain picture of the mother of Jesus, at Rimini, in Italy, whose eyes were said to move in reply to the affectionate prayers of the devotees of Mary as the mother of God. Multitudes believed in the reality of the miracle as a sign of the favor with which Jesus Christ regarded this devotion to His own mother. Others, at the same time, who laughed at it, called the picture the "Winking Virgin" in ridicule. Then pilgrimages followed, and devout people in crowds went and knelt before the wonderful picture, and prayed, and were confident that they too saw the eyes move, and returned to their homes comforted, and rejoicing in the protection of Mary and her Divine Son. Among these were found a few persons of education and intelligence, of that class which has furnished the gentlefolks who have astonished Protestants by their joining in the new and fashionable pilgrimage to Paray le-Monial. The story was, however, very easily explained. There are hundreds of pictures all over the world, in which the eyes seem to follow a spectator in whatever direction he moves, while in reality the movement is entirely in his own fancy. It is one of those optical illusions which are familiar to every student of such matters. In the Rimini case the illusion was as easy as possible. Here was a dark church, as so many of the Roman Catholic churches are on the Continent, in which the picture of Mary was hung up, illuminated by a few lights, more or less. Set half a dozen women, of the class which is most frequently seen in Italian churches, to say their prayers before the picture, and tell them to fix their gaze upon the Madonna, and it will be wonderful if the whole half dozen do not soon begin to imagine that the eyes move, while in fact it is only their own eyes which begin moving, and deceive them into the belief that they are witnessing an actual miracle. And so it is with nearly every similar instance; while sometimes, as in the case of this supposed vision of the heart of Jesus, seen by the nun Mary Alacoque, there is an element of grossness imported into the story, which makes it even worse than many similar reputed marvels of the simply senseless kind.

The multitude, however, who throng, as pilgrims, to visit the spot where the miracle has taken place, do not disturb themselves by any close critical investigation as to facts. They are of sheep-like dispositions, and follow as they are led, each one believing all the more fervently in his own emotions, which he calls faith, because of the crowd in which he finds himself. They go, and take their tickets, and repeat the appointed prayers, and work themselves to a high condition of "edification," as they think it, simply because every "pilgrim"

stimulates his neighbor. In a word, going on pilgrimage is the religious fashion of the hour; while no doubt in most cases a certain amount of genuine religious feeling is mingled with the mere love for doing what other people are doing. What so many devout personages engage upon cannot, it is supposed, be otherwise than laudable, especially when the *Times* and other newspapers are so struck with its importance as to send special correspondents to report upon it.

Then, again, there is the popular notion that the priesthood must be well-informed as to the reality of the supposed miracle, and that when those eminent and pious ecclesiastics, Archbishop A. and Monsignor B., who are moreover such eloquent preachers, and so much admired, even by Protestants, give their sanction to the proceeding, it must surely be a holy work. It is useless to remind the Roman Catholic laity that the priesthood are not one whit wiser or more acute in investigating delusions than themselves; and that, besides, they have a special reason for not looking too closely into stories which redound to their own professional honor and glory. The priests who are sceptical as to Mary Alacoque judiciously hold their tongues, because they dare not speak out.

Pilgrimages, moreover, at the present day, are not only cheap and comfortable, they are also aristocratic. When dukes and earls, and duchesses and countesses, give in their adhesion, and thus protest—without any hardship to themselves—against the want of faith of a wicked Protestant world, who would not like to follow so genteel an example? It is a hard matter for the wives of the French bourgeoisie and the English middle-class ladies and gentlemen, to get into the company of the proudest and most exclusive in their respective countries. But when it is an affair of the railway, and tariffs are arranged to suit all purses, then it is sweet to the lord-loving soul to feel itself associated for a few days with the choicest of aristocrats, and to mingle its devotions with those of the most select and refined of Christians.

But, in truth, the basis of the whole custom is simply unbelief. It is unbelief in the willingness of God to hear prayer equally at all times and in all places. The assertion that was made by one of the most prominent of English advocates of the proceeding, that God hears prayer more at some places than at others, is pure and unalloyed superstition. It is totally false, because it denies the reality of the intercourse between the soul and God, at all hours and in every spot of the whole earth. If God hears our prayers more in one place than in another, it is because we pray more humbly, and more sincerely, and with more perfect self-surrender, at certain times than at others. These pilgrimages are not what the Roman Catholic clergy profess, a manifestation of Christian faith against the incredulity of a Protestant generation of unbelievers. They are a manifestation of defective faith in God on the part of those who make them. They show, not the fervency of the faith of the Roman Catholic world, but its bondage to the remains of the old Pagan superstition, which peopled all visible nature with a host of minor gods and goddesses, who were to be propitiated by special devotions offered to themselves.

MISSIONARY INTELLIGENCE.

HOME WORK.

Iowa City, Iowa.—Rev. Francis Kun.

At the close of the month of November, Mr. Kun writes as follows respecting his work among his Bohemian countrymen in and about Iowa City :—

“The mission school in Iowa City is attended well, considering the weather. During the summer and fall between 50 and 60 Bohemian children were present every Sabbath. The exercises were conducted in a small frame school house, which is not sufficiently warm for cold weather. Hence we have changed the place of meeting, and the children now assemble in the comfortable brick church where I preach.

“The school is under the superintendency of Mrs. J. Warren Clark, an earnest Christian lady, who is deeply interested in the welfare of the Bohemian children. She is assisted by other Christian ladies from the various denominations. It is inspiring to hear the scholars sing our beautiful hymns, and recite the Lord's Prayer in concert. The attendance at public worship in Iowa City is good, when we consider that it is a new field and difficult to cultivate. We trust that the children in the mission school may influence their Romish and skeptical parents to become more interested in our work.

“The largest Bohemian newspaper in the United States is published weekly in Iowa City, and circulated throughout the country. It is secular, and not favorable to religion. Similar papers are published at Omaha, Racine, Chicago, St. Louis, and Cleveland. There is not a Bohemian religious publication of any kind issued in America, and there is nothing to counteract the skeptical literature above mentioned. In a few weeks I expect to issue a religious

monthly for our people, to be circulated as widely as the contributions of the Christian public will permit.”

Davenport, Iowa.—Rev. C. Peisch.

THE report of Mr. Peisch for the past month will be seen to be very full of encouragement. He writes :—

“The pleasant weather during the month has been favorable for mission work. Our two schools, recently organized, are increasing in numbers. At Newcomb Chapel the average attendance of scholars was nearly 60 during the month. Mr. Graham, the Superintendent, is an efficient laborer, and Mr. Moss, his assistant, delights the German children with his sweet music on the organ.

“In the evening I have a good congregation, to which I preach in German. The adults seem indifferent, but the young people listen attentively to the preaching of the Word. It is sad to think of the blighting effects of Rationalism upon so many of these aged Germans, who must soon pass into eternity. But I trust that the Holy Spirit will reach them before it is too late. I have visited them in their homes, where I have a better opportunity to talk to them about the great salvation.

“The mission school across the river [in Rock Island] is rapidly growing.—Mr. Hoffman, a devoted German, is the Superintendent. The chapel is located in a populous German district, almost destitute of religious privileges. Although our work is of very recent origin the public congregations have been surprisingly large. The chapel is usually crowded, and some interest in the services is manifested. Another encouraging fact is that Germans from the various Protestant denominations unite in

this movement, and the beneficial effect is very perceptible. An unsectarian policy, such as the American and Foreign Christian Union adopts, has a controlling influence among Romanists and skeptics. They are convinced that we are not seeking merely to strengthen any denomination, but to lead them to Christ."

Keokuk, Iowa.—Rev. H. B. Riemer.

ALREADY the little flock gathered by Mr. Riemer has put forth its energies to secure itself a permanent place of worship. Our missionary writes:—

"The past month has been one of activity in this mission. Our small society has been worshiping in a hall, but we resolved to have a house of our own, and I have been collecting the funds necessary to complete it. It is a commodious chapel, and will promote the German Protestant cause in this city. The dedication will occur Dec. 7th.

"Although my time has been occupied in the completion of the church, I have visited some families, and distributed a large number of tracts. Our mission school is gradually increasing, and now that we have a comfortable place, I anticipate a larger attendance. There are many German children in this city, who are not under religious influences, and I pray that the Lord will bless my efforts to reach them."

Chicago.—Rev. A. Miller.

REV. A. MILLER, our German City Missionary for Chicago, sends the following report for the month of Nov.:—

"My work of family visitation occupies the greater part of my time. It is attended with discouragements, but it also has its compensations. There are many who seem interested in the message of salvation; among these some belonging to the Romish church, who accepted from me Bibles and tracts. When

permitted, I bow with them in prayer, and ask God to pour out his Spirit upon them, that they may believe in the great High Priest, who alone can forgive sin.

"It is certain that the German Romanists, as a class, are more inclined to hear the truth than any others of the Papal Church. This city is a great mission field, and thousands of precious souls are not reached, but I rejoice that I am permitted to preach 'Christ and him crucified' to so many."

Chelsea and Boston.—Rev. M. Dwight.

In his report of missionary labor during the month of November, Rev. M. Dwight alludes to the circumstance that not unfrequently Roman Catholics who will not purchase the entire Bible, or even the New Testament in its cheap form, will readily buy a copy of the single Gospel of St. Matthew, on account of the larger type and more attractive appearance. Of near 200 families visited, more than three-fourths were Roman Catholics. Not less than forty-four families and individuals found destitute of the Holy Scriptures were supplied—all of them Roman Catholics in faith.

An incident mentioned by Mr. Dwight brings prominently to view the fact that the labors of just such Christian workers are needed to meet the wants of those who at times bitterly exclaim that

NO MAN CARETH FOR THEIR SOULS!

"You may be interested," says Mr. D., "in the history of a family I visited a few days since in South Boston. Six years since the family was made up of a husband and wife and eight children.—The husband was an Englishman, either a member of the Established Church of England, or with religious predilections in that direction. His wife was an Irish Roman Catholic, but not so bigoted as many; for she occasionally attended

Protestant places of worship. The two oldest children were confirmed in the R. C. Church; the six younger children are inclined to Protestantism. Some five years since the eldest daughter died, two years later her mother died, and two years since the eldest brother. All were buried by the priests. Seven of the family are left—Protestants, as far as they are any thing. Their ages vary from nine to nineteen years. The family has lived in Boston and South Boston over ten years, and *not one of the six children has ever been invited to a Protestant Sunday-school, or has ever attended one.* No city missionary or Sunday-school teacher has ever visited these six spiritually orphan children."

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Louisville, Ky.—Mrs. J. M. Sadd.

In her last report Mrs. Sadd mentions several instances illustrating the power of Christian kindness to effect an entrance even into hearts the most thoroughly closed against Protestant influence. In the Industrial School, attended by more than 150 girls, a verse or more of the Bible is committed to memory at every meeting. The teachers are very faithful in their attendance, on rainy as well as on pleasant days, and many of the ladies are ready, whenever asked by our missionary, to go with her and visit families in the most remote and lonely parts of the city. Is there not a connection between these facts and that other fact noticed by Mrs. S., that a number of the mission children have united with the different churches and that *three* were to unite with the Presbyterian church on the day after she wrote?

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Cincinnati.—Miss Purlier and Miss Schiller.

BOTH our Bible-women in Cincinnati report continued interest in their schools. Miss Purlier's Industrial School numbers about one hundred and fifty children of

both sexes, of various ages, and Protestant, Roman Catholic, Jewish and infidel in their parentage. But the labors of the ladies is not confined to the school; the Hospital and the homes of the poor demand equal attention, and many are those who seem to open their hearts to the kindly influences of the Gospel.—The same story is told of bodily destitution and of appeals for help beyond the slender means of the visitor.

Hungary and Transylvania.

(Continued from last month.)

THE BIBLE COMMENDED BY R. C. PRIESTS.

"In *Berezka* I halted, because of the weekly fair, and took my stand at the minister's dwelling. Around this house was quite an assembly of peasants, who came to examine my wares. Presently three Roman Catholic priests approached our table, opened my books, and purchased tracts. To my surprise and pleasure, the priests commended the Bible to the bystanders, assuring them they would find it a good investment. The Lord grant to these unprejudiced people, that they may find the pearl of price, the one thing needful. I had a strong impression, that the new and beautiful Reformed church at Vasarhely would have attracted many worshipers from these outlying regions, causing the light of Gospel truth to spread and increase, dislodging the darkness of error and superstition.

PLEASING SIGNS.

"Passing onward to *Martonfalva*, I took up my stand at the church-door. There were many worshipers, and eagerly did they inquire for books and Bibles, purchasing according to their ability. The people here are very poor, but the sacred rest of the holy Sabbath day was universally observed. The afternoon service was equally numer-

ously attended, and until a late evening hour I observed these respectable peasant families sitting outside of their houses and diligently reading the tracts and Testaments they had bought from me.

SPIRITUAL BLINDNESS AND DESECRATION.

"I met with a very different reception from the Roman community. They had spent their Sabbath in hay-making and other field occupations. In the school-house I found the teacher, and asked, if he required a Bible. His answer was, that he had no money. I inquired, why so few of his persuasion purchased from me, and why they desecrated the Lord's day. He replied, 'As to books, why should they squander their limited means, when they cannot read? And as to church-going, they will redeem in winter what they have lost in summer. *Besides, our priest does not pray for himself alone, he includes us all, and makes up for our inability and want of time!*' In speaking to such as are truly dead to spiritual things, one feels ever afresh the need of Divine strength to believe in the wonder-working, renewing powers of the Holy Scriptures of truth.

AT THE BATHS.

"For some days after this, I have been visiting the mineral baths of *Elöpatuk* and *Zeison*, remaining nine days, and having great cause for joyful gratitude to God in the help vouchsafed and amount of my sales. I found many wealthy Wallachians here, who asked for elegantly-bound Bibles and Testaments. I also disposed of Bunyan's *Pilgrim's Progress*, the history of the Reformation, Bible stories, and many hundred tracts. On the public and much frequented promenade, the refreshing sight constantly met my eye of ladies and gentlemen diligently studying the contents of their recent purchases. My heart was drawn out in

fervent prayer to God on their behalf, that all these readers might have made known to them, that it behoved them not merely to care for the perishable body, but much more for their never-dying soul.

A VOLUNTEER IN A GOOD WORK.

"In *Elöpatuk* a colleague was provided for me most unexpectedly. This was a young Hungarian student, who became so interested in my work, that he came each morning and evening regularly to my stall, and ably and heartily helped me in my sales. He would discourse in moving and eloquent words to the purchasers on the supreme value and blessedness of God's word, and his joy was overflowing, when he saw many copies of the sacred treasure distributed among the people. The Lord strengthen this young disciple to be faithful, and to endure unto the end!"

Greece.

The *Missionary Link* gives some interesting extracts from letters of Miss Kyle, who, as our readers know, has been laboring for about a couple of years in Athens, under the auspices of the Woman's Union Missionary Society. We quote a few lines illustrative both of the needs and the encouragements of the work. Miss Kyle says:—

NEED OF GREECE.

"I am convinced that the great need, is to reach the children of the better classes, and save them from infidelity. There is not so much need for saving them from superstition; it has little hold on them. Yet there are many who desire for their children a religious training. They are glad to have them read the Bible, particularly glad to have them taught the principles of truth and obedience. I do not expect to see large results for many years, but I do expect that there will grow up a spirit of tol-

eration in all the families that send to the school, and that the children themselves will so learn the great underlying principles of Christianity, that they will judge for themselves concerning the practices of their church, and if God graciously imparts His Spirit, will be ready to confess the truth.

OPPORTUNITIES EMBRACED.

"In conversation yesterday with a young lady on religious truth, I asked a simple question, and she said: 'I know nothing of these things. How should we know? We have never been taught either in church or at home.' Another day she said: 'It is only in

America, yes in England, that people care so much about these things; but you are right, I feel that you are right.'" She is waking a little to a sense of higher needs. Her sister has a child two years old, whom she means to bring to me to educate she says. You see how God has given me a few kind friends, as well as the favor of others, who care only for the advantages they may gain from a conscientious instruction. My two girls stay during the vacation, and so far I have permitted a few to come in the morning, because it gives me some precious opportunities for seed-sowing when I have them all to myself."

LITERARY NOTICES.

The Alhambra and the Kremlin. The South and the North of Europe. By Samuel Irenæus Prime, author of *Travels in Europe and the East*. New-York: A. D. F. Randolph & Co. 482 pages, square 12mo. Price \$3.00.

We are not of the number of those who decry books of travel and deprecate their multiplication. On the contrary, we sincerely believe that there are few departments of literature which are of greater practical utility in enlarging the views, cultivating the intelligence, ministering to a healthy curiosity, and laying the foundation for accurate knowledge of geography and history. We regard the present contribution of Dr. Prime to our popular literature as a very valuable one.—The countries it chiefly treats of—Spain, Russia, Finland, Sweden, Norway, and Denmark—are less commonly visited by the ordinary tourist, and yet they well deserve attention. And Dr. Prime is so intelligent a traveler, so sprightly a writer, that did they present less interest than they do, his narrative would yet be well worth reading. He has evidently caught the most salient characteristics of the people, and these he faithfully pictures for

his readers' benefit, combining with them a great variety of useful information which it would be difficult to find elsewhere.—The clear letter-press, the fine paper, the wealth of appropriate illustrations, and the tasteful binding make this a really exquisite volume.

The Women of the Arabs. With a Chapter for Children. By Rev. Henry Harris Jessup, D. D., seventeen years American Missionary in Syria. Edited by Rev. S. C. Robinson, D. D., and Rev. Isaac Riley. New-York: Dodd & Mead, Publishers, 762 Broadway. 16mo., 372 pp.

The author of this book is a man of superior natural abilities and of scholarly attainments, a close and accurate observer and a devoted, zealous, faithful missionary. This combination of qualities, enriched by the experience gained from a residence of nearly a score of years among the Arab populations, renders him eminently qualified for the task here undertaken, and, as might have been anticipated, he has produced a volume replete with instruction, and abounding in interest. Its first three chapters give account

of the "State of Women among the Arabs of Jahiliyah," "State of Women in the Mohammedan World," "The Druze Religion and the Druze Women." Several chapters are devoted to statements of what has been accomplished since A. D. 1820 towards the instruction and elevation of Syrian Women, and of the various agencies employed and methods adopted in the work. Other chapters treat of the "Bedawin Arabs," of "Women between Barbarism and Civilization," and of the "Opinions of Protestant Syrians with regard to the work of American Women in Syria." The "Children's Chapter," which is quite long, occupying more than one-third of the entire volume, is written in the form of a letter addressed to "My Dear Son Willie," and will gratify the little ones of many a household, by the pleasant way in which it gives them information of the many things they are supposed to hear and see during a journey with Dr. Jessup through the land of the Arabs.

New Publications of the American Tract Society.—The new books which this excellent Society has recently brought out are so numerous and so varied that we can scarcely do more than classify them, thus furnishing those who are in quest of a literature that is at once perfectly sound and eminently attractive with some guide in their selections.

Where shall we begin? If with books for grown-up readers, here are two little volumes, *Our Heavenly Father and Words of Comfort* (price 50 cents, postage 6 cts.) either of them admirably suited to the wants of a friend in affliction, with short, pointed suggestions to treasure in the memory and stimulate pious thought.—For an aged Christian friend another volume, a little larger and in larger type, and with the appropriate title of *The Better Land*, (price 75 cents, postage 10 cts.), is just the thing to kindle gratitude for mercies past and courage for the struggles yet to come. These three are all from the pen of the Rev. James Smith. Uniform with these we have *Thoughts on Intercessory Prayer*, (price 50 cts., postage 8 cts.) and *The Soul's Cry and the Lord's Answer* (price

40 cents, postage 6 cents,) in the latter of which Scripture is made to answer Scripture, and the wonderful insight of God's inspired penmen into the wants of men and the amazing readiness of God's loving heart to answer all those wants, are beautifully exhibited. It is a charming little book in which man's hand has had its highest office—that of putting God's words side by side.

We feel confident that *The Hard Problem* (price \$1.25, postage 16 cts.), will prove useful to many a young Christian who in his or her attempt to solve the question "How much owest thou unto thy Lord?" has found the like difficulties to those Susy Tracey encountered. May they all be enabled to answer the problem in their own experience as satisfactorily as she did. Some parts of the book, independently of their religious lessons, are capital as delineations, e. g., Susy's first experience at the Mission School.

Excellent for either family or Sabbath-school library are *The Uhlans Wife*, a translation from the German, *Holiday Pictures*, by Mrs. J. S. Dammast, with pictures and large-type letter-press on alternate pages, (50 cts. each, postage 6 cts.) *Out in the Playground* (price 40 cts., post. 6 cts.), *Little Dot, or the Simple made Wise*, and *Robbie's Light*, by S. Annie Frost, (price 30 cts. each, post 4 cts.)

Then we come to a whole series of books for the younger children, the very external appearance of which will secure them favor; for each, besides having the title on the sides in very tasteful gilt lettering, is ornamented with an exquisite medalion chromo, from the size of a nickel cent on the smaller books up to an oval vignette, landscape or flowers, two or three inches in length. The smallest are *Very Little Tales for Very Little Folks* and *John and his Four Cousins* (price 20 cents each, post. 2 cents), diminutive volumes that will slip into the smallest child's pocket, to the owner's great delight.—Then we have four similar books but fully twice as large, by Mrs. M. E. Miller (price 25 cents each, post 4 cts.)—*Little Paul*, *Teacher's Stories*, *Willie and Jessie*, and *Home for the Homeless*. But the most at-

tractive of this kind of books are undoubtedly two of still greater dimensions—*Sunshine for Rainy Days* and *Little Margery* (90 cts. and \$1 respectively, post. 16 cts.) They are certainly among the most appropriate and elegant books for younger children that we have recently met. The former has the greater number of full-page illustrations and the simplest reading matter. But the latter has a connected story of more interest to those who can understand it. We fancy that little *Mistress Margery* and her grave but comical sayings will be a source of as much quiet enjoyment to the mother or the sister as to the child to whom she reads.

Mother Anne and her Little Maggie. Translated from the German by Annie L. Prentiss. New-York: A. D. F. Randolph. 236 pages, square 16mo.

The Germans have certainly a great faculty for story telling, and their children's literature is characterized by a quaint simplicity which commend them to readers even of a larger growth. There is nothing intricate in the story of this little volume, nothing to excite any thing save healthy aspirations in the minds of those for whom it was intended; but it is a pretty picture of home life in Germany in the haunts of the industrious poor, and as such we bespeak for it a very cordial welcome.

Religious Poems. By the author of "Stepping Heavenward." New-York: Anson D. F. Randolph & Co. 200 pp.

We have been much gratified in examining these poems. Their spirit is excellent. The religious tone that pervades them is at times tinged with sadness but not with moroseness. Hope in the midst of trials, anticipation of heaven when earth is darkest, gleams of glory and triumph bursting through the thickest mists of discouragements—these are characteristic of the poems. In style they are remarkably uniform. If they never rise to the highest plane of poetical inspiration, they certainly never lose their calm and dignified flow. We could therefore easily point out verses that have pleased us exceedingly, but we should find it difficult

to assign to any one poem a marked pre-eminence. The verses entitled "Speak of Christ" (page 58), "Loving Christ for Himself alone" (page 43), and "God's Way" (page 142), may perhaps be taken as good illustrations of the general types of the book.

The Arena and the Throne. By L. T. Townsend, D.D., author of "Credo," "Sword and Garment," "God-Man," etc., etc. Boston: Lee & Shepard. 1874. 264 pages, 12mo.

We cannot do better than transcribe a part of the preface of this book: "The subjects herein discussed were first treated with no thought of publication. They grew into their present shape while the author was engaged in professional duties in the pulpit and lecture-room. One day they formed a voluntary relationship, looked like a book, were presented to the publishers, and accepted." Under such circumstances, evidently, we cannot expect much unity. In fact we have looked in vain for the plan of this desultory treatise. Yet there is much that is interesting and valuable. In the first part we have a really good discussion of the plurality of worlds and the various arguments which have been alleged on both sides.—The crime of Judas, the character and life of Job, and the divinity of Christ form the leading topics of the other three parts.

The Dew of Youth, and other Lectures to Young Men and Young Women on Early Discipline and Culture. By the Rt. Rev. Thomas W. Clark, D.D., LL.D. Boston: Lee & Shepard. 1874. 167 pages 12mo. Price \$1.25.

This is a well-written volume of a distinct, practical end, which we can heartily commend. Bishop Clark's style is easy and flowing, and he has produced a book from which we hope many a youth will derive real and permanent advantage. It lays no claim to novelty, having been originally published some twenty years ago. But, as the author observes in his preface, "the new generation who have come upon the stage during this period inherit the same nature, and are exposed to the same temptations, with those who have gone before them, and the plain and

simple instruction embodied in this volume may be as well adapted to their condition as it was to the wants of those who were originally addressed."

The Argument of the Book of Job Unfolded.

By William Henry Green, D.D., Professor in Princeton Theological Seminary. New York: Robert Carter & Brothers, 1874. 369 pages, crown 8vo.

This is not a continuous commentary on the book of which it treats, nor does it deal with verbal or general criticism. It has been written, as its learned author informs us, with a special view to promoting a comprehensive knowledge of this important part of the Holy Scriptures. Few parts have been more commonly misunderstood, both as to the main design and as to the bearing of the several portions. Dr. Green's rare attainments as a student of the Oriental Languages, supplemented by great clearness of thought and eminently correct judgment, insure the excellence of a work like this, lying within the peculiar province of his investigations. There is a careful avoidance of everything abstruse; so that the book, which is beautifully printed in large and full-faced type, is a luxury for either minister or layman. Besides the main subject treated under ten appropriate heads, in as many chapters, there is an explanatory note on "the Doctrine of Immortality" as it appears in Job, which embodies the author's mature deductions from a full examination of the subject.

Leaves from the Tree of Life.

By the Rev. Richard Newton, D.D., author of "Bible Wonders," etc. New York: Robert Carter & Brothers, 1874. 320 pages, 16mo.

The thought underlying this entire book is that the truth about Jesus has a marvelous faculty of curing the maladies of the soul. "One of the sweet names by which our blessed Saviour is spoken of in the Old Testament, is, 'Jehovah—Rophi,' or 'The Lord who healeth.'" The author, therefore, treats of the Bible as a Tree of Life, and exhibits in successive chapters the Lesson of Obedience,

the Leaf for Curing Lying, the Leaf for Healing Covetousness, etc. Dr. Newton is well known by his former works as a writer of sterling literature for the young—one who abounds in appropriate anecdote and illustration for the enforcement of his subject, while he never suffers the more popular element of writing to distract attention from the moral teachings he is aiming to impress.

"She Spoke of Him." Being Recollections of the Loving Labors and Early Death of the late Mrs. Henry Denning. By her Friend, Mrs. Grattan Guinness. New York: Robert Carter & Brothers, 1874. 326 pp., 12mo.

A well-conceived biography, which touchingly holds up for imitation the example of a lovely young lady, of deep Christian piety. It shows that even a brief life can be fruitful in blessed consequences if unreservedly consecrated to the service of Christ. We commend it as a delightful portraiture of one that ripened all too soon, according to our limited human vision, for the upper Paradise.

Fanny's Birthday Gift. By Joanna H. Mathews, author of the "Bessie Books," etc. New York: Robert Carter & Bros. 1874. 368 pp., 12mo.

All our youthful readers, or the children of our older readers—say between the ages of 9 and 15, if not beyond—will welcome with pleasure the intimation that Miss Mathews has not decided yet to lay down the pen which throws off such delightful stories. For the present volume is not only good in itself, but the first installment of a new series, to be entitled "Miss Ashton's Girls." Fanny, the heroine of the story, has the uncomfortable habit of "borrowing trouble," and it is this fault which it is the author's aim to correct. The motto of the title-page is, therefore, appropriate: "Sufficient unto the day is the evil thereof." If we were to venture a criticism upon the style, it would be that there is sometimes too much of those slang expressions which we would not have our children imitate in conversation.

Pronouncing Handbook of Words Often Mispronounced and of Words as to which a Choice of Pronunciation is allowed. By Richard Soule and Loomis J. Campbell. Boston: Lee & Shepard. 1873. xvi and 99 pp., 24mo. Price 35 cents.

If the value of a book is to be estimated not by its size and cost, but by its practical utility, we must rate this diminutive volume very high. It has been prepared with care, the words selected are really those which are "often mispronounced," and the pronunciations that are advocated are with few exceptions correct. At times the authors may accord a liberty as to alternate modes of pronunciation, which we may deem unnecessarily large, but the liberty is not greater probably than that which is accorded by good authorities. We object decidedly, however, to the only pronunciation of the word *God* which is here admitted, viz., that with the short *o*, which to our ears is simply shocking.

The Little Camp on Eagle Hill. By the Author of "The Wide, Wide World." New York: Robert Carter & Brothers. 1874. 429 pp., 16mo.

The young people into whose hands this book may fall can hardly fail to be attracted by the story of the party, who, driven by the excessive heats of summer, take refuge on the summit of Eagle Hill, a neighboring eminence, where they enjoy for a few days the sweets of a more romantic life than they led at home. These readers will be likely, at the same time, to obtain some solid advantage from the instructive discussions with which this, like all the other books of Miss Warner, abounds. There is an unaffected religious tone about this author's writings which renders them peculiarly safe and profitable reading for those whose tastes are yet immature, and upon whose minds unwholesome, exciting literature may exercise a very pernicious influence.

charming little monthlies published in London, of which we have frequently spoken, and to which we now refer in connection with the bound volumes containing the numbers of the entire year 1873. We have no hesitation in saying that these six periodicals are marvels of beauty and cheapness.

Four are of quarto or octavo shape, and furnish their readers every month with sixteen pages of reading matter and illustrations, the latter without exception in excellent taste and well executed. The subscription price of each of these four is the very small sum of 50 cents a year, while the bound volumes, with cover printed in colors, is only 75 cents. These are:

1st. *The Infants' Magazine*, perhaps the most popular of the series, intended for the youngest readers, and in which the pen of the artist has been most unsparingly employed. The stories are short, suited to the comprehension of very small children, and altogether adapted to help the mother in her nursery.

2d. *The Children's Friend*, with a page a trifle larger, and somewhat smaller type, and better than the *Infant's Magazine* for children of ten years of age or older. The stories are larger and have more varied incident.

3d. *The Friendly Visitor*, as it is meant particularly for the aged, is printed in large type, and has illustrations of corresponding size, which, in spite of this, lose none of their high finish.

4th. *The Family Friend*, as its name indicates, has the widest field, and aims to meet the wants of the entire household. If the *Friendly Visitor* has a more directly religious character, the *Family Friend* unites religion and science in a very happy way. It is on the whole the handsomest of these papers, and its bound volumes are among the best that can be found for holiday gifts of a very moderate price.

The other two papers are altogether different in shape, consisting of a single folio sheet monthly, with a large wood-

BOUND VOLUMES OF BRITISH PERIODICALS.

Mr. Charles F. Roper, of No. 2 Bible House, is the American agent for those

cut occupying the whole of the first page, and with smaller illustrations on the other pages. They are

1st. *The British Workman*, which is furnished at 50 cents a year, or, in a thin volume with flexible cover printed in colors, 75 cents; and

2d. *The Band of Hope Review*, which is only 25 cents a year, or, bound like the former, 50 cents. Its size is smaller. We know of few specimens of woodcut illustrations surpassing some found in the volumes of these two papers for the year 1873.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 30th November, 1873.

MASSACHUSETTS.

Chelsea. Mrs. G. Piggott for C. W. \$1 00

CONNECTICUT.

Hartford. Mrs. John Olmstead 1 00

NEW YORK.

N. Y. City. Bostwick Estate, add. 4,000 00
Mrs. Stephen Griggs, of which \$5 for the C. W. 35 00

Poughkeepsie. Mrs. C. M. Hovey, of which \$1 for the C. W. 11 00

N. Y. City. Int. on W. U. Tel. Stock. 59 50

Brooklyn. Rev. E. N. Sawtell, D.D., of which \$1 for the C. W. 5 00

N. Y. City. Old desk sold. 4 00

Mohawk. P. N. Clapsaddle, donation \$1, C. W. \$1. 2 00

4,116 50

ILLINOIS.

Freeport. German M. E. Ch. 10 25

" Circuit M. E. Ch. 14 76

Chicago. Grant Place M. E. Ch., Dr. S. Strausser, C. O. Boring, F. Mortimer, \$2 ea.; W. H. Lahman, W. Clarke, R. D. Honihan, J. E. Landell, Henry Martin, R. Berryman, Mrs. T. C. Clendenning, M. Peterson, Mrs. Gilmore, Jas. Searle, Mrs. Searle, Mrs. Clarke, W. P. Moss, \$1 ea.; others \$1—for German City Mission 20 00

Danville. Griffith Property Rents 66 53

111 54

OHIO.

Tontogany. Rev. Henry Warner, don. \$1, C. W. \$1. 2 00

IOWA.

Shiloh. Pres. Ch., J. W. Brown, Thos. Alexander, Jas. Safely, Geo. J. Moffett, B. J. Rogers, \$5 ea.; Alex. Moore, W. Marshall, John Safely, Jr., Alex. Thompson, J. H. Coutts, R. Macoubrey, A. Yule, J. Yule, G. Thompson, A. Caldwell, J. Patterson, J. Ferguson, Rev. J. S. Dickey, \$1 ea.; others \$5.65—to constitute Rev. J. S. Dickey a L. M. 43 65

Linn Grove. Pres. Ch., John C. Goudy, \$5; W. H. Kule, A. Richardson, A. B. Strother, John Kule, W. P. Hazlett,

IOWA—continued.

Isaac Kule, Rev. J. L. Wilson, W. Goudy, E. Johnston, S. S. Johnston, J. Dunbar, \$1 ea.; others \$14.15—to constitute Rev. J. L. Wilson a L. M. 30 15

Mt. Vernon. Pres. Church, for Bohemian Mission 7 25

Stanwood. Union Meeting 4 50

Lone Tree. M. E. Church 5 25

Iowa City. Christian Ch., for the Bohemian Mission and in part of L. M. for Rev. S. A. Pearree. 23 31

114 11

WISCONSIN.

Green Bay. Rev. E. Jamieson, for Books. 12 50

Received for the CHRISTIAN WORLD, in addition to items specified above:

J. H. Whetstone, Iowa City, \$1; T. W. Marshall, City, \$2; T. Davenport, Stamford, \$3; L. Whitney, Jr., Watertown, \$1; Miss H. E. Carlton, Salem, \$1.25; Mrs. T. S. William, Auburndale, \$3; Jas. Campbell, Springfield, \$1; W. W. Stone, Morristown, \$5; Mrs. S. A. Patterson, Clinton, \$1; H. Barnes, Reading, \$2; J. W. Taylor, Newark, \$1; J. Tynntor, Framingham, \$1; D. Terhune, Hackensack, \$1; M. Ross, Philadelphia, \$2; Mrs. R. H. Fitch, Cleveland, \$2; W. Williams, Cleveland, \$2; E. Davis, Philadelphia, \$1; Rev. E. T. Perkins, Louisville, \$1; Sam'l Case, Norwich, \$1; H. D. Crane, City, \$2; E. Waterbury, Polo, \$1; Mrs. C. Scudder, Boston, \$4; J. Downer, Milwaukee, \$1; C. W. Walcott, Plattsville, \$5; M. P. Humphrey, Pittsford, \$1; S. Parmelee, Pittsford, \$1; Amy B. Fisk, Lyndonville, \$1.50; Miss Twaddle, Fayton, \$1; Harriet L. Sweetser, N. Yarmouth, \$2; Webb & Son, Philadelphia, \$5; Rev. Saml. Brooks, Churchville, \$5; Rev. J. H. Adair, Galesburg, \$1; Rev. N. P. Breed, Philadelphia, \$1; Mrs. A. Marsh, Oxford, \$2; Capt. T. A. Barrett, West Haven, \$1; S. S. Door, Clark City, \$1; H. B. Shattuck, Lowell, \$2; J. N. Cate, Wakefield, \$2 71 75

Total for month. \$4,430 40

THE CHRISTIAN WORLD.

Vol. 25.

FEBRUARY, 1874.

No. 2.

EDITORIAL NOTES.

CARRASCO AND PRONIER.—We rejoice to say that the movement in behalf of the afflicted families of these excellent and beloved brethren, who perished together—pupil and teacher—on the *Ville du Huré*, is being vigorously prosecuted and with every prospect of success. The Executive Committee of the American Branch of the Evangelical Alliance, in assuming the painful yet precious task of endeavoring to provide for the widows and orphan children of the two faithful servants of Christ, set the sum of \$10,000 as the very lowest with which they would at all be satisfied, yet are not without hope that the fraternal love of American Christians will carry the subscriptions far beyond that point. At the time of writing upwards of \$4,000 have been raised, mainly the gift of a very few individuals, in two or three churches. But on the 3d Sabbath of January, it has been recommended that a general collection be made through all the churches which sympathize in the work of the Alliance, and we trust that before the present number of the CHRISTIAN WORLD reaches its readers, still further progress towards the accomplishment of the object contemplated will have been made.

ILLITERACY IN ITALY.—A correspondent of the *Boston Pilot*, one of the principal Papal organs in the United States, writing from Rome, under date of November 29th, 1873, considers at some length the condition of Italy as respects education, both before and since the establishment of the national government. He undertakes to show that public instruction has suffered at the hands of the government of Victor Emmanuel, as contrasted both with that of the Popes and that of the Emperors of Austria. We hardly possess sufficient data at present to judge accurately respecting a matter which can only be decided with exceeding care and after a thorough examination of statistics. All that we desire to do, is to call attention to the fearful illiteracy of the entire peninsula, which, more than any other part of the world, has been under the direct influence of the Roman Catholic religion and its acknowledged head.—

It is stated by the *Gazzetta di Milano*, as the result of the investigations of a government commission, that in the kingdom of Italy there were in 1861 not less than *seventeen millions of persons* who could not read! Ten years later, in 1871, the kingdom of Italy contained a still greater number—*nineteen and a half millions*—of utterly illiterate persons! The increase, it must be stated, was more apparent than real, and was owing mostly, if not wholly, to two causes: the natural increase of the population, and the annexation of the Papal States and of the Venetian province which took place during the interval. But however we may account for the increase in absolute numbers, the statement is appalling. It is an indisputable fact that, at the close of the year 1871, only a little more than one-quarter of the entire population from the Alps to the island of Sicily had mastered the veriest rudiments of an education—that is only about seven millions and a quarter out of a population laid down by Prof. Schem as 26,775,000! According to the *Gazzetta di Milano*, as reported by the correspondent above referred to, Venetia and the late Papal States are somewhat in advance of the rest of Italy; so that if they be included, the illiterate constitute 72.86 in every 100 inhabitants, whereas, if these provinces be excluded from the computation, they constitute 73.26. The slight variation is of little interest to us. It arises undoubtedly from the fact that the superior education of the Northern Italians is more than counterbalanced by the gross ignorance of the inhabitants of the former Bourbon monarchy of the Two Sicilies, which every one knows was in some respects even more neglected and misgoverned by its bigoted rulers than the unhappy “Patrimony of St. Peter.” At all events we may ask with some confidence, Where has the Papacy had a better chance than in Italy—whether Northern, Central or Southern—to show what it can do for the elevation of the masses?

ITALIAN POLICY TOWARDS THE CLERICAL PARTY.—Far as we are from vindicating the severity of the German Government in some of the retaliating measures it has adopted towards the Papal ecclesiastics, we cannot shut our eyes to the very different state of things subsisting in the Old World from that among us, and especially to the political attitude which the hierarchy has assumed. In fact, both in Germany and in Italy the situation has become so critical that either the monarch or the priest must go to the wall. At first sight it appears a gross violation of personal liberty to prohibit all pilgrimages to shrines of saints; but as soon as we find out that these pilgrimages are avowedly methods of making a public demonstration against the established order of things, and cunningly contrived to sow the seeds of speedy revolution, we cease to wonder that the Italian Government last summer resolved to suppress them. So, too, when we read that, on the 22d of November last, the Government closed a night school held by “clericals” in the city of

Rome, we instinctively incline to class this among those infractions of popular rights which are more appropriate when emanating from a despotic than from a liberal administration. But here again, we discover upon examination that there was at least a strong provocation for governmental interference. Among the books which an inspector, in the course of his official duties, found in use at this school, were nine copies of a volume entitled "Una Passegiata"—A Walk—by Marcello Ottavi. The correspondent of the *Pilot*, of December 27, from which we obtain these particulars, denies that it was a book of instruction for the scholars attending the schools, but in the next sentence admits that it was "used to give lessons in spelling to a few adults." This precious volume, published in 1863 and, consequently, while Rome was still subject to the Pope, styled the partisans of Italy "traitors" and as "sharpening their deadly knives to implant them in the heart and kill with the hand of the assassin." The liberty of the press is called *pestiferous*; the deputies of the Italian Parliament "dogs that cry out for the death of those servants of God, who, like their leader and captain, Jesus Christ, shed the blood of their veins even to the last drop." Such is the language of a book which the Abbé Raimondi and his associates selected as suitable for adult Italians to use in learning to spell. To Americans, accustomed to a degree of liberty that often verges upon license, it may appear that it would have been quite as well to let such drivellers alone in silent contempt, trusting to the unaided power of truth to nullify their pernicious teachings. We can, however, readily see that a Government which makes public instruction a matter of national interest and subjects it to constant inspection—especially when it is conscious that its own existence is hourly endangered by the machinations of a sleepless foe—naturally looks upon the matter with more concern and cannot afford to allow itself to be maligned with impunity. The key to the present attitude of the Italian Government is found in a sentence of Victor Emmanuel's, in his recent speech at the opening of Parliament: "*Resolved to respect religious feeling and liberty, we will not permit the mantle of these sacred rights to be thrown over attempts against the national institutions and laws.*"

THE FRENCH PROTESTANT NATIONAL SYNOD has again convened in the city of Paris, but its sessions have, as far as reported, exhibited, not less distinctly than did those of the first convocation, the radical differences in sentiment between the Orthodox and the Rationalist wings of the Church. The members belonging to the latter are as determined as formerly to prevent, if possible, the adoption of a permanent policy which would either drive them from the Church or force them to a hypocritical subscription to doctrines which they do not hold. It is true that the theology they so openly denounce is undeniably the theology of the fathers

and founders of the Reformed Church in the sixteenth century ; but these advanced spirits, as they style themselves, do not scruple to assert that, while discarding most of the tenets of the French Reformers, they hold fast to the cardinal point, the distinguishing characteristic of Protestantism, according to their view, viz, the unlimited right of private judgment. If the first Synod, a year and a half since, proclaimed "the sovereign authority of the Holy Scriptures in matters of faith, and salvation through faith in Jesus Christ, the only Son of God, who died for our sins and rose again for our justification," the Rationalist minority have persistently denied the competence of the Synod to act as a constituent assembly, and protest against its pretensions to frame regulations for the permanent organization of the Church. We rejoice to notice that the Orthodox seem to retain the decided majority, and that there is some hope that in answer to the pronounced wishes of the greater part of the Protestant Church, the Government will authorize the application of the Synod's tests to the case of all candidates for office, as well to all who take part as electors in the choice of members of representative ecclesiastical bodies. With these tests and with regular convocation of the Synods for two hundred years suppressed by the strong hand of Government, it may be confidently expected that French Protestantism may yet recover somewhat of its ancient tone.

The Synod as at present constituted is strictly Orthodox. The Rationalists, numbering forty-two members, after uniting in a protest against the action of the Synod in June, 1872, withdrew from its sessions, declaring themselves unable to participate in its deliberations so long as that action is maintained. But the sixty-two members that retained their seats voted to abide by the conclusions of the former Synod. It has been proposed to request the Government to authorize the publication of the Declaration of Faith and its official endorsement ; in which case it will be impossible for a Rationalist hereafter to enter the ministry of the Reformed Church without wilful perjury.

LORD RUSSELL ON PIUS IX'S PRETENSION.—Alluding to the extraordinary pretension put forth by Pius IX in his letter to Kaiser William to a certain headship over all baptized persons—even those whom he views as heretics, and who regard him as a usurper—Lord William Russell is reported to have written as follows to Sir George Bowyer : "I conceive that the time has come foreseen by Sir Robert Peel when the Roman Catholic Church disclaims equality and will be satisfied with nothing but ascendancy. To this ascendancy, openly asserted to extend to all baptized persons, and therefore including our Queen, the Prince of Wales, our bishops and clergy, I refuse to submit. The autonomy of Ireland is asserted at Rome. I decline the Pope's temporal rule over Ireland."

THE CONFESSIONAL IN THE CHURCH OF ENGLAND.—One of the latest movements of the Romanizing, or, to speak with greater propriety, the Romish party in the English Establishment, is the publication of a new and more decided declaration of views in favor of Auricular Confession. The paper in the *London Times* is signed by twenty-nine clergymen, among whom figure prominently Dr. Pusey and Canon Liddon. Here is the gist of their argument expressed in their own words :

“ While, then, we hold that the formularies of the Church of England do not authorise any priest to teach that private confession is a condition indispensable to the forgiveness of sin after baptism, and that the Church of England does not justify any parish priest in requiring private confession as a condition of receiving Holy Communion, we also hold that all who, under the circumstances above stated, claim the privilege of private confession, are entitled to it, and that the clergy are directed under certain circumstances to ‘move’ persons to such confession. In insisting on this as the plain meaning of the authorised language of the Church of England, we believe ourselves to be discharging our duty as her faithful ministers.”

According to the *London Christian World*, the discussion of this matter continues to attract great attention, and some very large meetings have been held to denounce the introduction of Auricular Confession into the Protestant Church of England. At one of these, a catechism was produced which had been prepared “for the special use of children,” and had actually been put into the hands of a girl of fourteen, but which was pronounced to be of such a character as to be unfit to be read.—Meanwhile, the Bishops still utter an uncertain sound. The Bishop of Peterborough, for example, “in acknowledging the receipt of anti-Ritualistic resolutions passed at a public meeting at Leicester, avows that the existing formularies do not enable him to enforce a distinction between exceptional and regular confession, and challenges those who appeal to him to suggest any rubric or canon which would answer the purpose.”

MAYOR KEILEY'S LETTER.—In our number for November last, in an article entitled, “The Irish Roman Catholics on our Public Schools,” we gave some account of the discussion on the Public School question by the Irish Catholic Benevolent Union, meeting, in October last, at St. Louis. In the course of that discussion, Mr. A. M. Keiley (the name was erroneously given as Reiley), Mayor of the city of Richmond, Virginia, who was at a subsequent stage of the meeting elected President of the Benevolent Union for the ensuing year, made a decided defence of the Public Schools, especially of his own city, on the ground that the Bible was not read in them and that there was no religious instruction imparted. The Mayor has since written a letter to the *New-York Independent*, in which he expresses his sentiments at considerable length.—

Its purport may be gathered from the following sentence: "I say that the imparting of sound, useful, and exclusively secular knowledge by teachers of suitable acquirements, skill and character, chosen immediately by the people and paid for out of the public treasury, is, under the conditions prevailing in the United States, a wise, beneficent, and just system, and impugns no rights of conscience." We are not surprised that a letter of this kind, especially as Mr. Keiley maintains that he utters "the convictions of thousands of his fellow Catholics," has been ill received by one of the papers that pretends to be an exponent of Romanist sentiment. The *Catholic Review*, of December 20th, 1873, has a long article in reply, under the caption "Dogberry, Ex-Cathedra."—The writer twits the Mayor on his own education in the Public School, and says: "Mayor Keiley will permit us to tell him that a little catechism taught him in Catholic schools in his early days might have saved him from the blunder of confounding Papal infallibility with inspiration, while some history taught from Catholic books, in Catholic schools, would have proved to him that Honorius I made no 'dangerous compromise with heresy,' and that Alexander VI, as Pope, has not the bad character he gives him. At all events, the inference forces itself on the mind that the spirit and ignorance shown in his citation ought to be a palpable proof to Catholics of the dangers to which the faith of their children is exposed by a system of education of which his Honor seems proud to have been the recipient." What the Mayor will say to this slightly arrogant admonition that he has read history all wrong, and that the Borgian Pontiff, far from being a monster of impurity and crime of every sort, was a model Christian pastor, we have not yet learned. But we fancy it will not make him very sorry that he studied history not in the carefully prepared and edifying text-books of the priests, but in those of unbiassed and impartial historians like Leopold Ranké, who says: "Alexander had, all his days, known no other principle of conduct than to enjoy the world, to live in luxury, and to satisfy his lust and ambition. It seemed to him arriving at the summit of bliss when he was at last invested with the highest spiritual dignity. . . . His only thought was, how to compass his own advantages and heap pomp and honors on his sons: never did he seriously devote himself to any other purpose."

But not only is Mayor Keiley incorrect in his historical knowledge, he is also misinformed respecting the object of his fellow Romanists. "The honorable gentleman mistakes the aim of Catholics on this question," says the *Catholic Review*. "They do not, as he supposes, wish for the abolition of the Public Schools. These answer well enough the purposes of those who can conscientiously use them. Catholics, following the dictates of conscience, object to the same schools, because they are convinced their children cannot receive in them the education which

their Church requires. They claim that religious liberty should be honestly carried out, and that they should not be forced to pay taxes for schools which can be of no profit to them, or else have their share of the taxes for their own educational institutions."

Putting aside a few truisms which no sensible person denies—such as that education without morality may be a curse rather than a blessing—we find little alleged by the *Review* that will be likely to prove conclusive with Mayor Keiley, unless we suppose that the argument from authority should be received as such. On this point the article of the *Review* is ample enough, both the Syllabus of Pius IX and the Decrees of the National Council of Baltimore being cited to prove that the Mayor has advanced rank heresy. "Holding the principles that he does," it very confidently affirms, "we assert that he would not receive absolution from any Catholic bishop in the country."

PROTESTANT MARRIAGES IN BRAZIL.—One of the most sensible marks of the progress of the Protestant missions in Brazil is the large number of marriages which have been celebrated by our missionaries between native converts. The *Imprensa Evangelica*, of Rio de Janeiro, of November 15th, 1873, gives not less than *six* marriages by Rev. A. L. Blackford, from the 15th to the 24th of October. A very commendable practice is that of inserting the names of the witnesses, two or more in number, to each marriage.

MASSÉS AND TE DEUMS WITHOUT A PRIEST.—The conflict between the Brazilian Bishops and the Brotherhoods has led to some curious scenes. The Brotherhoods, being under the episcopal interdict, in consequence of their refusal to expel from their body those members who were Free Masons, the parish priests not only refuse to perform any religious ceremonies for them, but even to officiate in their presence. The festival of St. Michael brought the matter to a test. For example, one of the Brotherhoods, of which St. Michael was the patron saint, presented itself in the church of *Corpo Santo* to take part in the customary rites in his honor. All was ready, we are told, and the edifice full of worshipers, when the priests gave notice that they would not officiate if the Brotherhood made its appearance, seeing that the diocesan had pronounced against them a sentence of excommunication. But the Brotherhood conceived that it had two good reasons for refusing to accept the priestly view: the Government had declared the excommunication null and void, and the Brotherhood had itself paid the expenses of the celebration. Hereupon the priests retired, not, however, without first begging pardon and taking a polite farewell—"a manifest proof," says the journal which reports the occurrence, "that they did not see in the brothers present any enemies of the religion whose ministers they were,

and that they took this step merely because they were constrained by obedience." After some expressions of disapproval of the action of the prelate who had occasioned the whole trouble, the people resolved that the ceremonial should proceed *without* the priests, since it could not proceed *with* them. Accordingly the mass was *sung* just as if in accompaniment to the ecclesiastics who, it was sneeringly said, had abandoned God's house in flight before a little green silk, with which a few individuals had adorned their persons; for without this silk not only the Masons, but the greatest heretics on earth, could have been present and have taken part in the festival without violating the most absurd regulations. When singing and prayers had been ended, the people went home; but returned again in the evening, when a solemn *Te Deum* was performed in the same extraordinary manner! Similar occurrences are said to have taken place elsewhere.

POPULAR SENTIMENT IN BRAZIL, as the preceding incident indicates, is decidedly with the Government and against the Bishops and the Pope. A palpable proof of this fact was furnished, as we hear from the *Imprensa Evangelica*, of November 1st, in the honors done an able writer, *Joaquim Saldanha Marinho*, who, under the pseudonym of "Ganganelli," has lately done valiant service in the press, defending religious liberty and assailing Jesuitism. An enthusiastic meeting of very prominent citizens took place on the 26th of October, at which the project was set on foot to raise by national subscription a fund to purchase a house to be presented to S. Saldanha Marinho. On a commemorative tablet are to be inscribed the words: "To the citizen Saldanha Marinho, as a mark of popular gratitude for his civic virtue (*civismo*) and his excellent services."

RAPIN, THE HISTORIAN OF ENGLAND.—It was not long since a writer in one of our foremost Protestant Reviews made the absurd mistake of classing the celebrated Saurin, one of the princes of the Reformed Pulpit of France, among the great Roman Catholic preachers, with Massillon and Bossuet. Not to be outdone in the way of blundering, the editor of the *Brooklyn Catholic Review* now lays claim to the great French historian of England as a member of the Order of Jesus. It says: "The memoirs of Father Rapin, S. J., (1644-1669), the well-known author of a very valuable and celebrated *History of England*, have just been issued by the great Parisian publishing firm of Gaume & Co., Rue de l'Abbaye, Paris." This is really too bad! If having, for religion's sake, abandoned prospects of legal distinction, and left France at the Revocation of the Edict of Nantes, is not sufficient evidence that Rapin-Thoyras was no Jesuit, at least might proof of his devotion to the Protestant cause have been found in the fact that he crossed to England in the fleet that carried over William of Orange, or in the fact of his serving in

William's army in Ireland at the battle of the Boyne and at the siege of Athlone, and being wounded at the assault upon Limerick. The truth is that the careless writer in the *Catholic Review* has confounded Paul de Rapin-Thoyras, the tutor of the Duke of Portland and the eminent author of the *History of England*—a work which occupied him not less than seventeen years, and was pronounced by Voltaire "the best and most impartial history of England that had hitherto appeared," and of which a recent writer states that "as a careful and trustworthy compilation it is scarcely yet superseded"—with René Rapin, a Jesuit of no mean learning, and reputed to be a capital Latinist. Neither of the two authors would have thanked the *Catholic Review* for mistaking him for the other.

A JUST RETRIBUTION.—THE JEWS IN ROME.—Our Roman Catholic contemporary, the *Catholic Review*, tells us that "*the Jews* are the principal purchasers of the ecclesiastical property of Rome, but the date of payment accorded is so long that the Italian government will not reap much benefit from its iniquitous act of spoliation at present." If the first statement is correct, can we avoid seeing in this transfer of wealth from Papal to Jewish hands a signal mark of divine retribution? For centuries the indignities heaped upon the unfortunate descendants of Abraham in the city of Rome were such as to bring a blush of shame upon the cheek of every traveler, that any government pretending to style itself *Christian* should be guilty of such contemptible oppression. It was not so much that the religion of the Jew was interfered with, as that every thing was studied to express contempt and loathing. We believe that it was Paul the Fourth who first, in 1555, directed that the Jews should live in no other part of his dominions but either in Rome or in Ancona, and in the former city limited them to a separate quarter, the well-known *Ghetto*. Here up to the reign of the present pontiff, they were forced to return every night, for at the ringing of the bell, known as the Ave Maria, the eight gates through which alone access was gained to the filthy Ghetto were closed, and no Jew could leave until the return of daylight. It was the same pope that compelled both men and women to wear badges of distinction, as if they were lepers to be shun by all true Catholics, and that forbid the employment of Jewish physicians by Christians and of Christian servants by Jews. But, as if these marks of contumely were not enough, the luckless dissenters were subjected to the still greater humiliation of being compelled to witness and take the most slavish part in the very ceremonies of an ecclesiastical system they abominated. Every traveler knows that one of the most characteristic features of the Roman Carnival is a race, on several successive days, of infuriated horses that dash down rider-less the whole length of the Corso, from the Piazza del Popolo to the Piazza di Venezia. For years

it was not horses but *men* that were compelled to run, and these men *Jews*; and when at length the Jews were graciously relieved, it was upon the Jews that was laid the duty of defraying the expense of the horse-race. To use the words of the witty M. About, in his racy treatise on the *Roman question*,—and he does not, as far as we can learn, go an inch beyond the truth,—“Every year, the ‘Senator’ of the city gave them an official *kick*; for which they paid 800 dollars. At each accession of a Pope, they ranged themselves under the *Arch of Titus*” [built to commemorate the destruction of Jerusalem and their own captivity at the hands of the Romans] “to present a *Bible* to the Pope, who replied to them by a coarse witticism. They paid 450 dollars as a perpetual annuity to the heirs of a renegade who had injured them. They paid also the salary of a preacher commissioned to preach to them every Saturday with a view to their conversion; and when they did not go to listen to him, paid a fine. But they did not pay taxes, properly so called, since they were not citizens of the country. The law considered them as travelers at an inn. Their permission of residence was provisional, and for several centuries it was necessary to renew it yearly.—Not only were they deprived of all political rights, but the most elementary of civil rights were denied them. They could neither own, nor manufacture, nor cultivate: they lived by mending old clothes, and by brokerage. What surprises me a little is, that they lived at all.”

After ages of such treatment, when not only the commonest rights of mankind were begrudged them, but their very children, as in the case of the Mortara boy, could be taken from them and brought up in the religion of their tyrants, it is not strange if there are those who regard the statement that “the Jews are the principal purchasers of the ecclesiastical property of Rome” as the record of a righteous retribution of God.

THE PORTRAIT OF AONIO PALEARIO.—Rev. Dr. John B. Thompson, of Peekskill, requests us to say that the photographs of the Reformer Paleario will be forwarded to those who have written for them as speedily as more copies can be procured from Italy.

THE TWELVE NEW CARDINALS.—After a long delay Pius IX. has at length made up his mind to replenish the College of Cardinals which had been so depleted, in the course of the last few years, by successive deaths, until instead of seventy members it consisted of only forty-two. On the 22d of December last, breaking through the oft-proclaimed determination to abstain from conferring the crimson on any new ecclesiastics until freed from his pretended “captivity,” the Pope proceeded to the hall in the Vatican where the consistories are customarily held, and made the announcement that he had resolved to add twelve names

to the roll of the Cardinals. We extract from an intelligent article in the *New York Times*, of January 7th, 1874, the following details with regard to the new dignitaries who are likely to take part in the conclave that will select the successor to the present pontiff. We notice but a single inaccuracy into which the writer has fallen : the full College of Cardinals consists not of seventy-two, but of *seventy* members, viz., six Cardinal Bishops, fifty Cardinal Priests, and fourteen Cardinal Deacons. Consequently there are *twenty-six*, and not twenty-eight vacancies remaining to be filled :

True to the traditions of the Papacy, six of the latest additions to the Sacred College are Italians. Four of these belong to what may be called the order of political Cardinals—priests only in name, ecclesiastical diplomats by profession. First comes Monsignor Falcinelli-Antoniacci, Archbishop of Athens, *in partibus*, and Papal Nuncio at the Court of Vienna ; then there is Monsignor Franchi, Archbishop of Thessalonica, *in partibus*, and Papal Nuncio at Madrid ; next we have Monsignor Chigi, Archbishop of Mira, *in partibus*, who, during fourteen eventful years, has filled the position of papal Nuncio in Paris, and, finally, of this class is Monsignor Oreglia, papal Nuncio at Lisbon. The other Italians are the Jesuit Father Tarquini, and the Augustine Father Martinelli.

The foreigners who have been honored with elevation to the ranks of the Sacred College are the uncompromising advocates of Papal pretensions, Monsignor Guibert, Archbishop of Paris, and the equally devoted Ultramontane Archbishop Regnier, of Cambrai. This gives France six Cardinals in all, four of her Archbishops being already members of the Sacred College. Portugal gets one, the Archbishop of Lisbon, a dignitary who rejoices in the sounding name of J. Do Nascimento De Moraes Cardoso, and Spain gets an addition to her three existing Cardinal-Archbishops in the person of Monsignor Barrio, Archbishop of Valencia. Next, Austria is represented by Privy Councillor and Archbishop Tarnoezy, of Salzburg, and Hungary gets her share in the elevation of her Primate, Monsignor De Simor, to the rank of Cardinal. This gives the Austro-Hungarian Monarchy four representatives in the Sacred College.

The names omitted from these appointments are certainly as remarkable as the appointments themselves. The Roman Catholic Archbishop of Westminster, Dr. Manning, was supposed to be certain of a place among the next batch of Cardinals, and the faithful adherents of the Papacy in the United States doubtless consider themselves entitled by this time to the honor of a resident Cardinal. There are still, however, twenty-eight places to fill, and now that good rousing denunciations of the King of Italy, as in the case of the Archbishop of Cambrai, or a fanatical devotion to the worship of the Sacred Heart, as in the case of the Archbishop of Paris, are found to be valid reasons for ecclesiastical promotion, we shall doubtless witness a lively competition in these departments of priestly effort. The Pope is clearly determined that his successor shall walk in the path he has already marked out, since his choice of Cardinals is so strictly guided by tests of absolute subserviency to the Ultramontane programme, and by considerations affecting the maintenance of the bedilgerent attitude of the Church.

The Latest Papal Encyclical.

THERE is something inexpressibly sad in the contemplation of a long life drawing near its close, which has been laboriously spent in attempting an impossible task. We are inclined at the melancholy sight to silence our condemnation, even of what we cannot approve, and to give expression only to feelings of regret and commiseration. It is with feelings of this nature that we rise from the careful perusal of the Encyclical addressed by Pope Pius the Ninth, on the 21st of November, 1873, "to all Patriarchs, Primate, Archbishops, Bishops and other Ordinaries in the Grace and Communion of the Apostolic See." We almost forget the fearful weight of responsibility resting upon the writer for the blasphemies to which his authority has given form and wide currency; we scarcely remember that, if other Pontiffs by their cruelty, their nepotism, their lewdness, have so disgraced the tiara that the present Pope appears an angel in comparison, yet none of them ever rivaled Pius the Ninth in arrogating to himself divine honors. And we think only of the disappointment of cherished hopes, the humiliation and downfall of an old man now in the eighty-second year of his age and the twenty-eighth of his pontificate—a pontificate the longest and the most unfortunate of all that long list which runs back a thousand years and over.

THE PRESENT PONTIFICATE A FAILURE.

More than a quarter of a century ago, on the 16th of June, 1846, Giovanni Maria Mastai-Ferretti was elevated to the Papal chair, and for a year or two enjoyed a rare popularity for the moderate policy which he inaugurated and the reforms which he set on foot. But neither his own inclinations nor those of the College of Cardinals would permit him to go far enough to gratify the just demands of the people. From the impotent position in which he at length found himself, the only escape was in flight; and when, after an exile from Rome of considerably more than a year, he returned to the Vatican supported by French, Austrian, and Spanish bayonets, the liberal Pontiff had become transformed into a confirmed enemy of progress. From the time of his restoration to power, in April, 1850, his entire history has been one of continual but unavailing struggle against the spirit of the age, and the irresistible logic of events. The retrograde measures that characterized the civil government of the Pontifical States so long as Pius enjoyed any temporal authority, need not be mentioned: none of them has proved availing to check the advance of free institutions.

The definition of the doctrine of the Immaculate Conception, ascribing to the Virgin Mary an origin as sinless as that of her Divine Son, was followed by the publication of a Syllabus which condemned as abominable heresies the most self-evident truths, and branded modern

civilization as atheism. And the absurdities of the Syllabus in turn gave place to the impieties of the Vatican Council and the promulgation of the Dogma by which Pius dared to claim for himself and his predecessors and successors when, deciding *ex-cathedra*, one of the distinguishing attributes of divinity. And yet these conclusions, heralded with the booming of cannon from the castle of St. Angelo, have proved only the prelude to disasters, some of which have followed on so closely that we cannot avoid seeing in them the hand of God punishing man's blasphemous assumption.

THE POPE'S DEJECTION.

We are not surprised that Pius commences this new lament over the degeneracy of the age with sentences full of sadness. It is thus that he addresses his fellow bishops :

"Although many grievous and bitter sufferings, from the beginning of our long pontificate, have fallen to our lot through various causes which we have unfolded in our Encyclical letters from time to time ; yet in these last years the number of our sorrows has so increased that, were we not upheld by the mercy of God, we should be almost overwhelmed by them. Of late, indeed, matters have reached such a pass that death itself seems better than life amid such storms, and with eyes lifted up to heaven we are fain to cry, 'It is better for us to die than to see the evils of the saints.' (I. Macc. iii. 59.)"

ROME AND THE RELIGIOUS ORDERS.

The tone of the letter which follows is foreshadowed in these opening sentences. The miseries of the Papal overthrow at Rome naturally first call for brief notice :

"Ever since our city of Rome by the will of God has been taken away by force of arms, and has passed under the sway of men, who despise law, who are enemies of religion, who confound all things both human and divine, hardly a day has passed without inflicting some new wound on our heart already suffering from repeated injuries and wrongs. There ring still in our ears the cries of religious men and women, who have been driven from their homes in poverty and scattered hither and thither by hostile hands, as is done where revolution triumphs; just as, according to Athanasius, the great Antony used to say, 'The devil hates all Christians, but he cannot endure good monks and virgins dedicated to Christ.'

"We have now seen what we thought could never come to pass, viz., the suppression and abolition of the Roman University, which had been established (according to the words of an ancient author writing on the Anglo-Saxon school in Rome), that young church students from distant parts might be educated in Catholic faith and doctrine, lest in their own lands they should be wrongly taught, or in a way contrary to Catholic unity, and that they might go back strong and steadfast in the faith. Thus while by foul means we are by degrees deprived of all ways of ruling and governing the Universal Church, it is clearly manifest how very far from the truth is that which has been asserted, viz., that

the liberty of the Roman Pontiff in the exercise of his spiritual ministry and in his relations with the Catholic world has been no wise diminished by the loss of our city ; nay, it becomes clearer every day, how truly we have so often insisted, that the sacrilegious usurpation of our territory has had for its especial object the subversion of the Pontifical authority, and the destruction, if possible, of the Catholic Religion itself."

THE STRUGGLE OF THE PAPACY AT GENEVA.

But the Pope tells us that his object is not to bewail the woes of Rome or even of Italy, and therefore passes to the consideration of the relations of the Papacy with Switzerland. The events connected with the forcible banishment of Mermillod—or, as he is styled, "Gaspar, Bishop of Hebron, and Vicar-Apostolic of Geneva"—a banishment which is here pronounced glorious for the sufferer and disgraceful to those who put it in execution—are first alluded to ; together with the enactment of legislation requiring an oath "in terms involving actual apostasy." Hereupon Pius thus denounces the new laws of the Canton of Geneva and those who have ventured to take upon themselves the offices of the priesthood under them :—"We, therefore, as required by our office, do, by our Apostolic authority, solemnly reject and condemn them, declaring the required oath to be unlawful and sacrilegious, and that all those who, in the Canton of Geneva, or elsewhere, having been elected according to the tenor of the same laws, or others like them, by the votes of the people, and confirmation of the civil power, shall venture to take upon them ecclesiastical functions, do, *ipso facto*, incur the greater excommunication, especially reserved to this Holy See, and other canonical penalties ; and that they are to be avoided by the faithful, according to the divine command, as strangers and robbers, who come not but to steal, and to kill, and to destroy. (S. John x. 5, 10.)"

NORTHERN SWITZERLAND.

It is, however, for Northern Switzerland that Pius reserves the greatest condemnation ; and the violence of his language here is undoubtedly the cause that has occasioned the Swiss Government, within a few weeks, as we are informed by telegraph, to dismiss the Papal nuncio heretofore residing in the city of Berne. Pius says :—

"These are sad and sorrowful events, but deeds still more sorrowful have taken place in five of the seven cantons which form the Diocese of Bâle, viz., Soleure, Berne, Bâle Campagne, Aargau, and Zurich. In those parts also laws have been enacted concerning parishes, the election and discharge of parish priests and their assistants, subversive of the government and Divine constitution of the Church, and subjecting the Church to the secular and schismatical power. These laws, and especially the law of the 23rd of December, 1872, passed by the Government of Soleure, we denounce and condemn, and order to be considered so denounced and condemned. After Our Venerable Brother Eugenius, Bishop of Bâle, in his just indignation and Apostolic fortitude, had rejected

certain articles proposed in the meeting, or so-called diocesan conference, to which there came delegates from the five aforesaid cantons—having a just reason for rejecting them as injurious to Episcopal authority, subversive of hierarchical government, and openly favorable to heresy: for this cause he was banished from his Bishopric, expelled from his house, and violently driven into exile. No kind of wrong and injury was left undone to lead into schism the clergy and people of the five aforesaid cantons; the clergy were forbidden to hold any intercourse with their banished Pastor; orders were given to the Cathedral Chapter of Bâle to proceed to the election of a Vicar Capitular, or Administrator, as if the See were actually vacant. The Chapter, however, vigorously protested, and spurned such unworthy action. In the meantime, by a decree of the civil magistrates of Berne, sixty-nine parish priests of the Canton of Jura were forbidden to exercise their functions, and deprived of their office, for the only reason that they had openly testified that they acknowledge only our Venerable Brother Eugenius as their lawful Bishop and Pastor, and would not treacherously sever themselves from Catholic unity. The consequence is that the whole of that district—which has constantly preserved the Catholic faith, and which has been united to the Canton of Berne on the condition of keeping the exercise of religion free and inviolate—has been deprived of Mass, and the rites of baptism, marriage, and burial, in spite of the complaints and remonstrances of the faithful, by the highest injustice reduced to the necessity either of receiving schismatical and heretical pastors thrust upon them by civil authority, or of being deprived of all assistance and ministry of their priests.

“We thank God for upholding and strengthening with the same grace that sustained the martyrs, that chosen part of the Catholic flock which manfully follows their Bishop, ‘setting up a wall for the house of Israel to stand in battle in the day of the Lord’ (Ezech. xiii., 5), and, without fear, treading in the footsteps of the Head of Martyrs, Jesus Christ, meeting ferocious wolves with the meekness of lambs, and cheerfully and patiently fighting for the Faith.”

THE CONFLICT IN PRUSSIA.

Of the long discussion which follows respecting the relations of the Papal See with the Emperor of Germany and of the Government of Prussia, we need say little. Pius refers at some length to the recent correspondence between himself and the Emperor, and touches with some asperity of tone on the publicity given to it by the official journal of Berlin, as having been given without his knowledge and in an unusual manner. He is especially indignant at the accusation contained in the Emperor's letter, that a part of his Catholic subjects, and particularly the Bishops and other clergy, are guilty of treason and conspiring to overthrow all order in human society. He styles the accusation as not less cruel than unlooked for, and as a foul calumny, while he attempts to refute the Emperor's assertion (see *CHRISTIAN WORLD* for December last, p. 364) that neither the religion of Jesus Christ nor the truth has any thing to do with these priestly intrigues, in the following words:

“The things which we have thus far recounted are before the eyes of all: wherefore, while Religious and Virgins dedicated to God are deprived of the

common liberty of citizens, and are exiled with cruel harshness: while public schools, in which Catholic youth are educated, are day by day further withdrawn from the wholesome teaching and vigilance of the Church; while societies founded for the nurturing of piety, and even the seminaries of the clergy are dissolved; while the liberty of preaching the Gospel is hindered, while it is prohibited in certain parts of the kingdom to teach the elements of religious education in the mother-tongue, while the priests are forcibly taken away from the parishes over which they were set by the Bishops themselves, are deprived of their revenues, coerced by fines, and menaced by threats of imprisonment, while Catholics are disturbed by vexations of every kind, is it possible that we should receive into our mind that which is laid before us, viz., that neither the religion of Jesus Christ nor the truth is called in question."

THE OLD CATHOLICS AND BISHOP REINKENS.

A very considerable part of the letter is devoted to the denunciation the Old Catholic movement and those who have taken part in it. The abuse of the name these heretics have assumed, Pius remarks, would be truly ridiculous, if it were not that their monstrous errors, their sacrileges, their scandals, and the havoc of souls redeemed by the blood of Christ drew abundant tears from his eyes. Their recent declaration of faith he stigmatizes as "that impious and most impudent of documents;" themselves as "unhappy sons of perdition;" and the new prelate as "their pseudo-bishop, a certain notorious apostate from the Catholic faith, Joseph Hubert Reinkens." He treats his application for consecration to the Jansenists of Utrecht, whom before their "falling away from the Church," the Old Catholics regarded as heretics and schismatics, as a final touch of impudence, and he affects to regard it as incredible that "the Most Serene Emperor of Germany" should acknowledge "Joseph Hubert" as a lawful Catholic bishop.

Throughout the entire letter the Pope is careful when alluding to the Emperor to abstain from any expressions which would seem to violate the rules of courtly etiquette; unless, indeed, we may suppose that William is included in the following anathema, along with the other abettors of the Old Catholic revolt:—

"We, therefore, who have been placed, undeserving as we are, in the Supreme See of Peter, for the guardianship of the Catholic Faith, and for the maintenance of the Unity of the Universal Church, according to the custom and example of our predecessors and their holy decrees, by the power given to us from on High, not only declare the election of said Joseph Hubert Reinkens to be contrary to the holy canons, unlawful, and altogether null and void, and denounce and condemn his consecration as sacrilegious, but by the authority of Almighty God we declare the said Joseph Hubert, together with those who have taken part in his election and sacrilegious consecration, and whoever adhere to and follow the same, giving aid, favor, or consent—excommunicated, under anathema separated from the communion of the Church, and to be reckoned among those

whose fellowship has been forbidden to the faithful by the Apostle so that they are not so much as to say to them, God speed you. (2 St. John, 10)."

THE CONFLICT IN MEXICO, BRAZIL, ETC.

After so extended a treatment of the troubles of the Papacy in Europe, Pius reserves for another occasion the conflict in America, where he asserts that "neither are matters more favorable nor the times more peaceful." Of considerable interest is the paragraph in which the Pope attempts to account for the circumstance that in so many different quarters the See of Rome is involved in a desperate struggle. We doubt whether it will carry conviction with it to many minds.

THE FREE MASONS.

"Some of you may perhaps be surprised, Venerable Brethren, that the war which is carried on at this time against the Catholic Church extends so far and wide. But whoever is acquainted with the character, the aims, and purposes of the sects, be they Freemasons or by whatever name they are known, and compares them with the character and extent of the strife, which throughout nearly the whole world is waged against the Church, cannot hesitate to assign the cause of our present calamities to the craft and conspiracy of the same sects. From them is made up the Synagogue of Satan, which is marshaling its forces and preparing to engage hand in hand against the Church of Christ. From their first beginnings they have been denounced to the kings and to the nations by our predecessors who have watched over Israel: again and again have they condemned them, nor have we ourselves failed in this our duty. Would that the Supreme Pastors of the Church had been more firmly believed by those who could have warded off so terrible a plague! But the Sect, winding along by crooked ways, never ceasing its task, beguiling many with its cunning craft, is now bursting forth from its hiding-places, and boasting itself to be all-powerful. These sinful associations, having greatly increased the number of their adherents, fancy that they have now attained their ends, and all but reached the goal set before them. Succeeding in this object, after which they have so long hankered—the possession or the chief power in many places—they are now boldly using the strength and power they have acquired that the Church of God may be reduced to the most grinding slavery, that it may be uprooted from its foundations, and defaced in the Divine marks with which it shines conspicuous—in a word, that, shaken, shattered, and overthrown by many blows, it may, if possible, be utterly blotted out from the world."

Such are the leading points and some of the most important paragraphs of a document which has appeared to us to deserve more than a passing notice. The space which has been occupied precludes us from at present criticizing its positions in detail.

Our Unsav'd Multitudes.

BY THE REV. H. H. FAIRALL, A. M., SUPERINTENDENT OF HOME MISSIONS OF THE
AMERICAN AND FOREIGN CHRISTIAN UNION.

THE true Christian and genuine philanthropist desires the elevation of humanity. This benevolent feeling, in its various practical manifestations, is one of the prominent features of this age. Hence the numerous institutions for the moral, mental, and physical improvement of men. Never in the world's history were they as general and efficient as now.

The Missionary Society is, perhaps, the grandest expression of this humanitarian feeling. It is cosmopolitan in its plans, proposing to evangelize the whole race. Its laborers are to be found in nearly every nation upon earth. Distance, difference of language, social rank, and all other considerations are disregarded. To save the perishing multitudes is its sublime mission. In this great work the American Missionary Societies are performing a noble part.

While God is summoning the Church to the conquest of the nations, he is also indicating our duty in reference to our country. In this Christian land there are multitudes of unsav'd people who are not reached by the ordinary efforts of the Church. This is especially true of our foreign population. It is daily becoming more powerful for evil, and must soon be a serious religious problem. The fact that thousands of immigrants from the various nations of the earth have come to dwell with us imposes on the Church a great responsibility. It is evident that God has sent them to us that we may bring them more directly under the influence of the Gospel. And surely this work should be accomplished more rapidly, economically, and efficiently than it is by missionaries who have gone to the old countries.

But why have not greater results been secured in the evangelization of our foreign population? The idea has prevailed that our civilization will so thoroughly permeate this element that it will inevitably become assimilated to our institutions; but this is not altogether true. We find that many of these foreigners combine the more closely after their arrival in this country, and resist all efforts to become Americanized. They hold on tenaciously to their social customs and religious views, and insist upon perfect liberty to practice them. Hence the fearful prevalence of Sabbath desecration in this country. The German infidel element is a powerful combination, and is seeking to overthrow our religious institutions. Since its introduction into America it has been growing more and more defiant, and, in many of our cities, nominates and elects candidates upon an open platform of opposition to our Sabbath laws. It has an influential press, eloquent leaders, and plenty of voters, and, therefore, can control the average politician. Instead of our Christian public sentiment modifying this element, it is, in many places, ruled by it.

Some have also believed that Romanism in this land is more liberal and progressive than it is in Papal countries abroad, but facts teach otherwise. While prominent ministers and laymen in Europe are protesting against the errors of the Papacy and separating themselves from the 'Mother Church,' not a single word or act of sympathy is manifest among the so-called enlightened Romanists of America. They appear to be more bigoted and radical than those of Austria, and are evidently consolidating their forces for a great struggle with modern progress, as manifested especially in our public schools.

If Rationalism and Romanism were practically effete systems, belonging to the past, they might yield to the influence of our Protestant civilization ; but they are positive, aggressive forces, and, as such, the Church must deal with them. In this contest an evangelical literature is of great importance. Rome has at last awakened to the study of men, and is exploring all the avenues to the human mind, and appears fully equipped for a campaign in the demagogue line of effort. Nothing is more foreign to its genius, nothing newer in its policy than a broadcast literature ; but it has become an accepted necessity, and there is now to be laid to it all the insidiousness of Jesuitism, and all the strength of the Papacy.—Rationalism on the other hand was born amid letters, and has, from the first, pledged all its hopes upon a seductive literature. In the popular magazines, and in volumes of captivating romance, it worms itself into many households, seizing upon the æsthetic element of mind as the lever to lift humanity, in imagination, out of all reach of the need of an atoning sacrifice and mediatorial system.

A very large proportion of our foreign population is German, and this class especially has a taste for reading. Hence we must multiply and intensify our Protestant literature in that rich and popular language. Let the simple tract—the Gospel in miniature—be placed in every humble German home, and let the able periodical, with the logic of a Schaff, and a Nast, be circulated among the more cultivated Germans, who are largely Rationalistic and Romish.

An evangelical ministry is indispensable in this great work of saving the multitudes in our cities and towns. We may build our commodious and magnificent churches ; we may have eloquent preachers, and charming choirs ; but the startling fact is, that the multitudes do not attend the House of God. Of all the foreigners the Germans and Bohemians are the most difficult to attract to the sanctuary. On the Sabbath they frequent the beer-garden, theatre, and other places of amusement. How can we reach them ? It can only be done by Missionaries going from house to house, and preaching to the people individually. A warm-hearted German laborer, who visits his countrymen, enters into familiar intercourse with them, and recommends religion from his own experience, does more eloquent and effective teaching than the learned theologian in the pulpit.

The wonderful growth of German Methodism in America is attributable to the earnest labors of a few truly converted men, who preached the Gospel from house to house. If we wait until the multitudes come to the sanctuary they will never be saved. We must go after them. It is said of Jesus that, on a certain occasion, he "saw much people, and was moved with compassion towards them, because they were as sheep not having a shepherd; and he began to teach them many things." The Church should have this compassion for the unsaved multitudes.

The great difficulty is to find enough converted German missionaries to occupy the vast mission fields in our cities. The evangelical German bodies are comparatively weak, and can only cultivate a small part. In this emergency the "American and Foreign Christian Union" is rendering valuable assistance. It has city Missionaries in Boston, Cincinnati, Louisville, Indianapolis, Chicago, St. Louis, Davenport, Rock Island, and Keokuk, and proposes, as rapidly as its ability will permit, to have Missionaries in all our important centres of population. Its laborers are mostly German; and, being undenominational, the Society works with an advantage among skeptics and papists. During the twenty-five years of its existence it has gathered at least fifty thousand children of foreign families into its Mission Schools in our land. This Protestant Society appeals to the Christian public for means to extend its Home Missions. This work must not be delayed. In the claims it has upon American churches, in the urgency with which it appeals, in its inestimable importance, it has no rival. Its nature is such, the relations it sustains to the present development and future character of the country are such, that it must be pushed with a most determined energy, and must command the unparalleled benefactions of all Christians and patriots. It is, moreover, a work which cannot be left to the future, for, what that future is to be depends upon what the churches can be incited now to do in the home field.—*Methodist*.

The Uprising of the People in Defence of the Schools.

[Extract from a Thanksgiving Sermon by Rev. David Cole, D.D.]

WE cannot fail to observe the underworking influence that is at work everywhere throughout our land, ostensibly to oust the Bible from the public schools, but really to destroy the public schools themselves. It is wonderful how bold and out-spoken in some places those men have become who are managing the great Romanist movement for undermining these bulwarks of our land. Many have not hesitated to let the simple Bible question go, and avow that what they want, and mean to have, is the abolishment of our school system itself. Christian men and women, this is nothing less than the writhing of a great power that never could sustain itself over enlightened mind! Romanism—destroyed in Europe

by the collapses of 1866 and 1870, self-paralyzed by the insanity of the decree that pronounced the old man of the Vatican infallible, and deserted by its Döllingers, its Hyacinthes and its mightiest scholars everywhere—is gathering forces on this sacred soil of liberty, for a last great conflict. All history proves it cannot thrive in Bible light. Conscious danger to itself is the inspiration of its great outcry against the Bible and the schools. The past year has brought the deadly school-war more to the front, and revealed more clearly its real character and intent. Sentiments and aims have been advanced at the West and at our doors that have startled thoughtful men, and brought us to feel our imminent danger. And while the danger itself is one of the signs of the times, we rejoice that we have another equally clear sign in the beginning of an uprising to meet it. We see this in many places. It has again reminded us of the great inherent self-protecting tendency of a people whose government and liberties rest on the corner-stones of true Christianity and free education. Nothing has been more marked during the last twelve years, beginning with the great uprising of April, 1861, than the quick instinct with which this great people springs forward, as occasion calls, to strike down the hand that dares to lay itself, for mischief, on its sacred things. The spirit that recently spoke out at Cooper Institute is waking everywhere. God is in it. He who has snatched priest-ridden Europe so suddenly out of the hands of the destroyer, will never give our glorious Bible and this glorious Christian land away to him. The rising of the people in defence of the Bible and the public schools is one of the subjects for thanks and praise to God this year.

A Historical Contrast.

A POPE AND A GERMAN EMPEROR EIGHT HUNDRED YEARS AGO.

[From the New York *Evangelist*.]

HISTORY, it is said, repeats itself. So it does, but with variations.—There is at least a new turn of the kaleidoscope. Still, the precedent of what comes fresh under our eye, is sure to command attention. We are curious to study it. The issue of what is past may throw light on the issue of the present.

The Pope is not well pleased with the course of things in Germany. We published last month the letters which had recently passed between him and the Emperor. The controversy is such apparently as admits of no compromise. Both parties stand committed, each to its declared policy, and for either to recede would be an acknowledgment of defeat. The world looks on curious to know what will be the issue of the controversy, or how long it is to remain undecided.

But the Papacy and the German Empire have been at variance before. Just eight centuries ago they came in conflict. A newly-elected Pope,

with the loftiest ideas of his own supremacy, and with a spiritual ambition that has perhaps never been surpassed, resolved to reduce all Christendom to his undisputed allegiance. He went to work with vigor, and with a full appreciation of the strength of the ally that might be found in popular superstitions. He fulminated his decrees. Sagaciously discerning the advantage which could be derived from priestly celibacy, centering the affections of the entire hierarchy in churchly schemes, he declared it obligatory, and by a stroke of the pen, followed up by correspondent action, he revolutionized, in his own interest, the Constitution of the Church. To complete his scheme, he centered all power in the clergy, denying to the laity the right of election. His legates were despatched, armed with the authority of his assumptions, to the various European courts, and his declaration, reminding us of the lofty tone of the late Vatican pronunciamento, was, "The Pope is through God, and instead of God on earth; therefore all powers, temporal or spiritual, are subject to him. The Pope is the sun, the Emperor the moon that shines with borrowed light."

To this Pope, Gregory VII, the disaffected and rebellious subjects of the Emperor Henry IV carried their complaints. The impulsive, overbearing, fickle monarch offered himself as a fair candidate for the Papal ban. He was summoned to appear in person at Rome, and vindicate himself. He replied by summoning a convocation of German bishops, and deposing the Pope. The latter retorted by placing the Emperor under interdict, releasing his subjects from their oath of allegiance, and declaring the monarch deprived of his dignity. The effect of this struck Henry IV with terror. His subjects deserted him, and many gave in their adhesion to a rival claimant to the throne. No alternative was left but submission. Accompanied by his wife, his infant son, and a single knight, Henry IV made his way, during the coldest winter that had been known in the memory of man, across the pathless Alps to Italy, to deprecate the Papal vengeance. The haughty Pontiff ordered him to come alone, and as a penitent, to Canossa, where he was residing. Henry obeyed, but was not allowed to enter the Papal castle.—For three days and three nights he is said to have remained, bareheaded and barefoot, without food, exposed to the severe cold between the double walls of the entrance to the castle, till the Pope, moved by the solicitations of those around him, summoned the humiliated monarch to his presence, and released him from the interdict, on condition of his leaving the settlement of German affairs to the Pope, and declining the title of Emperor till leave was granted him again to assume it.

Henry IV returned to Germany, but no longer in a submissive spirit. He resented the outrage to which he had been subjected. Again the Pope attempted to crush him. He endorsed the claims of Rudolph, the rival aspirant to the throne. He presented him a new diadem, for which

he was to hold the Empire as a Papal fief, and on which was the inscription which declared it to be bestowed by the successor of St. Peter.—Henry was again solemnly excommunicated, and Gregory was again deposed by a German council.

The death of his rival left Henry free to act. He crossed the Alps, pushed on to Rome, and in 1083, captured it, after a three years' siege. The Pope secretly escaped, and soon after died in exile, not however before the German Emperor had placed an anti-Pope, Clement III, in the vacant chair. Such was the issue of a conflict when the terrors of Papal excommunication were at their height, and when a wilful, wayward, and indiscreet monarch presided over the German Empire.

And now, under very different circumstances, the Papacy, which can abdicate none of the pretensions of Gregory VII. and which by the Vatican decree of Papal infallibility, inherits all the odium of claims that it could not make valid, comes in collision with a new German Empire.—The conflict however is no longer one of arms on one side, and excommunication on the other. The Pope takes up his pen and informs the Emperor that his plans tend to "the destruction of Catholicism," that this is what his Majesty can scarcely be supposed to approve, and that it will only tend to undermine his throne. After this implied threat, he closes with the assurance that he prays God to enfold his Majesty and himself in the same bond of mercy.

The reply of the Emperor has not a wavering expression in it. He informs the Pope that "leading Catholic priests" have combined in open revolt to existing laws. For himself, he shall maintain order and law in his States against all attacks. He would willingly hope that his Holiness will discountenance insubordination, and assures him that the religion of Jesus Christ has nothing to do with the political intrigues of the priests.

Such a correspondence has very little of the mediæval tone. Eight centuries have passed in the interval between the infallible Gregory VII and the infallible Pius IX. The former of these claimed authority to depose kings and emperors, and release subjects from their allegiance. The latter, with all the heritage of mediæval assumption endorsed by the Vatican decree of infallibility, has not one word of an emperor, "shining, like the moon, with a borrowed light," and very delicately hints the danger of an undermined throne. Gregory VII kept Henry IV waiting during three chill winter nights at the gate of his palace before he would deign to admit him to his presence. Pius IX himself initiates a correspondence in which he wishes the privilege of being heard, and has certain requests of his own to make. On the other hand the imperial contrast is equally striking. Henry IV kneels a bare-headed suppliant in cold and hunger at the gates of the Papal castle, and consents to wear his crown only by Papal permission. The Emperor Wil-

liam asserts his authority and declares his purpose to exert it, even though "leading Catholic priests" combine in intrigues to defeat his purpose. We hear no more of deposition on the one side, or of excommunication on the other. Verily the world moves. The nineteenth century is in advance of the eleventh. Even an infallible Pontiff to-day is more moderate and modest than one who was endorsed by no Vatican Council. We shall not abandon the hope that in time even the occupant of "the See of Peter" may come to see that other things are antiquated as well as the claim to depose kings and release subjects from their allegiance.

We can see no signs of wavering on the part of the German Government. Recent events indicate that the Royal will is in harmony with the imperial policy of which Bismarck is the ruling spirit. The *Pall Mall Gazette*, one of the best informed and most reliable of the London journals, presents an array of recent facts which show that the "leading Catholic priests" will have a very hard road to travel, if they persist in opposition to the laws of the State. So long as they consent to receive civil support and to depend on the State treasury for bread and State recognition for their dignity, they are in a false position. The State may pursue in some respects a mistaken policy. It may entertain confused ideas of spiritual freedom, or ecclesiastical rights, but so long as the Church consents to lean upon its arm, it must follow where it leads. In any case it must submit to legislation, which however oppressive to a "Free" Church, cannot be resisted by State dependents without giving the Emperor that occasion to retort of which he has pertinently and adroitly availed himself in this unique correspondence, which marks an era in the relations to the Papacy of the German Empire.

Missionary Work in India.

NOTWITHSTANDING all the evidences to the contrary, there is still a class of newspapers and public lecturers in this country, whose supreme delight seems to consist in depreciating or reviling the results of missionary labors in heathen lands. But it is about time that sensible people should cease to heed such stuff as this. For a long time the English authorities in India were strongly opposed to the work of the missionaries in India, and seized upon every pretext for bringing it into discredit. At last the favorable proofs have become so overwhelming that opposition from this source has completely died out. Four Indian governors have lately given their testimony in favor of the good accomplished by missionaries in that country. They are as follows :

"I believe, notwithstanding all that the English people have done to benefit that country, the missionaries have done more than all agencies combined.

"**LORD LAWRENCE, Viceroy and Governor-General.**"

"In Ganjam, in Masulipatam, in North Arcot, in Travancore, in Tinnevely, in Tanjore, I have broken the missionary's bread, I have been present at his ministrations, I have witnessed his teachings, I have seen the beauty of his life.

"**LORD NAPIER, Governor of Madras.**"

"I speak simply as to matters of experience and observation, and not of opinion--just as a Roman prefect might have reported to Trajan or the Antonines; and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among one hundred and sixty millions of civilized, industrious Hindoos and Mohammedans in India is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Enrope.

"**SIR BARTLE FRERE, Governor of Bombay.**"

"In many places an impression prevails that the missions have not produced results adequate to the efforts which have been made; but I trust enough has been said to prove that there is no real foundation for this impression, and those who hold such opinions know but little of the reality.

"**SIR DONALD McLEOD, Lieut.-Governor of the Punjab.**"—

Presbyterian Banner.

SIGNIFICANT ITEMS.

A Startling but True Story.—The Rev. J. W. Brooke, Rector of Great Ponton, and late Vicar of St. Mary's, Nottinghamton, in a long letter to the *Record* on "Rome's Tactics," vouches for the accuracy of the following startling story:—

"A certain clergyman died in a certain diocese towards the end of the year 1871. [I do not deem it expedient to mention names at present.] This clergyman had appointed as his executors a brother, who is an admiral in the British Navy, together with a friend of this brother, also an admiral, well known at this time, and of high standing. The executors were prevented from meeting together to wind up the affairs of the deceased until the middle of last year, when, upon examining his papers, they found a parcel as it were hermetically closed, and endorsed, 'Inviolably Sacred: To be destroyed.' A question arose about opening it, but they soon decided that it was their duty as executors so to do; when the parcel was found to contain two documents—one a Dispensation from the Pope, permitting the deceased to retain his position as a clergyman of the Church of England, though actually a priest of the Church of Rome; the other a list of such of the clergy in his diocese or near him, who are likewise possessed of dispensations, and upon whom he might therefore rely for friendly co-operation and sympathy."—*Provincial Wesleyan.*

THE question is very often asked why the Ultramontanes have so much trouble with Prussia while they seem to get along so quietly with Bavaria, Wurtemberg, Baden, and other German States. We answer that it is a pure matter of tactics: Take one at a time, and let that one be the most dangerous for the hour. All the other Governments are largely Catholic, and may be trusted for awhile, until the great dragon of Protestantism is weakened. The very principle about which they make a struggle for life or death in Prussia they allow quietly to repose in other provinces. The same Bishop of Freiburg, who asks the Government endorsement for his parish appointments in Baden, insists on installing his priests in Prussia in spite of the authorities. Now, why this apparent inconsistency? Simply because the order from Rome now is to concentrate the attack on Prussia, and to conciliate as far as possible all the other German powers by tacitly yielding to their laws. These tactics are even adopted by them in some of the Prussian provinces. The Bishop of Munster, who opposes the Church-laws in Prussia "for the sake of the faith," yields to the demand of the local government of Oldenburg and obtains the Government concession before locating the priests. Now, when the Imperial Parliament meets, the Ultramontanes will point to the contests and violence in Prussia, and then to the harmony that exists elsewhere, in the effort to demonstrate who is the mischief-maker.—*Christian Advocate.*

MISSIONARY INTELLIGENCE.

HOME WORK.

Chelsea and Boston.—Rev. M. Dwight.

Mr. DWIGHT, in his report for the last month of the year, dwells with emphasis upon the lamentable fact, which he believes to be established by observation, that, in spite of the twenty or thirty missionaries laboring in Boston to gather in the sheep that are, as it were, without a shepherd, *not one in four* of the neglectors of public worship is practically cared for!

ROMAN CATHOLICS ACCESSIBLE.

A circumstance that tells well for the accessibility of Roman Catholics, even where priests are most numerous and indefatigable in their efforts to prevent the Word of God from getting admission, is the following: Of sixty-four families in which Mr. Dwight was permitted to offer prayer with the members, during the past month, less than one-half were Protestants; while in *twenty-eight* both parents were Romanists, and in *five* one of the parents was a Romanist. Certainly there is in this great reason for encouragement.

We are sure that our readers will thank us for inserting the following interesting remarks from Mr. Dwight's report, with reference to the current views of the Roman Catholic laity as to

WHAT IT IS TO BE SAVED.

"I have conversed with thousands of Roman Catholics respecting the way of salvation, and I do not recollect that I have found even one capable of answering the question proposed by the Philippian jailor to Paul and Silas, 'Sirs, what must I do to be saved?' Indeed the idea of being saved, either from inward sin or practical sin, has not yet dawned upon them. Hundreds of Roman Catholics have repeated to me

very imperfectly the 16th verse of the 24th chapter of Proverbs in justification of their wicked lives: 'For a just man falleth seven times and riseth up again,' etc. They always add to it the word 'day,' and many of them add the word 'sin' to 'day,' and then ask, 'If a just man falls seven times a *day* into sin, what can we poor sinners do?' The impression upon Roman Catholic minds, as it appears to me, is universal, that it is impossible for a human being to be satisfactorily assured of his heirship to God. They say, 'We are not to judge ourselves; we may be greatly mistaken in respect to our religious state. While thinking we are good, we may in the sight of God be the worst sinners in the world. We must do the best we can, and remain in ignorance till after death respecting what will be our future state.'

"Are you a happy Christian? I often put it in this form—'I hope you are a happy Christian.' The following are some of the answers received:

"I expect to be, by the help of God.' 'When do you expect to be a happy Christian?' Ans. 'It is hard telling, but I expect to be any way.' Another answers, 'No, Sir, I cannot say I am a happy Christian.' Another, 'I hope I shall be happy some time; we try to do the best we can—that is all that is required of us.' 'We don't know, sir; we must only try to be happy.' 'No, I am not. I wish I was. I wish I knew how to be.' 'I wish I could tell you that I am; the one who can tell that is a wise man.' 'O, we cannot tell that till we go into the other world.' 'Yes, Sir, I go to church every Sunday, and I don't know what else I can do.' 'That is a question I cannot answer; I can hardly understand what is meant by being a happy Christian.' 'Not very much of a Christian, Sir; I am sorry for it, but

I can't help it.' 'I don't know whether I am or not. I cannot tell that. No one can tell that.' 'I am as bad a Christian as there is living. I do not rob or steal, but perhaps I do something worse.' If any one answers in the affirmative, he does it, with very rare exceptions, with such an air and spirit, that it is quite evident that he does not mean what he says.

Mr. Dwight mentions this incident: "A Roman Catholic was recently reading in a copy of the Douay translation of the New Testament. His wife asked him if it was a Catholic Testament that he was reading. He answered 'Yes, it is a Catholic Testament,—but there is plenty of Protestantism in it;' and added, 'The reading appears like Protestantism.'"

Cincinnati.—Miss Schiller and Miss Purlier.

In reviewing the labors of the year just closed, and attempting to ascertain the results achieved, our Bible-woman, Miss *Schiller*, testifies to the mingled feelings of regret and joy that she feels, in view on the one hand, of the limited number of those whom she saw brought to Christ, and, on the other, of the promise of Divine blessing upon all faithful service for the Master. A part of that blessed promise is already fulfilled—quite enough to show that nothing has been done in vain. The little children that gather in Sabbath and Sewing classes, and that seem to be trying to imitate the Saviour whom they say they love; the men and women, whom our missionary induced to go for the first time to an Evangelical place of worship and who now attend it regularly—these point to a harvest yet in the future, and which we have every reason to believe will not disappoint our expectations. But there is something more positive in the garnered fruits of those who have passed, within a few

weeks, beyond the temptations of this earth with a bright prospect of eternal blessedness. Of the two little scholars of the Sewing-school who died happy in the Lord, we have heard before. And now Miss Schiller tells us of a more mature Christian, who closed her life almost with the ending of the old year: and of whom she is able to say: "Her death was a triumphant one. I prayed with her ten minutes before she expired. She passed away with these words upon her lips: 'Do not weep for me; my Saviour is near. *He is here* to take me home!' The upward glance and the joyful exclamation were the last of earth to her departing spirit."

Miss *Purlier's* Industrial School now numbers two hundred and thirty-five children in regular attendance. These children belong to families of every shade of religious belief—Protestant, Roman Catholic, Jewish and infidel; yet they unite not only in working and learning, but also in singing and praying; while their parents receive the missionary with kindness and listen attentively. Miss P.'s Sabbath class is even larger, being composed of two hundred and fifty children, from three to twelve years of age, with occasional adults.

Miss Purlier gives several instances of good results attending her visits, which she continues among the poor and ignorant; among others that of a woman formerly a Romanist, who seems to be gradually coming to the light of the Gospel. In another case she recently found the mother of two of her sewing school children full of cheerfulness in the midst of external trouble and want. Her husband was ill from the effects of former dissipation, and was unable to provide for his family of seven children; she was unable herself to obtain work, and had been driven to dependence upon public and private charity; yet she was

not cast down. When asked the reason, she promptly replied: "Oh, I prayed so long for the conversion of my husband, and the Lord has heard me! He has sent me poverty enough; but my husband is a new man in Christ Jesus, and I am satisfied."

Louisville, Ky.—Mrs. J. M. Sadd.

Mrs. SADD writes, under date of December 30th, 1873, of the great thoughtfulness of the Christian people of Louisville, whose kind offices have enabled her to do far more, especially in the way of visiting the poor, than she would otherwise have been able to accomplish. She says: "We have been entertaining our 200 children with a festival. Never was there so much interest manifested by the people in our Mission School as this season."

Indianapolis, Ind.—Rev. A. Maas.

A new missionary of the American and Foreign Christian Union, the Rev. A. Maas, commenced his efforts among the Germans in the capital of the State of Indiana, on the 1st of December.—He thus describes his first impressions and his kind reception:—

"In this city of fifty thousand inhabitants, there is a very large German element, and only a small proportion of it that can be called evangelical. Yet I believe it is a promising field, and the few already gathered into the fold of Christ indicates what may be done by earnest effort. When I arrived here from Iowa, I was a stranger, having but one acquaintance in the city, but I soon found warm friends among the German Protestant ministers, who welcomed me as a laborer in this field. Since my arrival I have been exploring the territory, and becoming acquainted with the people. At the request of some of the German pastors, I have preached in their pulpits, and this introduction will

be of advantage to me in my work. In visiting from house to house, and talking to the people about the love of Christ, I find great pleasure. May the Lord abundantly bless our work."

Chicago.—Rev. A. Miller.

Rev. A. MILLER, at Chicago, is engaged in visiting and endeavoring to bring the light of the Gospel into the thousands of German homes in the great metropolis of the North-West. He says respecting his duties in the month of December:—

"Our great city is passing through a severe trial. The financial panic has thrown out of employment thousands of working men, a large number of whom are Germans, and there is a wide-spread destitution. Hence I have been busily engaged in obtaining relief for extremely poor families, and while gladdening their hearts with temporal supplies, I directed them to that blessed Saviour who alone can impart solid comfort to the poverty-stricken.

"I have spent much of my time in visiting the sick, and many of them found consolation in Jesus, whom they received as a present and perfect Saviour. I have invited the children to different Sabbath-schools, and know that many have followed my advice.—My previous efforts in distributing Bibles, Testaments and tracts have produced fruit, even in prison. Special services will soon be held in the various churches, and I am laboring to secure attendance of those who do not attend the public worship of God. It is my prayer that multitudes may be converted."

Keokuk, Iowa.—Rev. H. R. Reimer.

Rev. H. R. REIMER, our German City Missionary for Keokuk, Iowa, thus reports his work during the month of December:—

"We dedicated our new church on Sabbath morning, December 7th. The room was filled, and the services were solemn and impressive. We felt that God was in 'His holy temple,' accepting our devotions and shedding abroad his love in our hearts. Our people rejoiced over the completion of the edifice because it afforded them a permanent home. We now expect greater prosperity in Zion, and are praying for a more copious effusion of the Holy Spirit. Our Mission school has increased since we occupied our beautiful chapel. It is inspiring to hear the children sing our sweet hymns and recite verses from the Bible. I am confident that we will attract many of the little ones from the streets where they wander on the Sabbath, and gather them into our new and commodious room."

Davenport, Iowa.—Rev. C. Peisch.

The report of Rev. C. Peisch, laboring among the Germans in the cities of Davenport and Rock Island, for the month of December last, is so encouraging as to prove that the selection of these points for missionary work was an eminently judicious one. Mr. Peisch says:—

"Our work is gradually advancing, and, considering the difficulties to be encountered, we have already accomplished much. The congregations at 'Newcomb Chapel' are increasing, and the adult Germans who attend appear to be interested in the services. But the most promising feature of the work is the mission school. The attendance during the month has ranged from *forty* to *ninety*, according to the weather.—We have from ten to twelve classes, instructed by earnest and competent teachers. One Bible-class, composed of young men, is deserving of special mention.—It is encouraging to witness their interest in the study of God's word. May

we not hope that some of these young Germans will be raised up to preach Jesus to their countrymen? While I believe that the church and the mission school are important agencies in reaching the unsaved multitude, yet we must not entirely depend upon them. Hence I rely more upon personal visitation from house to house, because in social and religious conversation with the families, I can remove difficulties, and bring the truth to bear more directly upon their hearts.

"Our mission across the river (in Rock Island) is in a very flourishing condition. When the weather is favorable, our chapel is crowded with attentive hearers. During the month I held a series of special meetings, which proved a great blessing. What we most need is the baptism of the Holy Spirit to strengthen the faith of believers, and lead sinners to the blessed Saviour.—The mission school is growing in numbers and interest."

Iowa City, Iowa.—Rev. Francis Kun.

Our missionary to the Bohemians in and about Iowa City, writes as follows respecting the progress of the work during the last month of 1873:—

"There is nothing special to communicate concerning the public services. In both the city and country the congregations have remained about the same. At the country appointment we held appropriate services on Christmas, and were permitted to rejoice over the return of another anniversary of the birth of Jesus.

"In Iowa City, our mission school had a delightful celebration. A beautiful tree, handsomely decorated and surmounted by a fine evergreen arch, stood in the pulpit, and was covered with all kinds of presents, obtained from our citizens by Mrs. Clark and Mrs. Fairall. Between 40 and 50 Bohemian children

were present. They sang some popular selections, and recited with great effect verses from the Bible. Mrs. Clark deserves credit for the manner in which she has trained them. Short addresses were delivered by Rev. Mr. Judd of the

Episcopal Church, Rev. Mr. Irams of the Congregational, Rev. Mr. Sparks of the Methodist Episcopal, and Rev. H. H. Fairall, your Superintendent of Home Missions."

LITERARY NOTICES.

BOOKS.

A Critical and Exegetical Commentary on the Book of Exodus, with a New Translation. By James G. Murphy, LL. D., T. C. D., Professor of Hebrew, Belfast, Author of Commentaries on Genesis and Leviticus. Boston: Estes and Lauriat, 1874. 385 pages 8vo. Price \$2.25.

This is the Sunday School Edition of a well known and deservedly popular commentary on the second book of the Pentateuch, and issued now, of course, expressly for the use of those teachers and more advanced scholars in Bible Classes who are studying this portion of the Holy Scriptures in connection with the International Series of Lessons. To those who last year employed the volume of Professor Murphy on Genesis, we are sure that no commendation of ours is necessary; nor do we need to add much to what we said on occasion of the publication of that volume. The new translation will be found to throw much light upon the translation of our English Bible, while the notes in a vigorous and forcible style remove many difficulties which necessarily environ a book which we are apt to forget dates from a period between three and four thousand years before our times. It is a truly learned commentary without pedantry. The author writes for the people, and is therefore intelligible to the least educated; but the most cultivated can read with profit, for his words are based upon accurate scholarship. The only fault we have to find is with the paper on which the book is printed. So good a book and such clear type deserve to be presented to the eye under more favorable circumstances.

A Stout Heart; or, the Student from over the Sea. By Elijah Kellogg. Illustrated. Boston: Lee and Shepard. 1874. 224 pp. 16mo.

How a young and impetuous Scotch lad, whose hasty temper was inherited from ancestors equally devoid of self-control, succeeded in obtaining the mastery of his passions—this is the subject of the story. We think the healthy tone of the book is beyond question; while the fact that it is written by Mr. Kellogg is sufficient proof that it will interest the children, and more particularly the boys. It is one of the "Whispering Pine Series."

Home Nook; or, the Crown of Duty. By Amanda M. Douglas, author of "In Trust," "Stephen Dane," etc. Boston: Lee & Shepard. 1874. 384 pp. 12mo. Price \$1.50.

Without entering into any elaborate critique of this volume, we may say it presents us with a portraiture of high principle maintained under some of the most trying circumstances of life. It can not be denied that the author has dipped her brush in sombre colors, and has painted accordingly a view quite devoid of the gleam and brightness of sunshine. The picture is none the less true to nature, although it is nature in its less attractive aspects. We can commend the story as instructive and beneficial for older readers; and yet we confess that we would not have it put into the hands of very young children, lest it should engender moroseness and unhealthy views of life.

Mrs. Armington's Ward: or, the Inferior Sex. By D. Thew Wright. Boston: Lee & Shepard. 1874. 332 pp. 16mo.

A book which professedly treats of Woman's Rights, whether on one side or the other, is hardly safe ground for a cautious

reviewer to tread. Suffice it then for us to say that the author wields a skilled pen and has given us an interesting story ; and that if there be a superior sex, it is not in his opinion, the masculine.

How to Make a Will: Moral and Legal Directions, for all Classes of Society, and all Parts of the United States. By Rev. J. R. Lee. New-York : American Tract Society. Price 50 cts. postage 6.

As the comprehensive title explains the object of this little treatise, we shall only say that it appears to us a very convenient and lucid manual on an important matter too often neglected or carelessly attended to.

Periodicals.

The Bibliotheca Sacra and Theological Eclectic. Edited by Edwards A. Park and George E. Day, with the co-operation of Dr. J. P. Thompson of Berlin, and Dr. D. W. Simon of England. Andover : W. F. Draper. \$4 per annum.

Contents for January, 1874 :—1. Theology a Possible Science, by Rev. Thomas Hill, D.D., LL.D. 2. Galilee in the Time of Christ, by Rev. Selah Merrill. 3. Natural Realism ; or Faith, the Basis of Science and Religion, by Rev. J. Macbride Sterrett (I. Faith the Basis of Science). 4. Book Rarities at Washington, by Frederic Vinton. 5. The Hebrew Tense, by Rev. A. B. Rich, D.D. 6. The Natural Basis of our Spiritual Language, by Rev. W. M. Thomson, D. D. 7. Historical Illustrations of the Old Testament, by Rev. George H. Whittemore, A. M.—8. Correspondence (from Halle, Leipsic, and Heidelberg). 9. Notices of Recent Publications.

The Eclectic Magazine of Foreign Literature. W. H. Bidwell, Editor. New York : E. R. Pelton, Publisher. \$5.00 per annum.

Very rarely has a periodical of long standing so well maintained its deserved popularity as has the Eclectic, under the conduct of its esteemed editor. We take up its numbers as they successively appear, with no less assurance that an intellectual treat awaits us, than we did twenty-five years ago ; and we are never disappointed. Not that every article which we find within the old familiar covers commends itself equally to our

taste or judgment, or that we care to read every one ; for all readers do not think alike or entertain the same preferences. But we are certain to find there the very cream of the foreign periodicals, and this without the long search which but for the Eclectic we should be compelled to make. The January number, with which begins the 19th volume of the New Series—the 82d half-yearly volume since the magazine was first started!—strikes us as particularly fresh and interesting. There are, perhaps, fewer selections than formerly from the ponderous quarterlies, and a great number from the Cornhill, Macmillan's, Temple Bar, Spectator, St. Paul's, and the like. And these last selections are, on the whole, the best. The Cornhill furnishes two or three articles of unusual merit—a curious one on "Tyrolese House Mottoes ;" a discussion of "Pope as a Moralist," which brings into a strong light the excellences of that much-decried poet without at all palliating his defects as the man ; and a somewhat more stately treatise on the "Growth and Decay of Mind." Among fourteen other articles it is difficult to make a choice ; all, with scarcely an exception, are well worth reading. And no part of the number is more attractive than the excerpts under the head of Science and Art, and Varieties, toward the close of the number.

The Nursery, (Boston : J. L. Shorey. \$1.50 per annum,) is unsurpassed as a magazine for the class for which it is intended—the youngest readers. We are not surprised that in many places it has been adopted in the schools in lieu of a regular reading book ; for certainly nothing is better adapted to stimulate the curiosity and sustain the interest of a very small child than the simple and well-illustrated stories. Some of the woodcuts are exquisite—of a style of execution which only a large and remunerative circulation would warrant the publishers in paying for. We cannot too warmly commend the Nursery as an attractive and safe paper to put in the hands of children just beginning to show a taste for reading.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
31st December, 1873.*

MAINE.

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MASSACHUSETTS.

Boston. Bequest of the late Miss Caroline
Newman, per H. W. Pickering, Esq.,
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J. A. Rawson, Tr..... 4 00
Fitchburgh. Mrs. Deborah Thurston 50c.
and C. W. \$1..... 1 50
4,097 83

NEW YORK.

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and C. W. \$1..... 6 00
New York. Mrs. E. J. Woolsey..... 100 00
Albany. Geo. Seeley \$4 and C. W. \$1.... 5 00
New York. Youths Missionary Ass'n
Spring St. Church..... 50 00
" H. I..... 50 00
" Advances on Monterey Property re-
turned by the American Board of
Commissioners, for Foreign Mis... 3,364 47
Rhinecliff. Mrs. Isaac Schultz \$1 and
C. W. \$1..... 2 00
3,577 47

NEW JERSEY.

Newark. North Ref'd Church, per J. C.
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IOWA—continued.

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Catharine Jacobs, J. Crouse, \$1 ea.;
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222 65

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THE CHRISTIAN WORLD.

Vol. 25.

MARCH, 1874.

No. 3.

EDITORIAL NOTES.

OUR NEW BOHEMIAN PAPER.—*Hlas Pravyd*.—We have now the great gratification of announcing to our readers that our Bohemian monthly has made its appearance. It is the first Protestant periodical ever printed in this country in the Bohemian language. It is a double sheet of eight pages in small quarto shape, and bears the appropriate name of *Hlas Pravyd*, or “*the Voice of Truth*,” while the motto expresses its grand object, “*Pravda ucini vas svobodne*”—“*The Truth shall make you free*.”—This well printed paper is issued monthly at Iowa City, Iowa, under the joint editorship of Professor Francis Kun, our Society’s Missionary to the Bohemians in and about that important centre, and Rev. H. H. Fairall, our Superintendent of Home Missions in the West. The first number, which bears date of January 1st, opens with a beautiful poem on “Sinai and Golgotha,” contrasting the curses of the Law with the blessings of the Gospel of the Lord Jesus Christ. In the Address to the Reader which follows, the reason for the publication of the *Hlas Pravyd* is stated at some length :—the fact that all the Bohemian papers published in the United States utterly ignore moral instruction. An undenominational Missionary Society, such as the American and Foreign Christian Union, is alone adapted to superintend the publication of a paper intended for general circulation among the Bohemians in this country—a people whose ancestral boast it is to have produced a Reformer, John Huss, whose character was a striking illustration of the motto—“*The Truth shall make you free*.” “What Napoleon I. thought of Christ,” “Will ye also go away?” “Christian Triumph on a burning ship,” etc., furnish subjects for the remaining articles in this number.—We wish that this new publication may secure a warm welcome. It meets a well defined want of an important branch of our immigrant population. According to the census of 1870, there were in the United States 40,289 natives of Bohemia ; and this computation did not include the children of immigrants born since their arrival in this country. Besides we have reason to believe that the number of persons speaking the Bohemian

language has considerably increased during the last four years. By far the greater part of the Bohemians have congregated in our North-western States, there being in 1870 not less than 30,369 in the five States of Wisconsin, Illinois, Iowa, Missouri, and Minnesota. Of these 10,570 were in Wisconsin, 7,350 in Illinois, 6,766 in Iowa, 3,517 in Missouri, and 2,166 in Minnesota.

“A WONDERFUL COLLECTION OF PRECIOUS RELICS.”—Under this heading a Roman Catholic journal of this city informs its readers, that the misfortunes of Rome and Venice have proved a source of gain to America. Some of the most valuable relics heretofore preserved in Venice and Rome have been brought to this country to escape the perils to which such objects are subjected in Italy ; and “are now exposed to the veneration of the faithful in the chapel of the church of the Most Holy Redeemer, Third street, near Avenue B.” We are told that they include a portion of the True Cross, a thorn from the Crown of Thorns, and many relics of the Passion, of the Blessed Virgin Mary and the Apostles and Saints. The two relics here particularly described are certainly among the most prodigious in the whole catalogue. If we were to acknowledge the genuineness of all the pieces of the Cross and all the parts of the Crown of Thorns which are preserved throughout Christendom, we should be compelled to believe in a multiplication of the original substances of which they were composed that would tax our faith scarcely less than does the Romish doctrine of Transubstantiation itself. It has been well remarked that enough of the True Cross is in existence to construct a vessel of respectable size. Of the Crown of Thorns, the Reformer Calvin thus discourses in a curious treatise entitled, “A very useful Advertisement of the great Profit that would accrue to Christendom, were an Inventory made of all the Holy Bodies and Relics in Italy, France, Germany, Spain, and other Kingdoms and Lands :”—“Touching the Crown of Thorns it must be said that the pieces have been replanted to grow green again ; otherwise, I know not how it could have so increased. For one item, there is one-third of it in the Sainte-Chapelle of Paris. At Rome, in the church of Santa Croce, there are three thorns. In the church of San Eustachio, also in Rome, there is the same number ; at Sienna, I know not how many thorns.—At Vicenza, there is one ; at Bourges, five ; at Besançon, in the church of Saint Jean, three ; at Mont-Royal, three ; at San Salvador in Spain, I know not how many ; at Santiago in Galicia, two ; at Albi, three ; at Toulouse, Macon, Charroux in Poitou, Cleri, Saint Flour, Saint Maximin in Provence, the Abbey of La Salle, the parish church of St. Martin in Noyon, at least one in each place. After a diligent search had been made, at least four times as many could be named. Of necessity one sees that there is deception in this matter. What confidence can be reposed

therefore in one or in another [of the *pretended* thorns]? Moreover, it must be noted that in all the ancient Church no one ever could tell what had become of this Crown. Consequently it is easy to conclude that the first plant began to sprout long after the passion of our Lord Jesus Christ."

MAYOR KEILEY REPUDIATED.—It was to be expected that the liberal sentiments on the subject of our Common School education, uttered by Mayor Keiley at St. Louis, in October last, and more fully set forth in his recent letter to the *Independent*, of this city, would very much displease the clergy and that part of the laity of the Romish Church who adopt extreme Papal views. We have before us a "Declaration and Protest" adopted December 28th, 1873, by the "St. John's Mutual Benevolent Society," of Rochester, Minnesota, which seems to be a subordinate society or branch of the "Irish Catholic Benevolent Union" of which Mr. Keiley is President. There is nothing remarkable about the document. It merely refers to the unmistakable teachings of the letter of Pius IX to the Archbishop of Friburgh, July 14th, 1864, propositions 45, 47 and 48 of the Syllabus, and Title IX, chapter i. of the Council of Baltimore, and declares the Society's adhesion to these. Of the system of education obtaining in these United States, it says that instead of accepting it as the best or wisest system, the members "must and do believe that it is in essence anti-Christian, in effect, disastrous to religion and civil society." It pronounces its fears lest the late Annual Convocation at St. Louis, "by its wavering on this point, and its compromising with the weaker brethren" has "brought suspicion on the thorough Catholicity of the subordinate societies;" and demands that "no one, not right on this point, should be appointed to its (the I. C. B. Union's) places of trust and honor." And it declares in view of the facts rehearsed that "we have unanimously resolved to repudiate, in this public manner, the views expressed by Mr. Keiley on Education as being opposed—in our humble opinion—to the unmistakable teachings of the Infallible Vicar of Christ and the Catholic Episcopate of the United States."—Whether Mr. Keiley or the Minnesota protestants represent the views of the majority of the independent laymen of the Roman Catholic Church in this country, we shall not undertake to decide. It is certainly significant that the Society which utters this protest has a clergyman for its "President and Spiritual Director," and the protest is authenticated by his signature and that of a single layman. All that we would emphasize is the fact that there is a certain proportion of enlightened men, professed adherents of the Romish faith, who are not disposed, in their zeal for their Church, to renounce all free thought.

THE SIN OF RITUALISM FROM A ROMAN CATHOLIC POINT OF VIEW.—We are so accustomed to regard the Ritualists and Semi-Papists of England and this country from the stand-point of Protestantism, that we are apt to forget that their position is scarcely less unsatisfactory in the eyes of the enemies of Protestantism. If Ritualism is a fatal error in the estimation of evangelical adherents of the Churches of the Reformation, it is regarded as equally fatal by the Church of Rome. This fact is so distinctly brought out in the following letter from London to a R. C. paper of this city, the *Catholic Review*, of January 17th, 1874, that we insert it without further comment :

The English "Ritualists" may be very good people in their way—but I fear that they will have to answer for grievous sins in the day of their judgment. They are perfectly able to come to the truth—but they wilfully shut their eyes to it. And they are daily not only committing idolatry themselves, but leading others to commit it. Not one of them can be certain in his own mind that he is really a priest; but every one of them acts as if he were a priest. They hear confessions, and pretend to give absolution; they daily perpetuate the terrible crime of pretending to perform the awful sacrifice of the Mass, and they adore, and teach their people to adore, what we must believe is only a piece of bread and a cup of wine. All the while, they retain their connections with what they call a Church, but what is really only a branch of the civil service of the English Government, and whose laws most clearly forbid their practices. If they were honest Protestants, they would shrink with horror from what they do; if they were honest Catholics, they would ask for admission into the fold of the Catholic Church. But, as they are nondescripts, they remain as they are.

The parish church of St. Barnabas, Pimlico, happens to be in the hands of these people. There they go through with their parodies of Catholic worship—more shocking, a thousand times more shocking, to Catholics than to the strictest of Protestants. The other day they conceived the idea of erecting a Baldacchino over the table which they call an altar. A Baldacchino is a canopy, it may be the silken canopy that is carried over the Sacred Host on the occasion of a procession; or it may be a canopy of marble or of metal erected over the tabernacle in which our Lord reposes upon our altars. The only significance of the canopy in either case is that it is meant to do honor to the Divine Presence, and these Ritualists of St. Barnabas intended that their erection of a Baldacchino should have this meaning. Upon their altar our Lord does not dwell, He dwells only upon the altars of His own Church—but the St. Barnabas people pretend that they believe that He is with them also. But before they could erect their Baldacchino they had to obtain permission from an ecclesiastical court; upon applying for this permission they were opposed by the "Protestant" members of the Church; and the other day the court, to its honor, decided that the Established Church of England, being Protestant, could not permit in its buildings any such manifestations of Catholic doctrine. Now, the point I wish to urge is this—with what arguments can honest men, who believe in the Catholic doctrine of the real Presence, reconcile themselves to remaining in a communion whose laws, as interpreted by the courts of the highest authority, forbid the acceptance of that faith? This is only the last of a score of such decisions; but still the

English Ritualists remain as they are. They are incurring fearful perils in the sight of God. Some of them, it is true, are beginning to cry out for separation from the State Church; but to the majority of them the leaves and fishes are dearer than the truth. Even should they secede, however, as "Bishop" Cummins and his colleagues have done, and set up for themselves, they would still be as far from the Rock of all truth as they now are. I tremble when I think of these men. They hate the doctrines of Protestantism; they have an intellectual knowledge of the truths of God's Church; but they will not accept them, and they go on, day after day, in a path that must lead to their everlasting damnation unless the mercy of God saves them at the last moment. PIETRO.

GALILEO AND PAPAL INFALLIBILITY.—An article in a late number of *Macmillan's Magazine*, reprinted in the *Eclectic* for February, 1874, discusses very ably the question, how far the dogma of the Papal Infallibility is affected by the condemnation pronounced by the Inquisition against the astronomer Galileo for maintaining that the sun is stationary while the earth revolves around it. Until recently it has been impossible to ascertain with definiteness exactly what part the Roman Pontiff took in the matter. The majority of historians have indeed held not only the "Holy Office" and the "Congregation of the Index," but Pope Urban VIII, responsible for the decision that it was heresy to assert a physical fact now universally admitted to be true. The apologists for the Papal Church, on the other hand, have taken the ground that the Pope was in no wise concerned. The doctrinal decisions of "congregations," they said, have no claim to infallibility unless officially endorsed by the Pope, and of such endorsement in this case all proof was wanting. As a general principle, then, it is admitted, that what is, in form, only the decision of one of the "congregations," or commissions, to which the Roman Pontiff entrusts the examination of all important questions of faith and practice, may in fact be a decree of the Pope. "When," says the writer in *Macmillan's*, "the Pope authorizes a doctrinal decree and commands its publication by a particular congregation, he thereby confers upon it the papal origination and universal destination, which together characterize a decision *ex cathedra*. This inference, besides its inherent reasonableness, rests further on direct authoritative statements of the present Pope. In declarations, the infallibility of which no Romanist can dispute, Pius IX has claimed submission for 'the doctrinal decisions put forth by the pontifical congregations;' and also laid it down, by way of example, that a particular decree of the congregation of the Index, sanctioned by Papal authority and published by Papal command, must be understood as finally decisive, and demanding 'from all who boast of the Catholic profession' complete obedience."

Until now, we repeat, the ground has been taken by the advocates of Papal infallibility that there is no proof of Urban's participation in the condemnation of Galileo and his physical tenets. The writer in *Mac-*

millan's, however, drawing his material from the documents obtained in the archives of the Inquisition at Rome by *M. Henri de l'Épinois*, and published, in 1867, in his paper, "*Galilée et l'Inquisition*," demonstrates the contrary. We cannot here enter into a detailed examination of the circumstances which the English writer has recapitulated; but this we may say: On March 5th, 1616, the "Congregation of the Index" declared the doctrine advanced by Copernicus of the mobility of the earth and the immobility of the sun to be *false and altogether opposed to the divine Scripture*. In 1633, the Inquisition tried Galileo for having, particularly in a published "*Dialogue*," reiterated the same pernicious doctrine, and in its sentence declared "that you, the above-named Galileo . . . have rendered yourself by this Holy Office vehemently suspected of heresy—that is, that you believed and held that doctrine which is false and contrary to the Sacred Scriptures, namely, that the Sun is the centre of the orbit of the world, and that it moves not from east to west, and that the earth moves and is not the centre of the world." The trial record now discovered proves that this sentence was in exact conformity with the instructions of the Pope:—"June 16, 1633.—Case of Galileo dei Galilei. His Holiness having been informed as above, ordered that he should be questioned as to his intention, threatened with the torture, and if he still stood to his previous statement, compelled to sign a recantation on grave suspicion of heresy in a solemn assembly of the Holy Office, and sentenced to imprisonment during the good pleasure of the sacred congregation, with an injunction to him in future not to discuss the mobility of the earth or the stability of the sun, either in writing or by word of mouth in any manner whatever, on pain of being treated as a relapsed heretic. Also that the book written by him, entitled *Dialogue of Galileo Galilei, member of the Lincean Academy*, be prohibited. Further, in order that these things may become universally known, he [the Pope] commanded copies of the sentence, to be passed as above, to be forwarded to all Apostolic Nuncios, and to all Inquisitors into heretical pravity (and especially to the Inquisitor of Florence), who should cause it to be publicly read in their solemn assembly after having taken measures to secure the attendance of the greater part of the professors of the mathematical art." The writer in Macmillan's indicates with minuteness how exactly the "Holy Office" followed out the instructions of the Pope in every particular: the only points in which they ventured to originate anything being in the matter of enjoining upon Galileo a weekly penance of repeating the seven penitential psalms, and of extorting from him a promise to inform against heretics. The conclusion is thus summed up:—"The trial-minute, which has now been adequately examined for the purpose in hand, establishes the following proposition:—Pope Urban VIII authorized the statement that it was heresy to believe in the motion of the earth and the non-motion of the sun, and ordered such

statement to be published by the congregation of the Holy Office. Thus the two conditions which, according to the Dublin Reviewer, suffice to render the decree of a pontifical congregation equivalent to an *ex cathedra* Papal utterance, are satisfied by the sentence of the Inquisition against Galileo ; at least as far as the heretical character of Copernicanism is concerned. The Reviewer's argument, therefore, when the additional facts contained in the trial-minute are duly taken into account, proves that a decision possessing the essential marks of infallibility, declared that to be an heretical opinion which we now know to be an ascertained and unquestionable fact."

A MIRACLE SPOILED.—Under this heading, the New-York *Evening Post* prints a story, taken from a San Francisco journal, which throws light upon the origin of some of the reputed miracles of the modern Romish Church. All well informed Protestants know that from time to time there have appeared among the adherents of the Church of Rome persons pretending to have enjoyed special interviews with our Saviour and the Virgin Mary, and to have borne away marks on their bodies resembling the imprints made by the nails, the spear and the crown of thorns on the body of the crucified Redeemer. These marks are known as "stigmata," and St. Paul is understood by Roman Catholic commentators as referring to some similar marks upon himself when he exclaims : "From henceforth let no man trouble me : for I bear in my body the marks of the Lord Jesus." The Roman Church maintains that there have been many well authenticated instances of this kind in modern times. The story alluded to by the journal above mentioned is briefly this : A young girl named Collins, educated in the convent of Notre Dame, in San José, about a year since made a great sensation in San Francisco, by declaring, on her recovery from what appeared to be a serious illness, that the Virgin had revealed herself to her, approving her past life and giving her directions for the future. Soon after, we are told, she began to complain of pain in her temples and in her hands and feet. A week before Good Friday the "stigmata" became apparent in the form of bloody spots ; but on Good Friday itself these marks on head, hands, side and feet became most painful to the patient and most distinct to the eyes of the beholder. There were many that at once accepted the strange occurrence as an indubitable miracle, though the Archbishop and clergy carefully abstained from expressing themselves upon the point. After a good deal of discussion had arisen, the matter fell into comparative oblivion ; and it has but recently come to the knowledge of the public that this was occasioned by the circumstance that the girl Collins was found to be an impostor. By the order of the Archbishop she had been placed in a house of the Sisters of Charity, and under the closest supervision ; and there she had been detected in

the very act of lacerating her flesh with her nails to produce the desired "stigmata"! What if the Roman Catholic clergy of San Francisco had been less honest, critical and careful. Should we not have had another "well authenticated" miracle of the kind of which the legends of the Saints are full?

RELIGIOUS INTOLERANCE IN COLOMBIA.—Among the recent advices from the South American republics sent from Panama, under date of January 22d, and published in the New-York journals, we find the following item showing that intolerance is not yet dead in that quarter of the globe:—"The only item of news from the capital of Colombia is about the Resident Minister of the United States, Mr. Scruggs. While in the presence of a religious procession which was passing, he refused to take off his hat, and thus became exposed to some insulting treatment by some boys in the crowd, who regarded Mr. Scruggs' refusal as a deliberate insult to the religion of the people."

A THOROUGHLY ROMAN CATHOLIC COUNTRY—ECUADOR.—We do not know how many dioceses and even entire countries have been dedicated to the "Sacred Heart." We remember that M. de Belcastre, and some deputies of the "Right" of the French National Assembly joined last June in certain ceremonies purporting to consecrate not only themselves but the half-infidel republic of France to the new object of Roman Catholic adoration. The (Papal) diocese of New York, and, for aught we know to the contrary, the whole United States may, since then, have received the same dedication at the hands of the small and by no means retiring minority of our fellow citizens who belong to the same faith. But we believe that now for the first time we have to record the official dedication to the "Sacred Heart" of a nation at the hands of its chief magistrate and the representatives of the people.

The little South American Republic of Ecuador has for three years enjoyed the questionable distinction of being the only country which protested against the occupation of Rome by Victor Emmanuel and the Italians. Ambitious to excel itself, Ecuador has given two more proofs of its devotion to Ultramontane ideas. It has solemnly decreed the dedication of the entire state to the "Sacred Heart of Jesus," and ordered that an inscription recording the great event in golden letters be placed in every church. And more than this, as we learn from the *Catholic Review* of February 7th, the Congress, upon recommendation of the President, has actually *voted one-tenth of the annual revenues of the Republic to the Pope during the continuance of the Italian occupation!* Here is the letter said to have been written by the Secretary of State, Señor Francisco Leon, to the "Apostolic Delegate" at Quito:

"The Government of this little Republic, which, notwithstanding its weak-

ness in comparison with the more powerful governments of the old world, raised its voice against the usurpation of the dominions and temporal possessions of the Vicar of Christ, desires also, notwithstanding its limited resources, to offer some assistance to the Head of the Catholic Church during the distressing circumstances in which he finds himself. For this purpose His Excellency the President of the Republic recommended, in his message to the Legislative Chambers, the appropriation to the Holy Father of ten per cent. of the revenues of the State. The Chambers, actuated by the same sentiments as the Government, and faithfully interpreting the Catholic spirit of their constituents, have co-operated in the noble project of the President. I beg your Excellency, in the name of the supreme Government and my own, to vouchsafe to interpose your powerful influence, and work with the immortal Pius IX, to the end that he will deign to accept the humble offering of a people who love him for his goodness, respect him for his virtues, and admire him for his greatness. I therefore hope your Excellency will accept the sum of \$10,000, which will be deposited in the Treasury of this province, or in a letter of exchange on the Bank of Ecuador. The full amount of our appropriation will be forwarded as soon as the amount of the ten per cent. aforesaid shall be ascertained, which will be in February of the coming year, when the Government taxes will be paid."

The answer of the Nuncio, Monsignore Serafin, Archbishop of Nice, was in these words :

"Penetrated by the high signification that the act which has just been performed by the government and people of Ecuador will have in the eyes of the world, permit me, Señor Minister, to express to you the homage and admiration with which I am inspired, and at the same time to ask you to refrain from speaking of the limited proportions of your Republic, because states that can bring themselves to do what you have done are not small. As regards the charge you have imposed upon me, I will not fail to mention to the Holy Father that, if spontaneity and love are powerful motives for securing an offering, the national offering of Ecuador cannot be more spontaneous and loving than it is."

The Republic of Ecuador, which has given so striking a mark of its fidelity to Papal principles, though possessing a territory larger than that of France, and between four and five times as extensive as the State of New York, has a population of only a little over one million inhabitants. Its yearly expenditures amount to one million dollars, and its debt to fourteen millions. It is needless to say that the population is wholly Roman Catholic.

A BULL OF PIUS IX ON THE CHOICE OF HIS SUCCESSOR—IS IT A FORGERY? Just on the eve of the German elections (January 9th), the Government organ at Cologne published a document purporting to be the text of a Papal "Constitution" of the 28th of May, 1873, making radical changes in the formalities to be observed in electing future Pontiffs. The substance of the alleged bull is nearly as follows : —As the motive of his action the Pope sets forth his anxiety to provide for the election in due course of his successor, and to prevent the conclave from being inter-

ferred with or in any way disturbed upon his own decease. The worst may be expected from men who may even now "be meditating in their hearts how to prevent the election of a Pope, or how to secure the election of one who they hope will tolerate their evil designs." Pius therefore proceeds, "of his own free will and by virtue of his apostolic powers," to abolish the laws which command that the place where the Pope dies shall witness the choice of his successor, and all other statutes regulating the ceremonies to be observed in the conclave, so far as they can be omitted without detriment to the canonical validity of the choice. The repeal extends to all subsequent conclaves unless it be specially ordered otherwise by future Popes. Particularizing the modifications thus introduced, Pius gives permission to the Cardinals even before his own death to make all necessary arrangements to secure the expeditious consummation of the election, and afterwards to adhere to or renounce the custom of locking up the Conclave. A still more important point upon which complete liberty of action is granted has reference to the *place*.—"The person entitled to summon the conclave upon our decease, if there is no freedom and safety to be found at Rome, as we are afraid is but too probable, shall be at liberty to summon the conclave to meet at the Principality of Monaco, or in some city in France, or at Malta, the only condition to be insisted upon being that, wherever the conclave be held, it shall enjoy the freedom and independence indispensable for the performance of the sacrosanct act."

The Roman Catholic journals loudly denounce the published bull as a bold forgery. One of them suggests that the person who wrote it, and palmed it off upon Prince Bismarck as authentic, made copious use of the bull of Pius VI, in 1798, providing for the election of his successor. None of these journals, however, deny the *existence* of a bull of Pius IX dispensing the Cardinals after his death from observing the formalities, "which," as one of them observes, "while desirable in times of profound calm, might seriously hamper them in existing circumstances." Indeed they ridicule the alleged forger for dating the bull in May, 1873, when, according to them, it is notorious that the Pope had made all the necessary arrangements for the future conclave as far back as in 1869. It is probable after all that the document, even if spurious, (which is by no means proven,) pretty accurately foreshadows the character of the authentic bull kept in the Pontifical archives.

The Duty of Prayer for the Salvation of Roman Catholics.

Of all the different kinds of prayer, it is our settled persuasion that Intercessory Prayer is the most neglected. We are apt to utter petitions for ourselves with tolerable frequency. Our temporal wants, especially, we realize so constantly and deeply, that we can scarcely avoid giving expression to them. We urge them with importunity perhaps ; although often what we call prayer and fondly delude ourselves into believing to be sincere prayer, is little, if anything, more than a selfish desire, conceived and enunciated with small realization of our ill-desert, with very vague and inadequate notions of the awful majesty of Him whom we address, and with absolutely no filial submission of our will to the will of the exalted Being to whose good pleasure we ought to subordinate with cheerfulness our most cherished plans and purposes.

Yet even of petitions to some extent properly offered in quest of our own happiness, how disproportionate is the number, as compared with the paucity of our earnest entreaties in behalf of others, and especially those whom we love not because of their nearness to us in natural relationship, but with the disinterested love which most clearly marks us as imitators of the Lord Jesus Christ in his redemption of lost men !

The entire number of the professed adherents of Christianity is probably less than one-third of the population of the world. Of nominal Christendom more than two-thirds is comprised of those who are by birth and education members of Churches—chiefly the Roman Catholic and the Greek—which have so overlaid the great doctrines of salvation with human inventions, that we cannot but fear that a comparatively small number of the laity or the clergy have been brought to a clear understanding of the Gospel plan of deliverance from sin and its punishment. Under these circumstances, how do we act—we to whom, as we firmly believe, a clearer revelation of the truth has been made? I do not ask what exertions we put forth. That question I prefer not to ask at present ; the candid answer to it would cover us with confusion of face.—But what prayers does our conviction of the imminent peril of so many millions of our fellow men induce us to raise to the only Being in the universe who can turn the hearts of men as the rivers of water? Certainly they are few in number, very feeble in their expectations of answer, very far removed from that Christian confidence which the Holy Scriptures warrant us in entertaining of the ability and the willingness of our Heavenly Father to fulfil our requests.

And yet the motives to fidelity in intercession for the conversion of Roman Catholics are urgent.

In the first place the danger of their situation is great. Not that it is

not in many respects much better and more hopeful to be a Romanist than a pagan or a Mohammedan. The possession and acknowledgment of part of the truth is better than the denial and rejection of the whole. And yet there is a view in which the very truth of the Gospel may be so adulterated with falsehood, the very life-giving principles of Christianity so counteracted and annulled by the admixture of heathen or worse than heathen tenets, as to become an occasion of spiritual death. The water can not only be so defiled as to lose all its wholesome characteristics ; it can be so permeated by the poison of substances with which it has been impregnated, that it becomes only the vehicle and instrument of ruin. It is to a great extent thus with Romanism. The doctrines of grace have been concealed under a thick covering of doctrine that makes salvation to be of works. Christ is indeed acknowledged as divine and worthy of divine honors ; but his human mother has been exalted to a seat in the affections and the adoration of the people as elevated as, if indeed not even more elevated than that on which he is enthroned. His words, handed down to us in the writings of the apostles whom he himself commissioned are, it is true, accepted as authoritative ; but they have been pronounced incomprehensible and even pernicious, except as interpreted and permitted to be read by the hierarchy which arrogates the exclusive title of the Church. Tradition has been made equal and practically superior to it. The voice of God may be heard in the passages from the Gospels daily read in the services of the Church, inviting the weary and heavy laden to accept freely a salvation offered to those who can never merit it as their due ; but that voice comes in a tongue unknown to the great mass of the worshipers, and is drowned in the Babel of contradictory directions given by the priest, to earn paradise by baptism, by penance, confession and absolution, and look for complete meetness for its enjoyment by a sojourn in the purgatorial flames of a place intermediate between heaven and hell. Is it any wonder that when we come to inquire into the religious hopes entertained by the vast majority of those who are brought up in such a system we find them as opposed to the teachings of the Bible as they are similar in essence to the belief of intelligent heathen ? And if we cannot but believe that there is no safety for the soul save in a cordial reception of Jesus Christ as the only and all sufficient Saviour, must we not admit that the Romanist who accepts the teachings of his Church as infallible is in extreme peril ?

But our apprehension of the dangers to which Roman Catholics are exposed would be no motive to prayer in their behalf were we not also persuaded of the *possibility* of their conversion. Skepticism respecting the success of Christian effort in this direction is now happily much diminished, and runs so exactly counter to the experience of these last few years that we must almost regard it as a wilful refusal to open the

eyes to the truth. A generation since there were those who, regarding Protestantism as having abstracted from the Church as it existed before the Reformation all its religious vitality, viewed Romanism as an apostasy so complete and irretrievable as to admit of no recovery. But God in His providence has given the clearest demonstration of the falsity of this position. Tens of thousands of persons, once as sincere Roman Catholics as any that now profess allegiance to the Pope, have been gathered into the Protestant Churches, and give evidence that the change has been a deep and radical one. In lands predominantly Protestant this has been largely the effect of the silent force of consistent Christian example; in some countries it has resulted from systematic labors of evangelization; in others, where rigid legislation forbade these, it has attended the simple reading of copies of God's word secretly distributed and perused. Converts have been made from all classes of the population, the noble as well as the peasant, the poor as well as the rich. The priest has renounced his ease and the church dignitary his lucrative position, and both have betaken themselves to lives of care and scanty support that they might worship God in a manner which their consciences told them was more acceptable in His sight. While some of these conversions have proved evanescent, others and undoubtedly by far the greater number have been sincere and thorough, as demonstrated by the fruits they bore. One such example as that of the learned Professor Rosseeuw de Saint-Hilaire, who, after reaching a mature age, after he had written a great historical work on Spain, was brought to see the errors of Romanism, and to devote himself to the upbuilding by his able pen of that which he had previously sought only to overthrow, is sufficient to show what the simple truth entering the soul of a Roman Catholic can do in revolutionizing the sentiments and renovating the entire character.

But we repeat our conviction, reluctantly arrived at, that, in spite of the perils which we know environ the Romanist, and in spite of the encouragement which we might easily find in the history not only of the past, but preëminently of our own times, American Christians have been lamentably delinquent in praying for the conversion of the souls of the adherents of the Church of Rome. We have failed to do it in connection with that very large number of persons, both men and women, whom we have admitted into our households to assist in the drudgery of the house or the field; and the just reward of our neglect we can see in the fewness of those conversions, where a different result might have been anticipated from the circumstances of the case, from the precious opportunities for addressing a few words which might have fallen like good seed into ground prepared for it, and above all for the exercise of a good example of Christian uprightness and piety. God has punished our unfaithfulness by giving less effect to our words, by closing the eyes and

hearts of many to salutary influences, by permitting the priesthood to interpose greater and more formidable obstacles to the hearing of God's word.

Shall we not awake from our apathetic indifference? If regard to the perishing souls around us, who might be reclaimed by our prayers, seconded by our consistent efforts, will not move us, shall we not at least be incited by the rapid and threatening growth of Romanism in our midst to pray to God in His mercy to avert from us the catastrophe we would dread, by converting the souls of those whom superstition now holds bound in chains of iron?

Compulsory Education.

If it be the duty of the State to provide all its citizens with at least the elements of an education, it has incontrovertibly the right to insist that all its citizens shall be permitted to avail themselves of the liberal provision which it has made for their instruction. It is not a parental privilege to decide whether one's child shall grow up intelligent or ignorant. The child has an indefeasible prerogative to obtain such a training as will fit it when grown to manhood or womanhood to discharge creditably its part in the great drama of life, as a self-reliant, enlightened, virtuous and industrious member of the community. And the training to which it is entitled is not that which an ignorant, intemperate or vicious father may deem extensive enough for his son, influenced, it may be, by fear lest his son's attainments should shame his own debasement. Nor is it the training which the youth himself in his immaturity and narrow conceptions, and in his haste to imitate his elders in the race of life, may think more than sufficient to qualify him for earning his own daily bread. It is the training which the collective wisdom of the State prescribes as indispensable to keep the individual from the poor house and the prison. The State has a right of self-protection.—It can insist that in some way or other the children shall be prevented from growing up as candidates for public charity or correction. The parent has his privilege in the selection of the methods of instruction, and to some extent in determining how far that instruction shall be carried. All that the community has a right to demand—and it is derelict to its duty to itself if it does not demand this—is that a certain limited amount of instruction shall be imparted and within a certain age. The State can and ought to prescribe not the method nor the maximum of education, but the *minimum* which the child must have. So important a subject is not likely to be lost sight of in the discussions to which the rapid development of our territory, population and power have brought up to the surface. *Compulsory Education* promises to be

a point around which the tide of battle will be full of life and interest for many a year. So far as the subject has a political bearing we have nothing to do with it here ; but in its moral and religious aspects there is no principle that can more justly require our attention. It is not too much to say that evangelical religion, the intelligent and devout religion of the Gospel, can never flourish except in the midst of enlightenment. We do not disparage the excellence of the seed when we assert that it manifests its vitality only where there is light. The Reformed faith, which we would maintain where it exists, and reintroduce where it has died out, fastens upon great cardinal truths once well-nigh indiscernible in the darkness of the Mediæval Church, but which will become only the more distinct the stronger the light that is suffered to fall upon them. In the clear noonday of universal intelligence, we firmly believe that no one will be able to deny their truth or misinterpret their teachings.

The "New-York City Council of Political Reform," to whom we were indebted for a striking *exposé* of the iniquities of "Sectarian Appropriations," published as a supplement to the *CHRISTIAN WORLD* for April, 1872, have recently put forth a "Report upon Compulsory Education," drawn up by Hon. Dexter A. Hawkins, Chairman of the Committee on Education. It is a document which deserves a wide circulation, and should be read by every citizen, especially in the State of New-York.—While we are precluded by its great length from giving it a place here, we shall endeavor to place before the eyes of our readers some of the most important of its statements.

We need not pause to consider the statistics by means of which Mr. Hawkins very forcibly sets forth the magnitude of the interest which the people of the United States, as well as the citizens of this State and metropolis, have in the maintenance of the educational system. The single city of New-York had last year over 230,000 pupils in its public schools, employing 3,000 teachers, and expending \$3,300,000 ! And this burden of taxation was unhesitatingly borne, because the American people recognize the fact that popular education is not less a blessing to the rich than to the poor—"decreasing crime, reducing taxes, improving labor, increasing the value of property, and elevating the whole community." The police and police courts rendered necessary by the crimes of a few thousand ignorant and degraded men cost more than the entire machinery provided for the education of 230,000 children.

We quote a few sentences that clearly demonstrate the principle that

CRIME IS THE CONSEQUENCE OF IGNORANCE.

"In France, from 1867 to 1869, one-half the inhabitants could neither read nor write; and this one-half furnished ninety-five per cent. of the persons arrested for crime, and eighty-seven per cent. of those convicted. In other words, an ignorant person, on the average, committed seven times the number of crimes that one not ignorant did. In the six New England States of our own country,

only seven per cent. of the inhabitants, above the age of ten years, can neither read nor write, yet eighty per cent. of the crime in those States is committed by this small minority; in other words, a person there without education commits fifty-three times as many crimes as one with education. In New York and Pennsylvania, an ignorant person commits on the average seven times the number of crimes that one who can read and write commits, and in the whole United States, the illiterate person commits ten times the number of crimes that the educated one does."

Thus it can be established from official data that

THE SCHOOL IS A PREVENTIVE OF CRIME.

It is quite unnecessary, however, as Mr. Dexter A. Hawkins has done, to open a new issue and endeavor to show by partial statistics that the churches are *not* the preventives. This he does by citing the instance of Bavaria, where, in 1870, it appeared that "while crimes decrease in the same ratio that schools increase, more or less churches seem to produce very little effect upon it." Grant if you will that the multiplication of churches belonging to a faith that discourages the development of popular intelligence and inculcates a blind, unreasoning submission to authority does little to diminish immorality and crime; this by no means involves the conclusion that it is immaterial in a merely moral point of view whether there be few or many churches in which the religion is inculcated as based upon a loving and enlightened apprehension of duty.

THE SCHOOL THE PREVENTIVE OF PAUPERISM.

It is not less clear that the school destroys pauperism than that it diminishes crime. Look at the proofs which Mr. Hawkins adduces:

"Taking the three States of Pennsylvania, Ohio and Illinois for illustration, we find that of the illiterate persons one in ten is a pauper; while of the rest of the population only one in three hundred is a pauper. In other words, a given number of persons suffered to grow up in ignorance furnish on the average *thirty times as many paupers* as the same persons would if required to get such an education as our free public schools afford. Add to this that they furnish also *ten times the number of criminals*, and the right as well as the duty of Government, as the protector of society, to enforce general education is clear, for it is the plain obligation of Government to protect society against pauperism and crime."

It is clear from these facts that government has a right to render education obligatory. And happily compulsory education is no new experiment, but one that has been tried with the greatest success both in Europe and America. No other system has been found to meet the requirements of the case as respects the most difficult class of the population to be reached—the children whose parents through ignorance, poverty, avarice, or crime, give them little or no home education. Of the general effects of the system Mr. Hawkins observes:

"Prussia and many other German States have tried it for years, with the happiest results. It is her vigorous system of compulsory education that in six-

ty years has raised her from a bankrupt and conquered petty kingdom to the ruling empire of Europe, and made her the seat and home of intelligence, industry and wealth. Boston has had such a law for twenty years, and in the last ten they have reduced truancy from school sixty per cent. New Hampshire, Connecticut, Rhode Island and Michigan have now adopted it. England has given her school boards power to adopt it, and in London they have. The effect is to increase the attendance at school, and decrease the number of juvenile delinquents. The time has arrived to try the experiment in the cities of our State at least, if not in the whole State. This will cause every child to enjoy the benefits of the public school, or of some private school.

"Wherever compulsory attendance has been tried long enough to determine its effect, the result has been so satisfactory that it has become a fixed and settled policy. Prussia, Saxony and Democratic Switzerland testify to its excellence. It is in harmony with the true spirit of a Democratic Republic to *require* every citizen to qualify himself for the right of suffrage and for earning an independent living.

"The taxpayers who furnish the money to educate all the people have a right *to require that all shall be educated*, in order that crime and pauperism, and the public burdens caused by the same may be reduced to a minimum, and the ballot wielded only by intelligent voters."

The office of Government, as understood by the American people, in strict accordance with the spirit of the organic law, is to provide unsectarian instruction for all the people. Religion is to be protected, not inculcated by the civil authority. Respecting the opposition to this view on the part of the Roman Catholics, or more properly the Roman Catholic leaders, Mr. Hawkins has a few startling statistics to offer :

BUT ONE SECT OPPOSED TO FREE SCHOOLS.

"This American doctrine of free non-sectarian schools is substantially accepted and adopted by all religious sects save one. That one, however, is large, enthusiastic, well drilled and ably and powerfully led; and though its members are chiefly of foreign birth, yet, having become citizens, they are entitled to the same voice and rights and privileges as natives are in this matter. The leader of this sect, though a foreign ruler, has ordered the destruction of our free non-sectarian system of popular education, and the substitution of his own system of church or parochial schools, that is schools whose text-books and teachers are selected, appointed and controlled by the Church, though the State may be permitted to pay all the bills. In the city of New York, through State and municipal legislation, the following amounts of money were obtained in the last five years from the public treasury for sectarian institutions, such as churches, church schools, and church charities, viz. :

1869.....	\$767,815	of which this one sect received	\$651,191
1870.....	861,326	" " "	711,436
1871.....	634,088	" " "	552,718
1872.....	419,849	" " "	252,110
1873.....	324,284	" " "	306,193
Total 5 yrs.	\$3,017,362	" " "	\$2,473,648

We have room but for one more extract from this important document. It is the passage in which the writer draws a contrast between the "Parochial" system of education, as it exists in Spain, Italy, Ireland and elsewhere on the Eastern Hemisphere, with the "Public School" system existing among ourselves.

PAROCHIAL AND PUBLIC SCHOOL EDUCATION CONTRASTED.

"There are with us five and a half millions of foreign-born inhabitants, the greater portion of whom came from countries, as Ireland and England, for example, that have had the parochial or church system of schools; hence they may justly be taken intellectually and morally as the fair average product of that method of education. Of these, the illiterates above the age of ten are *fourteen* per cent. of the whole number; the paupers are *four and one-tenth* per cent.; and the criminals *one and six-tenths* per cent. While, on the other hand, in the twenty-one of our States having the American system of non-sectarian free public schools there is a native population of twenty millions. This native population has been educated in this system of schools, and in like manner may be justly taken, intellectually and morally, as the fair average product of this method of education. Of these the illiterates above the age of ten are only *three and one-half* per cent. of the whole number; the paupers only *one and seventh-tenths* per cent., and the criminals only *three-fourths of one* per cent.

"In other words, from every ten thousand inhabitants the parochial or church system of education turns out fourteen hundred illiterates, four hundred and ten paupers, and one hundred and sixty criminals; while the non-sectarian free public school system turns out three hundred and fifty illiterates, one hundred and seventy paupers, and seventy-five criminals. Or, if we take Massachusetts by itself, which has the type or model of our public school system, with its 1,104,032 native inhabitants, the number is still less, viz, seventy-one illiterates, forty-nine paupers, and eleven criminals. . . .

"That is, we are asked by these friends who have come here and joined us, and whose zeal and energy, if rightly directed, will be of great service both to themselves and the country, to abolish our own well-tried system of education and adopt the one to which they, in their former homes, became accustomed, though that one, on the average, produces *four* times as many illiterates, *two and a half* times as many paupers, and more than *twice* as many criminals as ours. Or, if we take Massachusetts as a fair sample of our system, we are asked to adopt one that will give society *twenty* times as many illiterates, *eight* times as many paupers, and *fourteen* times as many criminals."

We will only add to Mr. Hawkins's report a paragraph or two from a paper by Hon. B. G. Northrop, LL.D., Secretary of the Connecticut Board of Education, on the "Legal Prevention of Illiteracy." They are in reply to objections, especially the objection that "Compulsory Education is monarchical in its origin and history." Mr. Northrop says:—

"Common as is this impression, it is erroneous to say, 'It is an exotic, a plant of foreign growth which can never be transplanted here.' In Connecticut, certainly, it is indigenous, and for more than a century it grew with the vigor of a native stock. Massachusetts and Connecticut may justly claim to be the first

States in the world to establish the principle of compulsory education. On this point their earliest laws were most rigid. They need but slight modifications to adapt them to the changed circumstances of the present. Before the peace of Westphalia, before Prussia existed as a kingdom, and while Frederick William was only 'Elector of Brandenburg,' Massachusetts and Connecticut adopted coercive education. The Connecticut code of 1650 comprised the most stringent provisions for compulsory education. The selectmen were required to see that so much '*barbarism*' was not permitted in any family 'as that their children should not be able perfectly to read the English tongue upon penalty of *twenty shillings* for each neglect therein.' 'If after the said fines paid or levied, the officers shall still find a continuance of the former negligence, every such parent may be summoned to the next court of magistrates, who are to proceed as they find cause, either to a greater fine, or may take such children from such parents and place them for years, boys till they come to the age of one-and-twenty, and girls till they come to the age of eighteen years, with such others who shall better educate and govern them, both for the public convenience and for the particular good of the said children.'

"In our early history, public opinion so heartily indorsed the principle of compulsory attendance, or rather, so thoroughly accepted the necessity of universal education, and so generally desired and secured it for children and wards, that attendance lost its involuntary character. No doubt the law itself originally contributed to diffuse and deepen this sentiment. If at first it was the cause, it became at length the expression of public opinion. The requirement of this law, that '*the barbarism*' of ignorance should not be tolerated in any family, helped to make it disgraceful to keep even an apprentice from school. To bring up a child or ward in ignorance was shameful and *barbarous* in the eyes of our fathers. This is still the sentiment of the genuine 'Yankee.' High appreciation of education is one of the most precious traditions of New England. To it we owe our growth, prosperity and liberty. But now we are a polyglot people. Immigrants from every nation of Europe abound, and some have come from Asia and the islands of the sea. The Germans and the Jews, the Hollanders, Scotch, Swedes, Swiss, almost without exception, and most of the Irish, favor universal education. But there have come among us many, ignorant themselves, and caring not if their children grow up like them. They are so ignorant as to be insensible to the evils of illiteracy. Yet, on the other hand, there is a growing number of immigrants, who, realizing how they have suffered all their lives from ignorance, desire a good education for their children.

"The most plausible objection to such a law is that it would sometimes bring hardship upon poor parents. But the Connecticut law provides for extreme cases, and authorizes the school officers to make such exceptions as necessity may require. No public officers will show more sympathy for the poor than they.-- In their hands the administration of the law will be kind and paternal. The right to enforce will be used mainly as an argument to persuade--an authoritative appeal to good sense and parental pride. If any parents are too poor to send their children to school, individual charities or town benefactions cannot be better expended than for their relief. Pauperism cannot always be prevented, but illiteracy may be."

Resolutions Commendatory of our Society.

SOME of our readers will be interested in reading the following resolutions passed by two Ecclesiastical Bodies meeting in the vicinity where our most recently established Home Missions are situated. The first is from the *English Lutheran Synod of Iowa*, at its recent session at Iowa City. After listening to an address by our Superintendent of Home Missions, the Rev. H. H. Fairall, the Synod adopted the following minute :

Resolved, That we rejoice in the general work done by the American and Foreign Christian Union ; and especially that it has established a religious paper in the Bohemian language to be circulated among that long neglected people ; and that we recommend our congregations to give such assistance to the project as they may be able.

The other declaration is in the form of a Report of a Standing Committee to the *Upper Iowa Methodist Conference*, at its late meeting. It is as follows :—

Your committee on the American and Foreign Christian Union respectfully submit the following report :

Whereas, It is the aim of this Society to promote a pure and evangelical Christianity where a corrupt form of religion now exists, and

Whereas, It is laboring to counteract the influence of Romanism in this country through the press, pulpit and other agencies, and

Whereas, Romanism, according to her own published principles and institutions, seeks to eliminate civil and religious liberty as a practical element in American institutions, therefore,

Resolved, That we have unabated confidence in the object and working of the American and Foreign Christian Union.

Resolved, That we rejoice in the work which is being prosecuted by the Society among the Germans and Bohemians in the United States, and especially in Iowa.

Resolved, That it is prejudicial to the best interests of our country to give money to build up Romanism, to send our children to her schools, or, at her demand, eject the Bible from our common schools.

*Popery in Protestant Churches in England & America.*

POPERY IN THE CHURCH OF ENGLAND.

(From the *Methodist*.)

* Though the spread of Romanist teaching and practice in the Church of England is well known, yet very few Americans are aware how far some of the teaching and practice go. A very full collection of these has been made by Rev. H. W. Holland, of the British Wesleyan Conference, and it tells its own story without the need of aid from comment. Nearly every Romish principle, even to praying for the dead, has its advocates among the clergy of the Established Church. Some specimens will show this more than a general statement can.—

The clergy of St. Augustine's, Kilburn, have opened new schools, in which is used a hymn-book printed privately for the use of "the children of the Church. Here are two verses :

"Yes, I am going to God's priest,
To tell Him all my sin,
And from this very hour I'll strive
A new life to begin.

When I confess with contrite heart
My sins unto the priest,
I do believe from all their guilt
That moment I'm released."

To say nothing of their infamous doctrine, the publishers of these hymns should be punished for inflicting on the Church such wretched doggerel.

Here are some extracts from *Prayers for Children*, published by a D. C. L. of the Established Church :

"PRAYER FOR THE DEAD.

"O Lord Jesus Christ, of thine infinite charity look with mercy upon the souls of the faithful departed ; grant them light and peace, and in the end to live with Thee forever in heaven."

"A HYMN TO THE VIRGIN.

"Mother of mercy, day by day,
My love for thee grows more and more ;
Thy gifts are strown upon my way,
Like sands upon the great sea-shore.

Get me the grace to love thee more ;
Jesus will give if thou wilt plead,
And, Mother, when life's cares are o'er,
Oh, I shall love thee then indeed !"

The English Catholics' Book of Family Prayers is published by the Church Press Company, and is approved by the *Church Review*. Here is a passage :

"Who, to feed us on Thine Own Flesh, and so prepare us to feed on Thee in the life to come, dost vouchsafe to conceal Thyself under the familiar form of Bread and Wine. . . . Soul of Christ, sanctify us ; Body of Christ, save us ; Blood of Christ, inebriate us. . . . Hail, Holy Cross ! adorned by the Limbs of our Saviour, and decked with His most precious Body ; faithful Cross, above all others, noblest of all Trees, none in foliage or blossom to be compared with thee, sweet was that weight which didst hang on thine arms, God reigning from the Tree."

What is meant by "Blood of Christ, inebriate us," it would puzzle a theologian to tell, but both the language and the idea are revolting to Christian feeling.

"Thoughts Before and After Confession" has this. We copy exactly :

"This, then, is the answer to the sinner's cry : 'How can this intolerable burden of sin be removed ? By ABSOLUTION. . . . See one who has just confessed his sins to Jesus, and been absolved by Jesus' priest. What are his thoughts ? Nothing uncertain, nothing doubtful fills his mind, THE WEIGHT IS GONE ; the heavy weight which was so intolerable, so oppressive to him, body and soul ; the entangled knots are all untied, rent asunder at a single blow. And where has this burden gone to ? Who has to bear it now ? O blessed thought ! It was

borne for him long ago by JESUS on the Cross at Calvary ; only his penitence was wanting for him to be rid of it forever ; only the holy words, ' I absolve thee,' pronounced in Jesus' name, for him to be forgiven."

It is not surprising, therefore, that Monsignore Capel claims that " the number of Roman Catholic priests in the diocese of Westminster was 264, of whom 46 had been members of the Church of England ; no week went by without his receiving three, four, or five persons of the Ritualistic party into the Church of Rome." There is no doubt of the way the Church of England is going. The Evangelicals have tried in vain to reform it. How can they with a good conscience remain within its pale ?

POPERY IN AN AMERICAN PROTESTANT CHURCH.

(From the *Presbyterian*.)

ANYBODY who can tell the difference between the Popish doctrine of the mass and the teaching of the following extract, must have ' optics sharp.' It is copied from directions to church-goers, printed and distributed in the House of Prayer, an Episcopal place of worship in Newark, New Jersey :

" The Consecration and after :—Here begins the most solemn part of the office. Up to this point Christ is not obviously present, but at the words, ' This is my body, this is my blood,' Christ comes to the altar under the form of bread and wine. At this point the faithful bow or prostrate themselves in deepest adoration of him who veiled his Godhead and manhood under the mean form of a little infant, when the wise men knelt and worshiped him, and who now veils both his Godhead and manhood under the mean and common forms in the Blessed Sacrament. If they should by any chance be obliged to enter or leave the church, or pass before the altar after the prayer of consecration, they will also kneel on one knee in the same adoring spirit.

" In going up to communion, the devout, if they find the rail is already full, kneel on the floor till there is a vacant place, for it is unseemly to be standing in the presence of the King of kings in his sacrament. And then to receive the Lord's body they cross their right hand over their left, so as to make a kind of throne for it, and so raise it in the palm of the hand to the mouth, and carefully taking up every particle with the tongue, since every particle contains equally the whole body of our Lord. Says St. Cyril, ' How carefully oughtest thou to observe that not a crumb falls from thee of that which is more precious than gold or precious stones.' It is hoped that the irreverent habit, nay, sacrilege, of wiping the mouth with a pocket handkerchief after partaking of the precious blood of the Chalice is passing away forever. The faithful, if they have communion at the early celebration, stay all through the midday celebration for the purpose of adoration, but not to receive the Blessed Sacrament again. If any of the Blessed Sacrament remains on the altar during the *Gloria in Excelsis*, the faithful bow reverently at the words, ' We worship Thee.'"

What American Catholics Would Do.[From the Milwaukee *Christian Statesman*.]

A FEW weeks since we propounded to the *Catholic Review*, this question: Is it the duty of Roman Catholic citizens in this country, to labor to promote here such relations between Church and State as the Pope and the Roman Church teach to be correct?

After waiting some time, the *Review* thus responds; "We must apologize to the *Christian Statesman* for our inability to reproduce the exact terms of a question which is recently addressed to us, concerning our views as to the union of Church and State. The copy of the *Statesman* which contained it is mislaid. Its purpose was, however, if we remember rightly, to inquire whether, if the Catholic Church had the power, she would not seek to establish in America a union between herself and the State. We do not know that we can enlighten the *Statesman* more easily than by adopting as our own the following remarks published by Dr. Brownson in the first number of the new series of his *Review*."

The following is a portion of Dr. Brownson's article which the *Review* quotes and endorses:

"In Catholic countries there is not, and never has been, any union of Church and State, in this (the Protestant) sense. The State recognizes the Church, but does not create it; it receives its faith from the Church herself, but has no authority to impose it; and if it has sometimes attempted to interfere with the Church in her discipline and worship, or the management of her temporalities, she has always resisted it as an encroachment on her rights, and as an act of tyranny opposed to religious liberty. She holds, not from the civil power but from God, and is above and independent of the State. The State recognizes her authority and protects, or is bound to protect, her rights with the physical force necessary, against any and every one who would violate them; or, in other words, guarantees her full freedom in faith, worship, discipline and proprietorship, and professes to govern in accordance with the divine law, as she interprets, declares and applies it. Excepting the last point named, this is only what the American State recognizes, guarantees, and defends for the Church. * * There is here a real union of Church and State in our sense of the term; and though *not perfect*, yet almost as perfect as has ever existed anywhere."

For argument's sake, let us accept this as a fair statement of the doctrine of the Romish Church relative to a union between her and the State, and as an indication of what relations she would establish between herself and the American government, if she, in the persons of her members, acquire political ascendancy in this country. What then, would legitimately follow from the propositions laid down by Dr. Brownson?

In the first place, it is evident that when the proper union takes place between Church and State in this country, it will be the bounden duty of our civil government, to "protect the rights" of the Romish Church. And who is to interpret those rights? Why "the Church," of course. Whatever she declares to belong to the "spiritual power," must be established and protected with all the "physical force" at the command of the State. One of these self-assumed 'rights' of the Church is the right to possess whatever property she pleases. The State, Dr. Brownson tells us, is bound to guarantee to the Church "her temporalities."

The State, therefore, has no right to say who shall or shall not possess real estate. The State has no right to say what limit shall be placed to the possessions and consequent power of religious corporations.

Then again, Dr. Brownson tells us the Church must be protected by the State in her right to inflict upon her members what "discipline" she pleases. This means that the State has no right to prevent monasteries, nunneries, or other religious corporations, from inflicting whatever pains and penalties they please upon their inmates. It means that the exclusive administration of criminal law is to be taken from the State. It means that the State shall be powerless to protect some of its citizens from arbitrary penalties inflicted by others of its citizens. It means that the State must tamely look on while an *imperium in imperio* grows up within its borders; and harbor in its bosom a nest of vipers. In short, the duty of the State to guarantee to the Church her unrestricted rights of "discipline" and "proprietaryship," implies that when, as in Italy, Germany, Brazil, and Mexico, insolent and overgrown corporations have become the strongholds of conspirators against civil liberty, the State has no right to save its own life by exterminating its enemies! How do Americans like the union of Church and State to which Dr. Brownson and the *Review* invites them?

But, this is not all. It will be seen that when the happy union occurs to which the *Review* looks forward, it will be the duty of our government to "*govern in accordance with the divine law as she (the Church) interprets, declares, and applies it.*" And this Church, be it remembered, is the Roman Catholic Church. No other will be recognized as worthy of the name, when the halcyon day of union comes. How that Church "interprets" and "applies" the divine law, history but too well attests. She declares both in words and acts, that whoever, whether subject or ruler, does not bow down to her, is an accursed heretic, fit only to be exterminated and deposed from power. She speaking through Pius IX, condemns every one who alleges that "it is no longer necessary that the Catholic religion should be held as the only religion of the State," or that "every man is free to embrace it to the exclusion of all other modes of worship." The Pope also says that whoever alleges that "every man is free to embrace and profess the religion he shall believe true, guided by the light of reason" shall be denounced, reprobated and condemned. How do Americans like the looks of the "religious liberty" in store for them when Dr. Brownson's union of Church and State takes place in this country? And here it is well enough to remember that, as the Pope claims "all baptized persons" as his "children," and as the State is to guarantee to him the right to inflict what "discipline" he pleases upon his flock, the prospects of Protestants will be rather dubious when the supposed Catholic ascendancy is established in our land.

It will be seen that Dr. Brownson says the union of Church and State in the United States is "not perfect," and intimates that the only thing lacking is the consent of the government "to govern in accordance with the divine law as Rome interprets and applies it." The inference is that, if Dr. Brownson and his co-religionists are sincere, they will strive to make the union "perfect" when they get the political ascendancy. This, of course, implies that they will then so change the government as to make Catholicism the State religion. What that means we have above hinted at, and is too well taught in bloody history to need repeating here.

We cannot close without pointing out a very shallow *non sequitur* perpetrated by the *Review*. That journal, after quoting the above passages from Dr. Brownson, gravely observes: "If, then, as the *Statesman* will perceive, the Church were in a numerical ascendancy, she could wish to do no more than perpetuate the existing order of things."

We suppose the *Review* wished to allay all fears of any intended change of government by Catholics when they get the "numerical ascendancy" in this country. So in effect it proceeds to assure us that inasmuch as it appears from Dr. Brownson's showing that the union of Church and State desired by Catholics in this country, is "not perfect," therefore, if they were "in a numerical ascendancy" here, they would "perpetuate the existing order of things!" This would be very laughable if it were not for the disagreeable suspicion that the *Review* was trying to deceive its readers. To suppose it was itself deceived by the self-evident logical absurdity it perpetrates, would be equivalent to accusing it of a lack of intelligence, and we will not be so discourteous as to make such an insinuation as that.



MISSIONARY INTELLIGENCE.

Davenport, Iowa.—Rev. C. Peisch.

Keokuk, Iowa.—Rev. H. R. Riemer.

REV. C. PEISCH, our German Missionary, who labors in the cities of Davenport and Rock Island, writes of his work in January:

"The cold weather has not diminished the attendance at the Mission school in Davenport. Over 60 scholars assemble every Sabbath afternoon in Newcomb Chapel, and the exercises are very interesting. Between 40 and 50 adults are present when I preach. In speaking of mission work among German children in Davenport, I must not overlook the 'Bethlehem Mission School,' organized four years ago by Edward Russell, Esq. Over 200 children attend it. It is a grand success, and Mr. Russell, the Superintendent, deserves great credit.

"In Rock Island, the number in the Mission school decreased, because it was difficult to make the house comfortable on stormy days, but this difficulty will soon be obviated. My public congregations are large, and some religious interest has been manifested. We are expecting a revival of God's work. Pray for us."

REV. H. R. RIEMER, our German City Missionary for Keokuk, Iowa, makes this report for the month of January:

"Compared with the entire German population in this city, the number who truly serve the Lord are few. Nearly one hundred families have been visited, and in some, while I conducted religious services, the Holy Spirit troubled several, who with tears and confessions promised to seek the Lord.

"Since the occupancy of our new church, the congregations have increased, and our cause has been greatly strengthened in the city. In our Mission school we have over fifty scholars. The important work of tract distribution has been attended to, and more than two hundred pages of religious truth have been circulated. Considering that this is a new and difficult field, we have abundant reasons to be encouraged."

Iowa City, Iowa.—Rev. Francis Kun.

The following is the report of Rev. Francis Kun, our Bohemian Missionary

in and around Iowa City, for the month of January:

"The Christmas celebration had a good effect upon our Mission school in Iowa City. Notwithstanding the cold, stormy weather, the attendance has been large. The gifts received by the children were substantial, and much needed. Our merchants donated hats, caps, shoes, stockings, dresses, and other useful articles. Each scholar was favored with an abundance, and all went to their homes happy. It is pleasant to see them in the school well clad, and, above all, deeply interested in the religious exercises.—Some adult Bohemians have recently been in attendance.

"The most important feature of our work this month was the issue of the first number of our Monthly, of which I have written in previous reports. Some benevolent gentlemen in Iowa City, believing it was a good enterprise, gave a sufficient sum of money to publish 500 copies monthly for three months. But these will not supply the Bohemians within my field of labor. How shall we reach those in various parts of Iowa and the many thousands throughout the United States? There are large colonies in New-York, Pennsylvania, Maryland, Ohio, Wisconsin, Minnesota, Illinois, Nebraska, Missouri, Kansas, and Texas, and some families in Colorado and Dakota. I have sent specimen copies of the '*HLAS PRAVDY*' to individuals in all these States, and I hope they will be as 'good seed.' The paper has been highly praised by many secular and religious journals in the West, and excited considerable interest in this section. As the Bohemians are generally poor, and not naturally in sympathy with evangelical religion, the '*Voice of Truth*' must be circulated gratuitously the first year until it is well known, and then it may become self-sustaining.

"Will the readers of the *CHRISTIAN WORLD* assist in circulating the first re-

ligious Bohemian publication of *any* kind ever issued in America? Here is genuine home missionary work. Send your contributions to the American and Foreign Christian Union, and let them be so liberal that we can publish 5,000 instead of 500 copies."

Indianapolis, Ind.—Rev. A. Maas.

REV. A. MAAS, our German City Missionary for Indianapolis, Ind., sends the following report of his labors for the month of January:

"In this beautiful city, containing between twenty and thirty thousand Germans, there is a wide field for Christian effort. During the month I have visited over two hundred families, and in almost all have held religious worship. The people seemed to enjoy my visit, and thanked me for the tracts that I gave them. Who can estimate the influence of these 'Gospels in miniature' as they silently preach to the heart? While distributing them, I pray that the Holy Spirit may render them effectual in the salvation of souls.

"In my work of personal visitation, I have labored at the Jail, Station House, Hospital, Surgical Institute, and other public places. Many of the churches are enjoying gracious revivals, and hundreds of precious souls have been converted. The religious influence pervading the city is softening many German hearts, and rendering them more accessible."

Chicago.—Rev. A. Miller.

REV. A. MILLER, our German City Missionary laboring in Chicago, makes the following report for January:

"In the prosecution of mission work in a large city like this, the missionary appreciates the words of Christ,—'the harvest truly is plenteous, but the laborers are few.' Among the Germans there are comparatively few evangelical workers, and, of course, I am constantly en-

gaged. During the month I have visited over one hundred and fifty families, many of them Romanists. Some of these manifested a desire to become acquainted with Jesus as a Saviour, and I presented to them the glorious truth of salvation by faith. Several found peace in believing.

"In the abodes of sickness and sorrow, I have administered the consolations of the Gospel. It is impossible for me to portray the looks of these sufferers as they thank me for my ministrations. As one, very feeble, said, 'You must love me to come and see me so regularly, but God helps you to do it, and it is a comfort to me.'"

Chelsea and Boston.—Rev. M. Dwight.

In his report for the past month, Mr. Dwight gives new facts that corroborate the view which has been heretofore expressed in these pages to the effect that, even in our large cities and their vicinity, where the Romish priesthood exert their power with the greatest success, *the access to the people that profess the Roman Catholic faith is by no means cut off*. Mr. Dwight reports that of 265 families visited, 187 were of that faith, and that 35 of these he supplied with Bibles, Testaments, or single books of the Sacred Scriptures. "Many Roman Catholics read Protestant tracts," he writes, "although their Catechism and priests positively forbid their doing so. Many have said to me, 'I always read all the tracts I receive.'"

DESTITUTION AMONG PROTESTANTS.

"*Thirty-four* of the Protestant families have not, they say, received any calls from Christian pastors *for from one to ten years*. Not half of them have received any attention from city missionaries."

POWER OF CHRISTIAN EXPERIENCE.

"I devote considerable time to reading or repeating select portions of the

word of God, and explaining and applying it, accompanying the explanation with some details of the blessed Christian experience God has very graciously vouchsafed me. The latter is very often listened to with more attention and apparent interest than even the word of God. It is entirely new to them—something they have never heard or read about since they were born. They never hear any thing of Christian experience from their priests; it has no place in their religious and devotional books except possibly incidentally.

SCRIPTURAL RECITATIONS.

"I find that Roman Catholic families, especially the children, listen with much more attention and interest to *recitations* of the word of God than to the *reading* of it. I therefore adopt that method largely, repeating such portions of Holy Scripture as the first, nineteenth and twenty-third Psalms, and parts of the fifty-third and fifty-fifth chapters of the prophecy of Isaiah; also portions of Christ's Sermon on the Mount, of the third and fourteenth chapters of John, of the fifth and eighth chapters of Romans, and the first chapter of St. John's first epistle.

A BIBLE SOLD TO A JEWISH FAMILY.

"Sold to-day a forty-cent Bible—Old and New Testaments—to a bigoted Jewish family. Conversed freely with the lady to whom I sold it respecting heart religion, or experimental godliness. Obtained her permission to read portions of the word of God and offer prayer. I read the fifty-first Psalm, and part of the first chapter of Paul to the Hebrews, and knelt down and prayed to the God of Abraham, Isaac, and Jacob. She found no fault with the prayer. I urged her to read the New Testament, as well as the Old; I think she will do so, as she seemed quite pleased to obtain a copy of the Bible in the English language. It is the first Bible I have ever

sold to a Jew. May it become the power of God to her salvation !”

TRACTS ADAPTED TO ROMAN CATHOLICS.

There are some suggestions contained in the conclusion of Mr. Dwight's report which are of so much importance, that we cannot forbear to give them insertion here ; premising that it is now under serious consideration how they may best be carried into effect.

“ I have long had on my mind a conviction, that there ought to be quite a number of tracts, carefully written, to circulate among the Catholics. I know that the American and Foreign Christian Union have published quite a number of tracts on Catholicism, but as far as I know, there is scarcely one of them suitable to put into the hands of a Roman Catholic. A judicious abridgment of the experience of Manuel Aguas, as published in the *CHRISTIAN WORLD* Aug. 1871 and May 1873, leaving out every thing that would be especially offensive to Roman Catholics, would make a tract that many of the more tolerant Catholics would read with interest and profit, especially such Catholics as Mrs. C.

“ A brief tract on the object of Christ's Mission to our World. Proof-texts all taken from the Catholic version of the Scriptures.

“ A tract on *Conscious Salvation*, or the witness of the Spirit.

“ A tract on the doctrine and experience of the new birth.

“ A tract answering the question, What shall I do to be saved ?

“ I know tracts have long been in circulation on all these subjects, but not one of them was written with a view to instruct and lead to Christ, Roman Catholics, and they are not adapted to them. The proof-texts of tracts written for Catholics should, in my judgment, all

BE TAKEN FROM THE CATHOLIC VERSION OF THE SCRIPTURES.

It is my opinion that a large majority of the Roman Catholics whom I visit think

that there is nothing in the Protestant version of the New Testament favorable to or commendatory of the Virgin Mary, and that the Catholic Testament is as full of allusions to her as are their prayer and other books, and that their Testament encourages and enjoins prayer to her for her intercessions before the throne on high in their behalf. Now if all that is contained in the Catholic version of the New Testament were put into a neat tract form, exactly as it is in their Testament, without the slightest variation, it would at least set some of them to thinking in a new direction.

SILENCE OF THE R. C. SCRIPTURES AS TO WORSHIP OF THE VIRGIN.

“ Nothing that I have ever said to intelligent Roman Catholics staggers them so much and compels silence on the question of prayer to the blessed Virgin as the following. ‘ I have carefully read the Catholic version of the New Testament through, every line of it, and I do not find one single word in this whole Testament, *your own version of it*, that even indicates in the slightest degree that one of the apostles ever prayed to the blessed Virgin, or ever encouraged the members of the primitive Church to do so. Moreover, St. Paul wrote a long epistle to what you call the Roman Catholic Church at Rome, and *he* says nothing about prayer to the blessed Virgin—indeed, he does not so much as mention her name or even allude to her in his long epistle of 16 chapters. Why not, if she is to be prayed to and adored as you and your prayer book say ?’

“ My Catholic friends do not know what to say to such statements. I urge them to read their own Testament, and ascertain for themselves if what I say is true or false. And I think it very probable some of them do so.”

Louisville, Ky.—Mrs. J. M. Sadd.

In her report for January Mrs. Sadd gives more affecting incidents that illus-

trate the power of a Christian faith to render tolerable, or rather happy, the sick bed, whether it be that of a grown person or of a young child. One of the children of Mrs. Sadd's school was recently ill, and she called to see her. The mother informed her that when suffering Jennie had the family read to her the fourteenth chapter of St. John's Gospel, and that the sacred words of Jesus seemed to ease her pain. Nor were the benefits of the reading confined to the sweet child: her father, who had himself been ill and, when thus confined to his house, had often read the Holy Scriptures to his daughter, himself found peace to his troubled soul.

Mrs. Sadd gives this account of an interview with a young lady who, she had been told, was very sick and in great distress of mind:—"With a frightful look she kept saying, 'I'm afraid to die!

I can't die!' When introduced to me, she said, 'O, Mrs. Sadd, it is awful to die! They say I must think of death all the time.' I said softly, 'Listen to the word of Jesus: "Whosoever liveth and believeth in me shall never die."—She looked at me with her great, frightened eyes, and said, 'Is that in the Bible?' 'Yes,' I said, 'and this too, "Let not your heart be troubled, neither let it be afraid." Her countenance changed and she said, 'Why did they not tell me that before? What else did He say?' I repeated the words of Jesus, and finally said, 'I am a stranger to you; can you trust me?' 'Yes,' she said. 'Will you trust Jesus?' With a smile she said, 'Yes, I can trust Jesus.' I called this morning, and she looked up with a smile, and said, 'Trusting! And if I get well, I want to go with you and work for Jesus.'"

LITERARY NOTICES.

Biblical Commentary on the Old Testament.

By C. F. Keil, D. D., and F. Delitzsch, D. D., Professors of Theology. *The Prophecies of Jeremiah*, by C. F. Keil, D. D. Vol. I. Translated from the German by David Patrick, M.A., B.D. 419 pages. 8vo.

Christian Ethics. By H. Martensen, D.D., Bishop of Zealand. Translated from the Danish, with the sanction of the Author, by C. Spence. 468 pages. 8vo.

These are the last published volumes of the "Foreign Theological Library" of Messrs. T. and T. Clark, of Edinburgh, comprising the second part of the annual installment to subscribers for the year 1873. They are furnished in this country by Messrs. Scribner, Welford and Armstrong (854 Broadway, New-York), who have imported a special edition for use in this country, at the price of three dollars a volume. That the Clarks have laid the English-speaking theological world under a heavy debt of gratitude by their series of translations from the very best conti-

mental sources, is admitted by every one at all acquainted with their publications. Respecting the work of Keil & Delitzsch, of which we have now another part in the shape of the 1st volume on Jeremiah (the 2d is promised for the beginning of 1874) we will only repeat what we have stated on another occasion, viz., that, as a commentary for scholars it is, in the judgment of the best critics in both Europe and America, *unsurpassed, if not unequalled, by any other*. When the entire translation, completed by a few more volumes, stands before us, it will embody more of the results of modern critical scholarship in the direction of the Old Testament than any other single work in the English language. Bishop Martensen's *Christian Ethics* is a treatise on the most important subjects which can engage human thought, and will be found deserving a careful study. It is written from a thoroughly Biblical point of view.

The Ocean, Atmosphere, and Life. Being the Second Series of a Descriptive History of the Life of the Globe. By Elisee Reclus, author of "The Earth," etc.—New-York: Harper & Brothers. 1873. 534 pages. 8vo. Price \$6.00.

M. Reclus has done good service by popularizing the results of modern scientific researches into the structure and phenomena of the earth. To readers familiar with the former work by the same author, we need only say that in "The Ocean" we find the same admirable system, the same vivid description, the same profusion of appropriate illustration as in "The Earth." While there is in this work a great store of information which is likely to be fresh even to the well educated, there is little or nothing that cannot be fully grasped by the mass of unprofessional readers. The first part is devoted to the Ocean, and under this head are considered the Seas, the Currents, the Tides, the Shores and Islands and the Dunes. The second part treats of the Atmosphere and Meteorology, under the divisions of the Air and Winds, Hurricanes and Whirlwinds, Clouds and Rains, Thunderstorms, Auroras and Magnetic Currents, and Climates. In the third, on Life, we have the Earth and its Flora, the Land and its Fauna, Earth and Man, and the World and Man. A very good specimen of Reclus's style of treatment is found in the chapter on the Gulf Stream, in which justice is done to Mr. Maury. There are not less than 27 large double-page maps and plans executed in delicate colors, and 207 wood cuts of various sizes.

The Land of Moab: Travels and Discoveries on the East Side of the Dead Sea and the Jordan. By H. B. Tristram, M.A., LL.D., F.R.S., Hon. Canon of Durham. With a chapter on the Persian Palace of Mashita, by Jas. Ferguson, F.R.S. With Maps and Illustrations by C. L. Buxton and R. C. Johnson. New-York: Harper & Brothers. 416 pages, crown 8vo. Price \$2.50.

We have been deeply interested in reading this book, which is no less important a contribution to our knowledge of Biblical geography than was Palmer's excellent work on the "Desert of the Exodus."—The more substantial fruits of Dr. Trist-

ram's expedition are stated to be "the recovery of several ancient sites, the careful verification of Machærus, the scene of John the Baptist's imprisonment and martyrdom; the very interesting discovery of Zoar, with the valuable illustration it affords of the careful accuracy of the Scriptural narrative in the minutest details; the finding of a palace of Chosroes, with its sumptuous architecture." But, as the author himself observes, the expedition accomplished more than this; for "there is scarcely a passage in Holy Writ, in which Moab is mentioned, which was not in some degree illustrated during the journey." The fascination of the narrative is enhanced by the record of some adventures not devoid of peril from the Arab tribes now inhabiting the country of Moab; and there are over fifty well executed engravings which faithfully reproduce photographs taken on the spot.—The Map of Moab is as good as is possible in the present incomplete condition of our knowledge of the trans-Jordanic region.

The Huguenots in France after the Revocation of the Edict of Nantes: with a Visit to the Country of the Vaudois. By Samuel Smiles. New-York: Harper & Brothers. 1874. 430 pages, crown 8 vo. Price \$2.00.

This volume supplements Mr. Smiles's previous work, in which, after a brief sketch of the history of the Huguenots down to the Revocation, he traced the fortunes of the Refugees in England and Ireland. The present history treats of their less happy fellow Protestants who were forced by circumstances to remain under the iron yoke of the Bourbons.—There is much of romance attaching to the wars of the Camisards, as well as to the more perilous adventures of the devoted ministers who, at the risk of a dreadful death on the wheel, ventured into France to minister spiritual strength and comfort to their sorely tried brethren in the faith. Both parts of the narrative will be read with pleasure. The last third of the volume is taken up with an account of the Vaudois, or Waldenses, which, if not strictly connected in subject, nevertheless is readable and of permanent value.

Methodist Quarterly Review.—D. D. Whedon, LL. D., Editor. New York: Nelson and Phillips. \$2.50 per annum.
 Contents for January, 1874:—1. Life of Bishop Clark, by Rev. E. O. Haven, D. D. 2. Our Work at the South by Rev. Henry J. Fox, D. D. 3. The Position and Prospects of the American Union. 4. The Baptism of Naaman, by Rev. Jos.

Horner, D. D. 5. The Unity of the Physical World, by President Winchell. 6. Chamberlayne on Saving Faith, by Rev. John Noon. 7. The Day-Year Interpretation, by Rev. E. Pond, D. D. 8. Synopsis of the Quarterlies. 9. Foreign Religious Intelligence. 10. Foreign Literary Intelligence. 11. Quarterly Book Table.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
 31st January, 1874.*

MASSACHUSETTS.

Foxboro. L. B. Wilber.....	\$5 00
Oakham. Pearly Ayres \$3; Rev. A. Morton \$2.....	5 00
Attleboro. E. B. Heath.....	1 00
Walpole. A friend.....	10 00
East Taunton. Levi Andrews \$3 and C. W. \$1.....	4 00
	25 00

RHODE ISLAND.

Providence. Charles street Cong. Ch., per G. W. Davison.....	15 00
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CONNECTICUT.

East Haven. Cong. Ch. and Soc'y, per F. T. Jarman.....	28 00
Wetherfield. Rev. G. W. Wooding \$1 and C. W. \$2.....	3 00
Stamford. C. J. Starr, for the families of the late Rev. Mr. Carrasco and Prof. Pronier.....	50 00
Westport. Mrs. W. C. Brinckerhoff.....	5 00
Ekonk. Joseph Ayer.....	5 00
	91 00

NEW YORK.

Union Falls. Mrs. Fanny D. Duncan, Francis E. Duncan, and Margaret B. Duncan, \$5 ea.....	15 00
Catskill. Mrs. Edgar B. Day \$5 and C. W. \$3.....	8 00
New York City. H. I. \$50, and for the families of the late Rev. Mr. Carrasco and Prof. Pronier \$5; furnished \$17.50; a member of Fourth Av. Pres. Church, per Wm. F. Lee, Esq., Tr., \$1; Mrs. Stephen Griggs \$30 and C. W. \$1.25; Mrs. Elizabeth Swan \$25 and C. W. \$1.12, and for the widow of Rev. Mr. Carrasco \$25 163 87	
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THE CHRISTIAN WORLD.

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EDITORIAL NOTES.

"ROMAN CATHOLIC AND PROTESTANT CHARITIES."—For some weeks the New-York *Herald* has been engaged in a systematic attempt to disparage the efficiency and economy of the Protestant charitable institutions in this city, as contrasted with those institutions which are under Roman Catholic management. The animus of the endeavor is not difficult to discover. Mr. Bennett is himself a Roman Catholic. His patronage is largely Roman Catholic: the mere advertisements of Irish servant girls for situations make the revenues of the *Herald* greater than those of any other of our dailies. It is not surprising that the proprietor should desire to retain the good will of the priesthood which is all powerful with this class of our population. In replying to the *Herald's* comparisons, which the *Times* (of February 28th, 1874) pronounces "more ingenious than ingenuous," the latter journal calls attention to several important considerations which are not to be left out of the account by any one who wishes to arrive at the truth.

One is, that, in estimating the relative expensiveness of the Protestant and Roman Catholic charities, it must be remembered that the former employ paid officials, the latter nominally unpaid priests. Were, indeed, the consequent apparent difference a real one, "the Protestant community," as the *Times* well remarks, "would prefer to accept the expense, for the sake of the more intelligent and inventive labor, and from objection to a priestly caste, under the control of a foreign potentate." But the difference is more nominal than substantial. If the *salaries* of the priests do not enter as items in the published schedule of the cost of the Romish institutions, it is undeniable that their *support* must be derived in some form or other, from the public;—"it may be in grants of the Common Council to the St. Vincent de Paul Society, or in grants of the Legislature to the Roman Catholic Church, or in the subscriptions of devoted Catholics, somewhere the public pay for the rent, food, and personal expenses of those priests, not only during their years of labor, but during their old age and time of uselessness."

A second consideration is, that the *Herald* does great injustice when it brings into comparison a Roman Catholic eleemosynary institution which supplies merely food and alms, and a Protestant society like the Children's Aid Society, "whose objects, being mainly moral and educational, require a considerable expense in agents." The former trains the subjects of its charity to become a permanent incubus upon the public, the latter educates the children to be producers not dependents, and, in their new western homes, to add to the national wealth. The people could better afford to pay the salaried agents of the one, than to receive the gratuitous services of priests in the other. Where however a fair comparison can be instituted, the advantage is all on the side of the Protestant society. The *Times* says on this point :

With all the paid agents of the Children's Aid Society, not a Roman Catholic charity can approach it in cheapness when the expense per head for each child relieved is considered. The average annual expense for each child in the industrial schools of this association, including all salaries, rents, food, and clothing, is only \$19.57. What sisters' school can surpass this? The average annual expense for each child in the lodging-houses, including salaries, food, clothing, and all expenses, excluding rents, though including interest on capital, is only \$38.94. The average annual expense of each child in the Roman Catholic Protectory, excluding interest on capital, is \$103.95. This is not a bad show for Protestant management. The average annual expense of each child placed in a good home by the Protestant society, including salaries, railroad fares, and all expenses, is only \$7.16. If the priestly charity so much commended by the *New York Herald* can exceed that particular benefaction in cheapness and efficiency, we should like to know it.

The Roman Catholic Protectory receives annually from the City and County of New York the sum of \$189,677, besides \$17,654 from the Legislature. We should like to know what it has ever done with these vast sums of money, compared with the work accomplished by the Protestant Children's Aid Society, which has annually sheltered, fed, instructed, or conveyed to the country over 24,000 different children, or a daily average of 65, at an average annual cost to each child, including salaries and all expenses, of the small sum of \$18.54. Nor do our regular Protestant asylums, with their salaried help, show at all badly in comparison with the Roman Catholic under priestly assistance. The Juvenile Asylum, being Protestant, only receives the moderate sum from the City and County of \$68,899. The average annual cost for each child appears to be \$75.81, against \$103.95 in the Protectory. In the Five Points House of Industry, according to a published statement of the Superintendent, the average annual cost is about \$98. These figures certainly do not show so much gain for "priestly" as compared with salaried agents.

We are not afraid that any candid investigation will shake the confidence of the public in our great Protestant charities. We do not claim that their managers are infallible or that their conduct is never injured by want of practical wisdom. Even hypocrites and cheats may, at some time, creep into them and bring discredit upon them. But we do main-

tain that honesty is the rule, and not the exception. And we firmly believe that the community is far more likely to have its benefactions well administered when it entrusts them to societies amenable to public opinion and sensitive to the slightest expression of a well-grounded popular disapproval, than when it places them in the hands of a priestly class which is proof against adverse criticism, and all whose traditions are despotic.

THE ENGLISH BISHOPS ON RITUALISM AND ITS OPPONENTS.—The chronic indecision of the Bishops of the Church of England in pronouncing against the Ritualists continues to be one of the most disquieting features of the case. To the latest appeal made to them, the the Bishops whose dioceses jointly comprise the city of London, have given a most unsatisfactory reply. The Romanizing party had evidently resolved to take advantage of the pre-Lenten "mission" lately in progress to further the introduction of the Confessional. Of this no other proof was needed than the simple names of the clergymen selected to officiate. To prevent so scandalous a result, a memorial was addressed to the three Bishops, signed by such prominent men, among others, as Lords Sandon, Lawrence, and Harrowby. "The appearance of their names at the head of a memorial," says the *London Christian World*, of February 13th, "ought to have been sufficient to rouse the Bishops from that state of sublime indifference to the perils of the crisis which they seem to cultivate. It would appear, however, as if nothing could disturb the strange infatuation of these exalted dignitaries." Their reply to the alarmed Protestants of the Church of England, we understand, intimates that the fears of the memorialists are groundless, and even suggests that the Low Churchmen are just as much at fault as the Ritualists. "We think it not improbable," they say, "that there are clergymen who, having unhappily adopted the belief that the 'Confessional system is approved by our Church, and expedient for the spiritual edification of its members, might be well pleased to extend its use by the occasion of this Mission; and we are aware that there are others who desire to take the same opportunity of supplying what they consider a serious defect in our Church system by introducing lay and Nonconformist preachers into our pulpits. But both parties know perfectly well that the Bishops disapprove of either effort." With this mild rebuke to both parties, the Metropolitan prelates return to the apathetic repose from which the memorial scarcely for a moment aroused them, and seem at once to lose all consciousness of the terrible life-and-death struggle going on about them between the true and the false members of the Church of England!

THE CONFLICT IN BRAZIL, of which we have repeatedly spoken within the past six months, has advanced a step further: the Bishop of Per-

nambuco, the originator of the feud between the Government and the Hierarchy, has been placed under arrest. With the first stages of the contest our readers are familiar. After ordering the "Brotherhoods" in his diocese to expel any of their members who belonged to the order of Free Masons, the young prelate, upon their refusal to comply with the mandate, proceeded to lay the entire Brotherhoods themselves under interdict. The Brotherhoods appealed to the Imperial Government, which pronounced the Papal Bulls, on which the Bishop based his action, invalid, because lacking the approval of the Emperor, and required him to recall his censures. But the prelate, far from obeying, boldly reiterated and emphasized his letters of excommunication, and seemed to court the most severe measures which the secular power could employ against him. It was feared by the Brazilians that, when the crisis arrived, the prestige of the clergy would shield the Bishop from his well-deserved punishment. The event has shown that these fears were unfounded. The Bishop is said to have been found in his own palace, dressed in full canonicals, and surrounded by the inferior clergy of his diocese in similar apparel. He was expecting arrest, which he probably desired on account of the halo of martyrdom with which it would invest him in the eyes of the devotees of Rome. As a blind acceptance of Ultramontane ideas, and an unquestioning obedience to Papal orders, seem now to constitute the chief, or perhaps the only indispensable qualifications of a successful candidate for the Roman purple, we shall not be surprised to learn that in the next assignment of cardinals' hats the names of Archbishop Ledochowski, of Posen, and the Bishop of Pernambuco have not been forgotten by Pius the Ninth.

HOW LARGE IS OUR PAPAL POPULATION?—The *Philadelphia Presbyterian*, of the 21st of February, in an editorial discusses this question with great ability. Our first intention was to give our readers the substance of that article in brief summary. But on more mature reflection, and in view of the pernicious effect which the current exaggerations exercise on the public mind, we have deemed the subject too important to be so lightly passed over. We therefore insert the *Presbyterian's* article without abridgement :

It would not be politic, even if it were consistent with truthfulness, to under-rate the strength of the Papacy in the United States. But it is equally impolitic, on the other hand, to permit exaggerated statements of that strength to pass current.

We believe that Romanists, whether deliberately or unconsciously, make grossly exorbitant claims for the sake of the influence which is exercised by numbers upon the minds of those who manipulate public measures; and we have therefore, from time to time in these columns, sited some of their figures in reference to particular localities, and shown that they cannot bear minute investigation. Some authorities are now before us which prove the utter unreliability of the sweeping assertions that frequently meet us in the newspapers of the day.

The latest claim that we have met is advanced in the recently published life of Archbishop Spalding, one of the issues of the Catholic Publication Society of New York. The author of that work, "the Rev. J. L. Spalding, S. T. L.," a relative we suppose of the deceased prelate, while admitting that he is left, to a large extent, "to mere conjecture" in the matter, thinks that, from data which he has, he is "probably not unwarranted in the statement that there are at present not less than seven millions of Catholics" in this country. Of course, it will be understood that this number is designed to include all the men, women, and children, who can in any way be claimed as under priestly influence—all, down to the youngest infants, who can be found in nominal Papal families.

Another book lies upon our table by which this very modest statement can be tested.

"*Sadliers' Catholic Directory Almanac, and Ordo*" for 1874, contains the latest official reports of the sixty-two archdioceses, dioceses and vicariates-apostolic into which the American section of the hierarchy is divided. Fifty-five of those sixty-two divisions make estimates of the Papal population which are embraced within them; and their total summing up is 5,250,022. The other seven of these sixty-two ecclesiastical divisions fail to report this item, though their returns are very full in other particulars. We presume, however, that it would be fair to estimate their population according to the number of priests who are attached to them; for it is altogether probable that, under the unified government of the Papacy, the members of that order are distributed according to the necessities of the population. The number of priests then in the seven dioceses is about one eighth of the total reported in the whole Church. That proportion would show that there are not more than 668,000 of a population under their care. This total added to the number reported would make the whole Catholic population not quite 5,900,000—or at least 1,100,000 less than Spalding's claim.

When an officer of the army once apologized to General Mitchell for the delay of a few moments, it is said that the astronomer replied, "Only a few moments! I have been in the habit of calculating the value of the thousandth part of a second." We submit that in these days of precise calculations and accurate statistics an error of at least seventeen per cent in an arithmetical statement belongs to the class of blunders which ought to be branded as crimes. And this gross error Spalding has committed, even according to the inflated official reports of the Papal prelates.

For those reports are inflated, and this is the next point we make in sifting the figures. From top to bottom they are conjectural, and some of them are so manifestly wild that they cannot be entertained for a moment.

Of the fifty-five returns that are made, only six have the form of precision. The rest are "about" or "between" so and so, or "estimated between" such and such figures, or "over" so much. The Vicar Apostolic of Nebraska is very precise. He claims to have a Catholic population of "about 11,722." Two of his brethren think it worth while to specify "500" in their returns. Idaho claims to have "800" Romanists. But in all the other cases the estimates are by the thousands.

Moreover, we believe that dependence cannot be placed upon the greater number of the estimates. One of them can be proved to be utterly unreliable, and if in such a list one can be discredited, it may well throw doubt upon the whole.

The Diocese of Santa Fé embraces the Territory of New Mexico. Three

years ago the Bishop of that Diocese claimed a Catholic population of 103,000. The national census had brought to light only 90,393 inhabitants all told, Protestant, Catholic, and Pagan, in the Territory. The Bishop claimed 12,000 Pueblo Indians as under his jurisdiction. The Pueblo population, according to the report of the Federal School Agent in 1871, was only 7,683, and some of them were Protestants, and more of them idolaters. This outrageous error was exposed two years ago. Whether the exposure reached the Prelate we know not, but he has lowered his figure to 99,000. Then he claimed 90,000 Mexicans, 12,000 Pueblo Indians, 1,000 Americans; now he has 90,000 Mexicans, 8,000 Pueblo Indians, and 1,000 Americans. Advocates of the admission of New Mexico as a State assert that it has now a total population of not less than 112,000, an increase of more than 20,000 in three years; but his Grace of Santa Fé puts in an appearance for only the same number of Mexicans and Americans that he had three years ago, and gives up 4,000 of his Pueblos.

One explanation occurs to us of this singular phenomenon which exhibited more Romanists in the Territory than there were persons in the flesh. The Papal bishops claim that purgatory lies within their jurisdiction. The Bishop of Santa Fé was consecrated in 1850. It may be that from year to year he includes in his figures the souls who have departed from the body since 1850, and who have not yet been liberated from purgatory. His priests are still saying masses for them, and expecting their fleshly friends to pay for prayers on their behalf. Thus the bishop might, consistently with his theological views, report 12,000 Pueblo Indians a few years ago, though there were only 7,683 still in the body; and he may now mean to claim that since that report, 4,000 souls have been liberated from purgatory, leaving only 8,000 under his jurisdiction, in the flesh and in the nether world. It may be, too, that in justice to the other prelates, the same explanation should be made of their high swelling figures. And hence it is possible that they cannot be precise. The rolls from the other place may not be sent up promptly. The great difficulty that we feel about receiving this explanation, however, is that while we might not object to locating purgatory in New Mexico, we are averse to the idea that it underlies the whole United States.

The Papal claims, in this matter of number, as on all points, are very sweeping, and very confidently made. And assertions which are boldly advanced and frequently repeated finally work their way into an unthinking public acceptance. It is, therefore, probable that many Protestants entertain greatly overblown notions of the Romish census. But it is our conviction, produced by a close scrutiny, and based upon reasons which must carry weight with those who study and compare secular and ecclesiastical statistics, that the real Papal population of the United States will still be much exaggerated if we subtract from the latest estimate one-third of the sum which it so loosely rolls up.

THE LATE PASTOR EMILE F. COCC, OF PARIS.—When we so fervently commended our foreign brethren of the Evangelical Alliance, on their return to their native lands, to the care of the God of the Covenant, we little thought that, in His infinite wisdom, He would answer our prayers for two of their number by taking them to a more blessed country before reaching their earthly homes and their families. And now to the names of Carrasco and Pronier must be added the name of Emile

F. Cook, who indeed, lived once more to see his beloved wife and family, but succumbed, after a brief interval, to the effects of exposure in the Ville du Havre and the Loch Earn, and died on the 29th of January, 1874.

The Committee of the American Evangelical Alliance in an appeal for a provision for the bereaved family of Mr. Cook, similar to that made for the families of Messrs. Pronier and Carrasco, thus describes the circumstances of his death.

"The Rev. Emile F. Cook, of Paris, fell a martyr to his devotion to his friend and co-delegate to the Evangelical Alliance Conference, the Rev. Mr. WEISS. They sank with the Ville du Havre, and were rescued by the Loch Earn. Mr. Weiss having been severely injured by the falling of a mast, could not be removed to the Trimountain. Pastor Cook would not leave him, preferring to take the risk of a second shipwreck, rather than forsake his companion. The disabled ship proved unmanageable; it drifted before a heavy storm far out of the track of ships. Six days the terror of its crew increased, and finally became despair. Every day Pastor Cook assembled them for prayer. On the last day that the vessel could possibly float, he earnestly exhorted them to trust in God—told them he had no fear, that death would be to him eternal life; but that he had full assurance that prayer had been answered, that the ship that was to save them was then approaching, and would be in sight the next morning. So it was; the dawn of day revealed the British Queen, which had changed its course twice during the night on account of the gale. All were rescued. The Loch Earn sank, and the Captain said to Pastor Cook, Your prayers have saved us all.

"The Christian hero came out of the two shipwrecks himself a wreck in health. When he reached his home in Paris, his wife hardly knew him. His physicians sent him immediately to the south of France, as the only hope for recovery. He lingered until the 29th of January, triumphing in that grace which he had so lovingly proclaimed to others; and then the Father answered in his case the Saviour's prayer, 'Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.'

"Pastor Cook leaves a widow and seven children; the eldest a daughter of seventeen years, the youngest a babe of fifteen months."

Some of our friends responded very generously to our request to send in contributions to the fund for the families of Messrs. Pronier and Carrasco. This circumstance encourages us to express our readiness to receive and transmit the sums which any of the readers of the *Christian World* may feel disposed to offer for the family of Pastor Cook. The Alliance is desirous that a fund of at least \$5,000 should be raised in the United States for this purpose.

*Missionary Association of the American Chapel
in Paris.*

WE have more than once alluded, in the course of the past year, to the very commendable action of the pastor and members of our American Chapel in Paris in associating themselves as a society for the prosecution of missionary work in the community where the providence of God has placed them. We now feel a sincere gratification in being able to give to the readers of the CHRISTIAN WORLD almost the whole of the first annual report which has been sent us from Paris. And we shall preface it with a condensed statement of the receipts and appropriations of the Association : from which it will be seen that not only have the contributions of the American residents and visitors at Paris been liberal, but by a wise and thoughtful distribution, they have been made to render effective aid to a considerable number of objects well deserving support.

Including a general balance on hand at the beginning of the year of 1,442 francs 55 cent., and a balance of 200 francs from the Sunday-school Treasury, the receipts of the Association have amounted to 6,318 francs 70 cent. ; of which 2,686 francs 40 cent. were the proceeds of collections on Communion Sabbaths, at the Monthly Missionary meetings, and on Thanksgiving day, 1,821 francs 75 cent. of a special collection, and 1,168 francs special donations of individuals through the Pastor.

The balance at the close of the year was 1,180 francs 50 cent. The appropriations during the year have been as follows :

Mission Work in Paris.....	1,800	francs.	00	cent.
Société Evangelique de France.....	1,821	"	75	"
Mission Church in Algeria.....	100	"	00	"
Société des Ecoles de Dimanche.....	100	"	00	"
Société Centrale Prot. d' Evangelization.....	100	"	00	"
Methodist Missions in Germany.....	100	"	00	"
Miscellaneous Charities.....	209	"	75	"
Family of Rev. Antonio Carrasco.....	500	"	00	"
" " " Prof. Pronier.....	500	"	00	"
" " " Emile Cook.....	600	"	00	"
S. S. Library Catalogues and Incidental Expenses.	306	"	70	"
	6,138	"	20	"

Extracts from the Report of the Managers of the " Missionary Association of the American Chapel in Paris," presented at the Anniversary Meeting held in the Chapel, Sabbath, January 25, 1874.

DURING the summer and autumn of 1872, so many tokens of prosperity were given to the American Chapel, that many connected with it, and interested in its usefulness as well as prosperity, felt that the time had

come to attempt some earnest evangelistic work outside its own immediate bounds. Realizing further the importance of general, systematic and co-operative endeavor to accomplish the greatest and best results, they resolved upon the organization of a Missionary Association, with constitution and by-laws, officers and members, and clearly defined objects. Accordingly, on the 15th of December, 1872, at a meeting convened for the purpose, the Association was formally organized and its purposes and aims set forth in the following Preamble and accompanying Article.

"The members and friends of the Sunday-school and congregation connected with the American Chapel in Paris, desirous of expressing their interest in the work of Christian Evangelization, and of co-operating more systematically and efficiently therein, do hereby associate themselves, &c. The objects of the Association shall be, to cultivate the missionary spirit among its members; to gather and impart information concerning the work of Christian Evangelization, especially in Europe; to contribute and collect and disburse money for its promotion; and by personal effort and consecration and prayer seek to advance the interests of true religion and hasten the triumphs of Christ's kingdom in the world."

The results of the first year's endeavors, as witnessed by the Treasurer's Report herewith submitted, and the missionary work undertaken and accomplished, abundantly justify the organization of the Society, and give promise of good things in the future.

HISTORY OF WORK DONE.

The moral and religious condition of the lower classes in Paris had attracted the attention of many who have the Master's work at heart, and some few had already, when our Society was organized, inaugurated evangelistic labors in quarters of the city where ignorance, infidelity and general moral degradation seemed to demand their earliest efforts.

Rather than attempt at once to establish an independent work under the immediate and direct supervision of the Association, it was deemed advisable to give our aid and support to the development of the missions already successfully begun by such ardent laborers as the Rev. Mr. and Mrs. McAll, Madame de Pressensé, Mademoiselle de Bröen, and others.

In order that you may know more precisely what these persons have already achieved, and how interesting the work is which they have undertaken, we will proceed to lay before you some details of their missionary labors, gathered from their reports, from correspondence with them, and also from accounts received from members of our Association who have visited some of the stations.

BELLEVILLE WOMAN'S MISSION.

The mission under the direction of Mlle. de Bröen is called the "Belleville Woman's Mission." Belleville, the stronghold of the Communists, is a great centre of infidelity and of general moral unsoundness, and thousands of those deluded creatures, (not to call them by a harsher name whose unbelief and ignorance made them an easy prey to the leaders of that fatal movement, which, in the year 1871, culminated in the horrors of the last days of the Commune—thousands, it is reported, "were shot, exiled or imprisoned, leaving their wives and orphans in utter destitution and helplessness." No organized system of relief appeared to exist in that quarter, and these poor wretches were treated, to use Mlle. de Bröen's own language, "as outcasts by their own countrymen, who generally think them unworthy of pity." This mission has been in existence a little more than two years, and embraces the following objects:—1st. "Evangelistic Meetings"; 2d. "Mothers' Meetings"; 3d. "Night Schools"; and 4th. "House to house Visiting." The "Mothers' Meetings" are in the nature of sewing-classes for women. Those who attend receive ten "sous" for a few hours' work, this being in many cases their only means of support. While they are at work a portion of Scripture is read and explained, and we have positive testimony of the interest which many of them take in the reading and exposition of the blessed Word of God.

The "Night Schools" are for both sexes—both young and old. These meetings serve not only to remove those who attend from the influence of bad company, but the opportunity of learning to read and of receiving other elementary instruction is given, which cannot but be productive of ultimate good results. This work has increased to such an importance that it has become necessary to have a large and regular place of meeting, and a subscription paper is now being circulated in England, soliciting funds to aid in building an "Iron Room," so called, which, it is estimated, will cost about £750, exclusive of the price of the land.—Over £400 have already been subscribed.

MISSION OF THE CHAUSÉE DU MAINE.

The Mission of Mme. de Pressensé, the wife of one of the leading Protestant clergymen of France, is in another quarter of Paris, namely, the "Chausée du Maine." This is another of the outlying districts of this city, upon which great distress fell, after the failure of the Commune, especially, as in the case of Belleville, among the wives and children of those who had been killed or made prisoners. Mme. de Pressensé began her missionary labors in this district in the month of December, 1871, aided by Mlle. de Gardonne, a convert from Romanism. A very interesting little pamphlet, giving many details of this Mission-station, has been written by a Miss Dowling. The misery and degradation met

with by the two courageous, Christian women, who began this work, were quite equal to what they had anticipated. Going from house to house, "they found," says the writer of the little book just alluded to, "fathers and sons in prison, or killed, the children suffering from hunger and the women without work." A "Mothers' Meeting," similar to the one already described in another connection, was established, and we learn from the same source that "two hundred and fifty women came to these meetings." At a Sunday-school which was started they succeeded in getting together as many as a hundred children, who are reported as being "intelligent and affectionate," and moreover very much interested in the school. There is also an "Evening School" in connection with this Mission-station, and a religious service is held on Thursday evenings, at which the congregation is most attentive. A school-house, *the gift of a Roman Catholic*, (which fact speaks volumes in favor of the moralizing, elevating character of the missionary labors in that district,) has been recently built and has proved to be of great service in carrying on the work of the "Chaussée du Maine." Immense difficulties have been encountered in this quarter, but Miss Dowling reports that "in spite of the complete ignorance of God and even of any sense of duty, which is too often to be met with among the working-people of Paris, many cases might be mentioned which have greatly encouraged those who have engaged in this work." Among others she relates the case of the wife of a "Communard" who had been condemned to death for complicity in the murder of the Dominicans at Arcueil.— This poor woman, who seems to have been ardently attached to her husband, never believed in his guilt, and, for a special reason, always looked forward to a commutation of his sentence. He was, however, shot at Satory. Before his death he refused to receive a priest, but asked to see a pastor, and during the last days of his life he spent much of his time in reading the New Testament. When the news of his execution reached the ears of his wife, she was not only overwhelmed with grief, but her heart became filled with bitterness and hatred towards those who had, to use her own words, *'killed'* her husband. She rejected most obstinately all endeavors to lead her to God; "a God who," as she said, "could allow such things to take place." After a long and severe conflict, the submission came however, and on Christmas morning these faithful missionaries were rejoiced to see her appear at the Communion at the Evangelical Chapel in the Rue Madame, and "her calm and happy countenance," writes Miss Dowling, "shining through her tears, told of that peace and joy which she had at last found in her Saviour."

OTHER MISSIONS.

The "Société Centrale Protestante d'Évangélisation," to which we have contributed, through that most excellent and indefatigable worker

in the Evangelical field, the Rev. Mr. Lorriaux, corresponds very nearly to what is known in our country as the "Home Missionary Society."—This Society is engaged successfully in the important and interesting work of spreading pure Gospel instruction throughout France, and merits our largest sympathies.

Knowing what a power the Sunday-school has been and is in the United States, we have been glad to be able to contribute something to the support of Sunday-schools in France, and to show thereby to those who have in their charge the "*Société des Ecoles du Dimanche*" that we are deeply interested in the success of their endeavors to develop an institution which is capable of producing great moral and spiritual good.

To the Rev. Mr. Schwarz, who has been engaged in missionary work in Europe for many years, and who is now giving his special attention to evangelical labor in Baden, Württemberg, Alsace and the neighboring districts, we have also been able to send a small donation.

The efforts of the Rev. Mr. Lalot, under the direction of the "*Société Evangelique*," to spread the pure Gospel at Boulogne-sur-Seine (near Paris), by the establishment in that town of a Protestant place of worship, together with a Sunday-school and an evening-school for working girls, as well as those of the persons engaged in a similar work at Bône, in Algeria, have demanded a share of our sympathy and co-operation, which we have gladly given.

MISSION TO THE WORKING MEN.

The work of the Rev. Mr. McAll, to which, as you will have perceived by our financial statement, the Association has made its largest donations during the year, is of so important a character as to call for a more especial notice. Mr. McAll's work is entitled by himself in a report which he published in January last, "*Mission to the Working-Men of Paris*." The origin of the mission is explained by Mr. McAll in his report in the following terms: "During a brief summer holiday in 1871, Mrs. McAll and I made a first visit to Paris. No thought was more remote than that of quitting friends and country, in order to become workers in France. Such, however, was the impression produced on our mind by the eagerness with which the tracts we offered were received, and by the earnest words of an intelligent workman, who, standing amidst a large group of his comrades in the heart of Belleville, assured us that many of them were ready for the teachings of a free and pure religion, that we were led to most anxious thought on the possibility of a Christian enterprise in those neglected districts, so recently the scene of dire calamities." Dr. Fisch and other Christian laborers were consulted, and the result was that Mr. and Mrs. McAll left England to come and reside among the workmen in Belleville. Some time was necessarily spent in preparations for work. Their first meeting was

held at the Belleville Station room on the 17th of January, 1872, and the details and facts, which are to follow, will show how, under Divine guidance and influence, this work has prospered during the two years that have elapsed since that memorable Wednesday evening in January 1872. The plan adopted for these meetings is substantially this : short addresses are made, varied by the singing of hymns, and as often as the people seem prepared for it prayer is offered. The Bible is read, this Book "having for multitudes the charm of absolute novelty." In addition to this a "lending-library" is made use of, from which Bibles and other good books are issued. "These, with the distribution of tracts and of Scripture portions, form the chief features" of the Rev. Mr. McAll's missions. *Eight* stations have been opened and are working successfully :—one in Belleville, one in Montmartre, one in Ménilmontant, one in the Faubourg St. Antoine, one in the Rue Monge (near the Jardin des Plantes), one at Grenelle, one at La Chapelle, and one at Les Ternes,—and applications have recently come to Mr. McAll from persons residing at Pantin and La Maison Blanche, begging him to open similar places of meeting in those localities. The reports from all these stations are most encouraging, and our Pastor and President can give personal testimony of the interest shown by those who assemble at the meetings.—The weekly attendance is estimated at 2500 persons, and among the number there are not a few instances of those who have been led to personal religious conviction and turned from "positive hatred of that name which is above every name to an acknowledgment and acceptance of the Saviour." An American lady, a member of this church, is much interested in and is rendering most valuable aid to the work at one of these stations, and Mr. McAll, in his last report, speaks with gratitude of the assistance which this Society has been able to furnish him.—Wherever the stations have been established the result has been of so moralizing a character, that even the police force and the authorities, from whom some serious opposition was at one time apprehended, are now ready to testify to the elevating effects of the labors upon the population in the different districts. It is not necessary for us to cite any special instances, in order to show the importance and success of these missions. The "good seed" which the Rev. Mr. McAll and his coadjutors have, under Heavenly guidance, been permitted to sow, has "already yielded its fruit of spiritual life" in some hearts : the work is going forward, and it is our earnest prayer that the Rev. Mr. McAll may long be spared to continue the evangelical labors which he has undertaken for the amelioration and regeneration of the working-class of Paris.

CONCLUSION.

Without dwelling longer on these and similar facts, which speak however, far more eloquently than mere words can do, permit us to urge

the claims of these different missions upon your sympathy and generous support. Most of those whom this Report will reach have, in the Providence of God, had the advantages of Christian culture from their earliest days, and have been surrounded by more or less of that material comfort which easy circumstances can always command ; some perhaps have been so favored that even the luxuries and superfluities of life have been within their reach. Recall then to-day all these blessings and bounties, which a kind heavenly Father has lavished upon you, and remember too the message which comes down to us through the ages, from the lips of the Master himself, "unto whomsoever much is given, of him shall be much required."

The "day is far spent" and the night is rapidly drawing on when no man can work. There are opportunities, there is work to be done, on every side, yea at our very doors. Let us not, then, fail to see and embrace the opportunities given us of doing all in our power towards supporting the agencies which are being so successfully employed for the evangelization of our brethren in this city and country. And when our work shall be over, and we shall stand on the eternal shores, in the presence of Him to whom we are to give account of our stewardship here, nothing, we are persuaded, will give us keener joy than the knowledge which we *may* then have, that, through our instrumentality, poor, hungry, wayward souls have been brought to Christ. God, our Father, shall stand ready to receive us in His everlasting arms, and, with the welcome of the Saviour, "well done, good and faithful servants, enter ye into the joy of your Lord," we shall pass into those "blessed mansions" which the Master has gone before to prepare for us.

In behalf of the Managers,

WRIGHT E. POST,

Paris, January 13, 1874.

Sec'y. of Miss. Ass. of Am. Chapel, Paris.

(Read at yearly meeting, January 25th, 1874.)

Christian Effort Far Reaching.

JONAS KING—DE SANCTIS—CARRASCO.

WHERE end the results of any act, however simple, done in Christ's name and with the object of furthering the progress of his kingdom? Certainly far beyond the point where we can ordinarily detect the effect of our humble endeavors. The pebble we throw into the great ocean of human want and human longings produces a vibration which we can not assert has ceased to exist even when the wave or ripple has passed far beyond the reach of our observation. But now and then, for our encouragement in well doing, our merciful Lord permits us to catch a glimpse of glorious results, such as we could not have imagined possible, following directly from our efforts.

Almost a half century ago, on the 5th of September, 1825 the Rev. Jonas King, after a missionary sojourn of between two and three years in Palestine and Syria, was about to return to his native land. He little expected that a long and eventful work was in store for him in another portion of the Old World—Greece—and only knew that it was doubtful whether he should ever again see the face of the friends he had made in Jerusalem, Ramla, and other places. Accordingly he conceived the happy thought of writing them a “Farewell Letter” in which he simply and clearly answered the question often put to him in the East, “Have the English any religion?” And in addition to a statement of the leading Articles of his own faith, he exhibited some reasons why he could not be a Roman Catholic. The letter was written with no ulterior object. It was composed in the Arabic language, and forty copies in manuscript were sent to the persons to whom it was addressed. But it met a want which the author little suspected, and the consequence was that it was translated into one after another of the European languages.

Years after, when Jonas King was no longer a vigorous young man, but a veteran witness for the truth in Athens, a copy of his “Farewell Letter” in the Italian language was left by some unknown person—undoubtedly a devout lover of the truth—at the door of the residence of Rev. Dr. de Sanctis, then a distinguished preacher and priest of the Roman Catholic Church in the city of Rome. He picked up the pamphlet or tract, and read it. It awakened strange doubts and misgivings, or stimulated those which lay latent in his breast. He resolved to examine more closely the pretensions of the Church in whose ministry he found himself; and the examination, under the blessing of God, resulted in his renunciation of his priestly office and embracing with all his heart the Gospel which reveals to man the universal priesthood of all believers and their access to God by the one sufficient sacrifice of Jesus Christ. He went to Turin and there he began faithfully to preach the truth. A Spaniard by the name of Ruet heard and believed. Returning to Spain, and becoming pastor of a small congregation of converts at Gibraltar, Ruet did not forget the claims of the rest of the peninsula, at that time groaning under the double yoke of Isabella and the Jesuits. And soon at Malaga he was blessed in reaching some hearts. Matamoros—the protomartyr of modern Spain—was one of the earliest to profess the purer faith, and to testify to his fidelity to Christ before judges and in prison. And with him was also converted the lad Antonio Govea, the silver-tongued orator of the Protestant Spanish Church, the pastor of the crowded chapel of Madrid, who, after a wonderful escape from the Inquisition and the galleys, has but recently exchanged the cross for the heavenly crown.

The wave of sanctified human influence set in motion by Jonas King’s unpretending “Farewell Letter” is not arrested, it is only widening and

enlarging its circle. King, DeSanctis, Carrasco, are already in glory, resting from their labors ; but the new Reformation in Italy and Spain is going gloriously forward. May it not cease before both of these beautiful and important lands are brought into complete subjection to the truth as it is in Jesus.

Perils of a European Education.

HON. B. G. NORTHPROP, Secretary of the Connecticut Board of Education, has done a real service to American parents by the publication of a volume entitled : *Education Abroad, and Other Papers.* (Second Edition. New-York : A. S. Barnes & Co. 1874.) The first part of the volume is a very valuable collection of opinions recently secured from eminent educators and other gentlemen well capable of judging, respecting the comparative advantages and disadvantages of a foreign education. We were prepared to find some degree of agreement on this subject on the part of intelligent Americans ; but we confess that we were quite unprepared for the remarkable unanimity that characterizes these expressions obtained from widely different sources. With one voice the accomplished and able writers with whom Dr. Northrop entered into correspondence declare that, far from being a benefit, the course of study abroad, often purchased for their children by parents at a cost of money and trouble which they can ill afford, is a positive detriment in most cases, and in some a permanent curse. Many of the writers, if not the majority, have enjoyed rare opportunities of putting to the test the highly vaunted advantages of foreign schools ; and all have come to the same conclusion, that for American boys and girls, especially in the earlier stages of their course of training, the institutions of Germany, France, and Great Britain cannot compare with those in their own country.

In this verdict we fully concur. A careful observation of a large number of cases that have fallen under our own attention long since convinced us that, whatever might be the merits of the systems pursued in Europe, they are ill adapted to the wants of our American youth. Were we, leaving morals and religion wholly out of the account, to confine the examination simply to the intellectual side of education, we should even then have no hesitation in pronouncing it a grave mistake to send a young boy or girl abroad to obtain the knowledge of the languages, of history, geography and natural science, of mental and moral philosophy which ought to be acquired before the age of eighteen or twenty. European boarding schools promise much, but, so far as our experience and observation extend, the performance is very small. In a single particular, indeed they seem to possess remarkable advantages : they have all the appliances for giving familiarity with the language which is spoken

in the country where they are situated, and a pupil can scarcely have resided long in them without acquiring a good knowledge of the vocabulary and of the idiom so far as it is brought out in ordinary conversation. Yet, even here, we doubt whether the gain is not more apparent than real. The knowledge of a language derived chiefly from hearing others talk it, does not compare in thoroughness with the knowledge acquired by a careful study of its structure through books ; and the universal experience is that such knowledge, like the smattering of music gained in playing by ear upon the pianoforte, is lost with the utmost readiness. But, more than this, such knowledge is valuable only on its own account ; it is utterly devoid of all utility as an instrument of mental training—the great object of all true education. And this weakness of the foreign school education is still more apparent in the other elementary branches. Facts in abundance are communicated, but with little idea of stimulating to independence of thought or awakening enthusiasm. Add to this that the treatment of pupils is frequently harsh and tyrannical, that the attitude of teacher and scholar is too often that of avowed suspicion, on the one side, and scarcely disguised dislike, on the other ; and we have a state of things which can scarcely produce anything else than aversion to intellectual labor and disgust with all serious branches of study.

It is true that the foreign training is less objectionable when it comes later. The young man who has formed habits of careful thought, who has creditably passed through an academic and collegiate course, will be less likely to be ruined intellectually by adding a German education to that gained in our schools and universities. As a student of philology, he may even gain substantial advantages. But the candidate for any of the learned professions will even then consult his best interests by deferring his visit to Europe until he has laid a deep and broad foundation by special study here in the United States. The best legal, medical or theological education abroad will not compensate for the neglect of the courses pursued in our higher seminaries of learning ; in fact, it will often permanently disqualify the recipient for successfully coping with American minds. We have known Americans of studious habits and fair attainments in general science to render themselves masters of all the Roman and German law which Heidelberg University could impart during a long sojourn within its precincts, and on their return to this country to find their severe study almost useless, and themselves quite unfitted for practice in an American community and before American judges and juries. Were the custom of going abroad for such purposes more common, its disastrous results would be more flagrant.

We have, however, in this place, less to do with the intellectual than with the *moral and religious* injury which a foreign education is calcula-

ted to entail upon American youths. With rare exceptions, to send an American child or youth to Europe is to banish him from an atmosphere of Christian influence and condemn him to a life environed by the pestilential vapors of irreligion or superstition. The prevailing tendency of German schools and universities is in the direction of Rationalism.—That of French and Swiss schools is, for the most part, favorable either to Roman Catholicism or to open infidelity. The child of Christian parents is often transplanted, for the mere sake of securing some fancied intellectual good, from home surroundings, which are calculated to deepen reverence for the Bible and its teachings, to a French *pension*, where his early faith will be ridiculed, and where if any religion is inculcated it is that of the Romish Church. What wonder if the youth so situated makes shipwreck of the faith?



Is a Middle Ground between Protestantism and Romanism Tenable?

THIS question forces itself upon the minds of all who attentively scrutinize the position of religious affairs at the present moment. There are those who, while they repudiate many of the doctrines of the Romish Church, no less loudly denounce the Reformation of the sixteenth century, especially as carried out in Scotland and the Continent, as far too sweeping in its results. They have little affection for the name of Protestantism, if they do not absolutely and avowedly discard it. They believe that it is possible to mediate between the great systems of faith and theology which divide the Christian world into two opposite camps. Not that all who assume the attitude of the great peace-makers of Christendom occupy precisely the same ground. On the contrary, the leanings of one portion are distinctly to the Reformed, and of another no less clearly towards the Papal communion. But whatever their points of divergence, they agree in this one thing: they alike believe that a neutral ground exists, that a moderate and safe theological system can be maintained, discarding the superstition of the Roman, and the rationalism, as they would style it, of the Evangelical schools; and here they think that the Truth is found.

However well meaning they may be, we are firmly of opinion that they are involved in a most serious and dangerous error. Between systems so antagonistic there can be neither peace nor truce. Light and darkness are not more opposed, than are the principles of justification by grace through faith and of justification by works. The one is pre-eminent the Truth—the most glorious truth that ever dawned upon mortal mind, and one whose contemplation, we are taught, ever kindles new interest even in angelic souls. The other is Error—an error which, as

it concerns the most fundamental interest of human destiny, is soul-destroying. And this Truth and this Error are the very corner-stones of Protestantism and Romanism respectively. Accept the one or the other, and by logical deduction the whole of these two opposite systems follows as a matter of course. According to Luther's celebrated dictum, the doctrine of Justification by Faith is the *Articulum stantis vel cadentis ecclesie*.

In two different parts of the Protestant Episcopal Church in the United States, the voice of clergymen has, within a few days, been heard in support of a theology which is certainly not Protestant, and which its advocates would have us believe is equally remote from Romanism. In one case, an attempt is made to establish middle ground between the Reformation and Rome, in respect to the all-important and fundamental doctrine of the Rule of Faith. All Protestant Churches agree in making the Holy Scriptures of the Old and New Testaments "the only infallible rule of faith and practice." The Romish Church places tradition on the same level with the Bible, and declares it equally entitled to be regarded as a part of the Divine revelation for man's guidance. The Protestant Episcopal Church, fully adopting the Protestant view, states, in one of the Thirty-nine Articles, that "Holy Scripture containeth all things necessary to salvation ; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man," etc. Not only so, but the Protestant view, in contradistinction to the Romanist view, is, to employ the words of a recent writer, that "the Bible is a *plain* book. It is intelligible to the people. And they have the right, and are bound to read and interpret it for themselves ; so that their faith may rest on the testimony of the Scriptures, and not on that of the Church."

And yet the Rev. Morgan Dix, D.D., of this city, in the first of a series of Lenten sermons on "the Six General Councils," delivered February 20th, 1874, distinctly proclaimed the inadequacy of the Scriptures of themselves to furnish a firm and certain basis of faith. He is reported to have spoken as follows :—

In days like the present, Dr. Dix said, when it pleased God that the lot of men should be cast among so many questions of an agitating nature, concerning what was said or heard of the faith in Christ, the most serious question for consideration was, on what foundation did the Christian dogma rest? How were men to know what to believe? *Those who rested their belief on the Independent study of the text of Scripture had not a vestige of certainty.* It was the meaning and not the revelation of the Divine word which constituted the certainty. The difference of Christendom resulted from the differences of interpretation of the Word of God, and formed the great barrier to the reunion of the Christian Church. When asked what was the basis of their faith men would give three intelligent answers. The rationalistic believer's answer would generally be given by Protestants, who would say that the Bible was their religion—their own individual views illuminated by a power from above. The second answer

would be given by Roman Catholics who were now, after long delay, thanks to the Vatican Council, provided with an infallible interpreter, who formed the basis of their belief. The third and last answer would be given by Churchmen and Old Catholics, who excluded infallibility, and believed in moral certainty; whose basis of faith was a blending of probability and traditional history. In dealing with the subject proper of his lecture, Dr. Dix stated that important documents had always admitted of divers meanings, although intended by their framers to be perfect. The Bible itself, though clear enough, was not absolutely clear, and men always differed in its interpretation. It was impossible to reconcile these differences except on the basis of traditive interpretation, and no other admitted of peace. In this connection the authentic records of the various great general councils of the Church—representing all Christendom—were of infinite value; *for if they were expunged the Church would be left in a state of total disorder.* These councils should not be regarded as sacred fountains of truth, but as showing the meaning attributed to the Word of God in different ages by the Church. They were still venerated throughout Christendom, and a devout acceptance of the canons found in their authentic records was the only way which the existing differences and schisms could be reconciled.

Need we say how much the spirit of this language is at variance with that of true Protestantism the world over, and under whatever forms of ecclesiastical life? In his zeal to adopt a basis which shall admit of union between his own Church and the Greek and, possibly the Roman Churches, does not the speaker virtually give up the whole point in debate? For it matters little to say that the councils are not to be regarded as "sacred fountains of truth," if they, through their canons, afford the only reconciliation of existing differences. The ultimate appeal in controversy must be not to the Bible, but to *them*. The reservoir that dispenses the waters of the aqueduct is to all practical intents the spring, even if the sources of the waters are concealed in the remote distance.

Almost contemporaneously with the promulgation of these views of the Rule of Faith, Rev. Dr. DeKoven, President of Racine College, and a candidate for the vacant bishopric of the Protestant Episcopal Church in Wisconsin, undertook to defend himself against the charge of *Romanizing*. It was said that "he inculcates the doctrine of transubstantiation, or the Real Presence, in the elements of the sacrament, among the theological students of the college over which he presides; that he enforces the Confessional, and absolves in the capacity of a priestly father; that he introduces the use of lights, incense and vestments, and the adoration of saints; and that he advocates prayer for the dead, with a direct reference to purgatory." We cannot here give the whole of Dr. DeKoven's reported address. A brief summary may, however, be sufficient to indicate his views. The only portion of the accusation which he definitely denies is that which relates to the adoration of saints and belief in purgatory, both of which he professes to reject. On other points, he

makes distinctions which, he maintains, mark off his views from those of the Church of Rome. He believes these views to be those of the leading divines of his Church. He rejects the Roman Catholic doctrine of transubstantiation, the Lutheran consubstantiation, the Zwinglian symbolism ; yet he holds that the body and blood of Christ are present in the sacrament, not carnally, it is true, but outside of the participant and in sacramental union with the elements. He holds to sacramental adoration ; but the Romish mistake is in saying that we should worship *it* (the sacrament) and not *Him* (Christ) in the sacrament. He does not deny the other points of accusation, so far as we can learn ; but, respecting confession, while advocating it, as a practice endorsed by the Church of England, he makes it voluntary instead of obligatory.

On this extraordinary avowal we cannot pause to comment. The bare statement of Dr. DeKoven himself, we think, will satisfy any impartial man or woman that between his position and that of the Romanist there is scarcely a perceptible difference. We cannot, therefore, without the deepest regret advert to the circumstance that, although Dr. DeKoven's sentiments were well understood beforehand, he actually received a majority of the votes of the clergy of the Episcopal Council that met at Milwaukee ; and that he failed of becoming Bishop of the Protestant Episcopal Church in Wisconsin, only because the laymen in that Council refused to concur in the choice of the clergy.

[From the Scotch United Presbyterian Magazine.]

Papal Claims ; or, the Pope and the Emperor.

Among the ecclesiastical events that have recently taken place in Europe, there is perhaps none more important in itself, or more deserving the earnest and thoughtful consideration of all classes of Protestants, than the correspondence between the Pope and the Emperor William of Germany. That the Roman Pontiff should have ventured, in the present aspect of matters on the Continent, to have indited such an epistle, and especially that he should have had the hardihood to put forth such arrogant claims as he does in it, may well excite both surprise and inquiry ; for the letter itself is certainly not only most offensive and insulting in its spirit and tone, but is so greatly at variance with the caution and subtlety by which Papal documents are usually characterized, that we do not wonder that so large a portion of the Popish newspapers should, at first sight, have regarded it as a forgery, for they could not conceive that his Holiness would be so far left to himself as to issue so weak, imprudent, and unsatisfactory a production. Even Cardinal Cullen denounced it in his Dublin official organ, the *Evening Post*, and declared that "at first sight the correspondence might be seen to be an impudent and ridiculous invention of the enemies" of his Holiness. Archbishop Manning also appears to have taken a similar view of it ; for in his sermon delivered in St. Edward's Chapel, London, on Sunday the 19th of October, and reported at length in the *Times* of next morning, he speaks of the two

letters as "two documents, neither of which could he admit as genuine." Neither of these two eminent dignitaries of the Romish Church could allow himself to believe that the Pontiff had actually written so undignified and imprudent a letter, which, instead of adding to his character for wisdom, afforded another fresh proof of the dotage into which he is unquestionably falling. Of the genuineness of this pontifical epistle there cannot now be a single doubt; and if current report is to be believed, Cardinal Cullen has been told this by the Pope himself, in terms not very complimentary to that imperious and pretentious hierarch. In commenting on this pontifical composition, we do not intend to review those portions of it in which the recent dealings of the Prussian Government with the Ultramontane bishops and clergy are condemned and denounced. Our purpose, at present, is to examine the very extraordinary claim which the Pope puts forth in it, to exercise authority and control over all baptized persons no matter whether they belong to the Church of Rome, or by conviction and profession are connected with heretical or schismatical communities.

As this subject is not well understood by a very large portion of British Protestants, it is, we think, both important and necessary that it should be explained to them, and especially as the claim has been so boldly and unhesitatingly made by Pope Pius himself in the face of all Europe.

In a goodly number of our newspapers this claim has been spoken of as a perfectly new one, and now for the first time put forth by the Roman Pontiff. But this is a great mistake, and arises from want of acquaintance with the dogmatic history of the Papacy; for there are few points in the whole system of Romish doctrine that have been more plainly and persistently taught for generations past than this one. In the decrees and canons of the Council of Trent, the authority of the Church over all baptized persons is clearly implied and taught. In the fourth canon, baptism although administered by Protestants is, with wonderful liberality, declared to be true baptism: "Whosoever shall affirm that baptism when administered by heretics, in the name of the Father, and of the Son, and of the Holy Ghost, with the intention of doing what the Church does, is not true baptism, let him be accursed." But the liberality of the Tridentine fathers is only apparent, and was intended to pave the way for claiming all baptized Protestants, whether children or adults, as members of the Church of Rome, and, as such, subject to her authority and laws, so that they can be compelled by penal enactments to submit implicitly to her authority. And that this is the meaning of the Council is clear from the thirteenth canon, which declares that "children are to be reckoned among the faithful by the reception of baptism;" in other words, all baptized children are declared to be members of the Church of Rome, no matter when, or where, or by whom they may have been baptized, although it was by heretics, schismatics, Jews, pagans, or infidels; if those performing the rite intended to do what the Church does, their baptism is Christian baptism.* In the eighth and fourteenth canons, again, an anathema is fulminated against any one who shall affirm baptized persons are not bound by all the precepts of the Church, whether written or traditional, or are not obliged to ob-

* That this is the authoritative doctrine of the Church of Rome on this point is clear from the decrees of the Council of Florence in 1437, which declare, that "in case of necessity, not only a priest or deacon, but also a layman or woman, nay, even a pagan or heretic, can baptize, if he observes the forms of the Church, and intends to do what the Church does."—Concil. Flor., Labbe, tom. viii.

serve them, whether willing or unwilling, or may not be compelled to do so by other punishments than suspension or exclusion from Church privileges. In the catechism of the Trent Council, the authority of the Church over baptized heretics is still further and more fully defined. In discussing the question, "Who those are who are excluded from the pale of the Church," the fathers thus describe them; "Only three classes of persons are excluded from her pale,—first, infidels; next, heretics and schismatics; and lastly, the excommunicated; infidels, because they never belonged to and never knew the Church, nor were they ever made partakers of any of the sacraments in the communion of a Christian people; heretics and schismatics, because they have severed themselves from the Church, for they no more belong to it than deserters belong to the army from which they have deserted. It is not, however, to be denied that they are still subject to the power of the Church, seeing that they may be cited before her tribunal, punished, and condemned by anathema."* In the Maynooth class-book the same doctrine is taught in equally clear and express terms. Delahogue, in his *Theology*, says: "The Church retains its power over all heretics, apostates, and schismatics, though they may no longer belong to its body, as a general may have right to inflict punishment on a deserter, though his name is no longer on the muster-roll of the army."†

In most of these quotations it is affirmed that baptized heretics, though subject to the discipline and laws of the Church, are not members of it. But we find that even on this point there is a diversity of opinion among the authorities; for no less a personage than Pope Benedict XIV affirms, with equal positiveness, that all baptized heretics are members. In his constitution concerning the validity of a marriage that had taken place between a Jewish man and a Protestant woman, both of whom, however, had afterwards conformed to the Church of Rome, that Pontiff gives the following deliverance:—"Hence this also is ascertained, that he who receives baptism from a heretic becomes, by virtue thereof, a member of the Catholic Church; for the private error of the baptizer can not deprive the person of this felicity, if he confer the sacrament in the faith of the true Church, and preserve its institutions on those things which belong to the validity of baptism. Suarez confirms this with great ability, in his defence of the Catholic faith against the errors of the English sect, when he proves that every baptized person is a member of the Church; adding this also, that if a heretic, as often happens, baptize an infant who is unable to exercise an act of faith, there is no impediment to the child receiving a habit of faith with baptism.

"We have also fully ascertained that those baptized by heretics, if they come to that age in which they can of themselves distinguish good from evil, but adhere to the errors of their baptizer, are to be repelled from the unity of the Church, and be deprived of those benefits which members enjoy; but they are not to be freed from its authority and laws, as Gonzalez has wisely shown."‡

* Catechismus ad Parochas, Quest. viii: Cap. x.

† Delahogue, *Tractatus de Theologia*, p. 404. Many Protestants find it difficult to understand the Popish nomenclature. The terms used, however, have all a definite signification. By heretics, Protestants are meant; by schismatics, the adherents of the Greek Church; while by apostates or rebels, are meant those who were once connected with the Church of Rome, but have left it, and allied themselves with other communions.

‡ Benedict xiv., *Bullar*, vol. vii. p. 25, ed. Mechliniæ, 1827.

This judgment, infallible doubtless, as having been uttered *ex cathedra* by his Holiness, is certainly not very consistent in its statements, for the first part of it is clearly not in harmony with the latter portion. Still it is regarded as a deliverance as to the baptism of heretics of great authority with Popish casuists. In the examination of Dr. Nicholas Slevin, Professor of Canon Law in Maynooth in 1827, as contained in the eighth Report of the Commissioners of Irish Education, he was asked several questions about the foregoing decision of Pope Benedict, and he gave the following explanation of the principles on which the decision was founded:—"The Pope," he says, "contends that the female, being a Protestant, was a Christian, and as such was subject to the laws of the Church of Christ; and the Roman Catholic Church, being, of course, considered by him to be the true Church, he infers that the Protestant female was subject to the Roman Catholic Church." In a subsequent part of his evidence Dr. Slevin thus Syllogizes it:—"A Protestant is a Christian; all Christians are subject to the authority of the true Church of Christ: the Roman Catholic Church is the true Church of Christ; and therefore a Protestant is subject to the laws of the Roman Catholic Church." "The Pope," he further says, "claims authority over Protestants, on the ground that though the Protestants have separated from the Roman Catholic Church, and declared themselves independent of her, yet, having been baptized, they are subject to her laws." He compares them to rebels under a civil government: a citizen who rebels against the government under which he lives, is still liable to be punished by the laws of that government.

Such, then, is the authoritative teaching of the Papacy in regard to the claim which the Pope and Church of Rome arrogate over Protestants of subjection to the laws and discipline of their Church; and had they the political power which they once possessed in this land, and which they are now straining every nerve to regain, we would very soon be taught practically what they mean by our "being subject to the laws of the Church." We are well aware that Romanists are usually in the habit of maintaining that the jurisdiction which their Church claims over Protestants is entirely spiritual, and that the only punishments she inflicts are ecclesiastical censures; and every effort is put forth to lull suspicion asleep on this subject. Dr. Slevin, in his evidence, from which I have quoted, asserted over and over again that "the Church inflicts no temporal punishments but only spiritual censures." But when pressed on the subject, he was forced to acknowledge that this was the case only "in countries that are not Catholic, and where the ecclesiastical laws are not supported by the arm of civil authority;" * plainly admitting that in countries where Popery is dominant, and where the civil authority aids the spiritual, Protestant heretics may be subjected to temporal punishment. As a specimen of the way in which the Popish clergy treat Protestant heretics, and how the Church's censures carry temporal effects with them, we shall take a case no farther away than Ireland, and which occurred only a few years ago, when a priest cursed from the altar one of his own flock, who had been guilty of the great crime of teaching some poor neighbors to read the Irish Scriptures. The priest appeared at the altar, with bell, book, and candle, and said: "I give my curse and God's curse on M'Laughlin, and every person that will hold communication with him shall share in the same excommunication; and every one who will work beside him in the field, or eat at

* Eighth Report on Irish Education, 1827, p. 219.

the same table." He then rang the bell, and going to the sides of the altar, extinguished the candle, "in token," he said, "that M'Laughlin's light was put out in the presence of God." As soon as this was done, the man's neighbors shunned him, and when they met him on the road, they passed him by on the other side. His debtors, too, for he was a miller by trade, refused to pay him what they owed him. On one occasion he went into the house of a neighbor, whose wife was a renegade Protestant. The moment he entered, this woman said to him, "My curse and God's curse be on you, and on your family, and on all that you have." To which he nobly replied, in the better spirit of the gospel, "My blessing and God's blessing be on you, and on your family, and on all that you have." But such, at all events, was the effect of the priest's curse—*This Spiritual* censure, as Dr. Slevin would call it—on this man's temporal interests, that he was literally ruined. He, however, brought an action for damages against the priest in a court of law, and although the case was tried by an Irish jury, he obtained a verdict in his favor, and the priest was fined in £70.

But bad as this is, it is only a specimen of the way in which the Church of Rome exercises her spiritual discipline over heretics; and it is by no means the worst specimen that we could adduce. We shall just take one instance more from the writings of one of the most famous of her theologians, viz: Peter Dens, whose works have for many years been the standard guide of the Romish priests in Ireland in all matters of faith and morals. In this most authoritative work we find the following questions and answers:—"Qu. Is it lawful to tolerate the rites of unbelievers and heretics? Ans. No; they are not in themselves to be tolerated, unless there be some prudential reason for their toleration." * Qu. Is it the duty of the Catholic Church to compel heretics by corporal punishment to submit to the faith? Ans. Yes; unbelievers, who have been baptized as heretics, and apostates generally, and also baptized schismatics, can be compelled by corporal punishments to return to the Catholic faith and the unity of the Church. Qu. What is heresy? Ans. It is the unbelief of those who profess, indeed, that Christ has come, but who reject His doctrine, as to any part as proposed by the Church, such as Lutherans, Calvinists, etc. Qu. What are the punishments decreed against those infected with the stain of heresy? Ans. They are justly punished with exile and imprisonment; their property may be confiscated; and, like forgers or other disturbers of the State, they may justly be punished with death." †

Such, then, is the teaching of the Church of Rome about us Protestant heretics, and such is our just punishment for separating from her communion; and Dr. Dens tells us that what keeps her from so treating us, when she has the power to do it, is the mere question of expediency. Our readers, we trust, will take note that these are not extracts culled out of records which belong to the dark ages, when intolerance was almost universal, and when the rights of conscience were neither so well known nor so generally acknowledged as they are in this age. They are taken from Roman Catholic works of the present day, and these, too, of the very highest authority with the Romish priesthood; and were it necessary, we could easily confirm them, by adducing a whole "cloud of witnesses," whose veracity and authority in such matters would be altogether irresistible.

* Dens, vol. ii. p. 84.

† Dens, vol. ii. pp. 79, 80.

In his letter to the Emperor, the Pope, while claiming him and his people as subjects because of their baptism, does so rather in an incidental and by-the-way fashion. He asserts the claim, but he does not condescend either to explain or vindicate it. To "define" it more particularly would, he thinks, be out of place in such a correspondence. And, moreover, he might feel that it was one of the prerogatives of the successors of St. Peter in the Pontificate to have their utterances accepted, not questioned, by those to whom they were addressed. He might also hope that, in the hurry of correspondence, a claim presented in so few words might escape challenge, and be tacitly acquiesced in. But his Holiness had utterly mistaken the character of the man with whom he was dealing. The Emperor was too independent, and too thorough a Protestant, to allow even the infallible hierarchy of Rome to claim him as one of his subjects. He at once repudiates, in language most decided yet dignified, the false and impudent pretension; and in the lofty tones of one who felt that his own faith as a Christian man had been assailed and ignored, he thus addresses the Pontiff: "The evangelical creed, which, as must be known to your Holiness, I, like my ancestors and the great majority of my people, profess, does not permit us to accept, in our relationship to God, any other mediator than the Lord Jesus Christ." In these few simple but pregnant words, the Pope's grand official designation as the Vicar and Vicegerent on earth of the Lord Jesus, is at once ignored, and the Emperor refuses to acknowledge him, or any other mortal man, as authorized to intervene between himself and God, but the one Mediator, the Lord Jesus Christ.

MISSIONARY INTELLIGENCE.

HOME WORK.

Iowa City, Iowa.—Rev. Francis Kun.

THE following is the report of Rev. Francis Kun, our Bohemian Missionary, for the month of February:

"The mission school in Iowa City grows more and more interesting, and the attendance upon public worship is gratifying. In the country our congregations continue to be large. We are now considering the propriety of removing our church edifice to a more central location for the accommodation of the members.

"The '*Hlas Pravdy*,' our monthly paper, is received with delight by the Bohemian Protestants. The members of my church rejoice that they can read a religious publication in their language, issued in this country. The paper has been sent to different parts of the Unit-

ed States, and already many congratulatory letters have reached us. One faithful disciple of Christ writes us from the wilds of Dacotah Territory, along the line of the Northern Pacific Railroad—'When I received the "*Voice of Truth*" and read its precious contents, I exclaimed, Thank God for an evangelical paper in America, that teaches us the truth in our own language.' Another writes from Colorado—'Many thanks for your excellent publication. Enclosed you will find the names of persons who wish the *Hlas Pravdy* to be sent to them.—May it lead multitudes of our countrymen to Christ!' A former parishioner of mine, now residing in Nebraska, says in a recent letter—'As I do not enjoy the privilege of hearing you preach the Gospel, I rejoice that I can read the truth from your pen.'

"It is not surprising that these scat-

tered sheep, who are without a shepherd, should appreciate our paper; but it is remarkable that *many Roman Catholics are its most devoted readers*. The reason is, that there is no other Bohemian religious publication in the country, and hence they read the '*Voice of Truth*,' even though it is a Protestant organ. This is an encouraging sign, and we should pray that God would bless this instrumentality.

"A few Sabbaths ago I preached in *Cedar Rapids*, one of the most enterprising towns in the State. At least one-third of the population is from Bohemia. There are between thirty and forty Protestants. The most of these were present to hear me preach, and they resolved to organize a church. My country congregation is only eight miles from Cedar Rapids, and I expect to serve both places on the same Sabbath.

"At the close of my sermon, the Bohemian mission school assembled in the chapel. It is under the superintendency of Mr. Pomeroy, and numbers over one hundred scholars. Mrs. E. J. Zund, an earnest Christian lady, is laboring as a city missionary among the Bohemians, and is accomplishing much good. She has promised me a monthly report of her work for publication in the *CHRISTIAN WORLD*. The citizens of Cedar Rapids are deeply interested in this work, and are now agitating the question of building a new church for our mission."

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Keokuk, Iowa.—Rev. H. R. Reimer.

Rev. H. R. Reimer, our German City Missionary for Keokuk, Iowa, sends the following report for the month of Feb. :

"During the month I continued my visitations from house to house, and conversed with at least one hundred and fifty persons on the subject of religion. Many of these were Roman Catholics, but they listened attentively to my instructions, especially when I read those

portions of the Bible which teach the precious truth of salvation by faith.—The crucifix may be seen in the humble homes of these people, but alas, how few know Christ as a personal Saviour! The prominence given to the Virgin in their system obscures the mediatorial character of Jesus, and they do not realize the necessity of trusting in Him alone for salvation.

"While singing that beautiful hymn, 'Rock of Ages,' a Roman Catholic said to me, 'Repeat those words, "Thou must save, and thou alone." They have a meaning I never realized before;' and at the close of the singing, during which she manifested deep emotion, her faith in Christ increased, and she found great comfort.

"Our congregations are good, and some religious interest prevails. The mission school is prospering."

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Davenport, Iowa.—Rev. C. Feisch.

Rev. C. Feisch, our German City Missionary in Davenport and Rock Island, sends the following report of his labors for the month of February :

"The number of visitations was not so great as in the previous months, yet I have been encouraged by the increased attendance at the places of public worship. The winter season is the best time to secure good audiences among the Germans. The severity of the weather prevents them from frequenting the beer garden; hence I have seen many new faces in the sanctuary, and my prayer is that these persons may be reached. Intemperance is the great obstacle to be overcome in laboring to evangelize the Germans. May the temperance wave now rolling over the land soon strike our city!

"Our congregations at Newcomb chapel are increasing, and the mission school under the care of our brethren, Mr. Moses and Mr. Graham, is flourish-

ing. These earnest workers are endeavoring to lead the children to Christ, and already the result of their efforts is visible.

"During my missionary tour through Rock Island, I visited the house of a Roman Catholic, who was dangerously sick with the typhoid fever. As it was a favorable time to speak to him about his soul's salvation, I directed him to the Lamb of God which taketh away the sin of the world. It was difficult for him to look directly to Christ, because he had been accustomed to auricular confession, and absolution at the hands of the priest. I told him that he would be disappointed, if he expected salvation from human priests, and assured him that his only hope was pardon from the one great High Priest, Jesus, the Son of God. At his request, I prayed for him. He has been restored to health, and with some of his friends, attends our services. He is an intelligent man, and will, I hope, find the true way.

"I held a series of night meetings, which were largely attended. A deep religious interest was manifested, and some were converted to God. The prospect in this field is cheering. Brother Hoffman is superintending the mission school, and making it a power for good."

Chicago.—Rev. A. Miller.

Rev. A. Miller, our German missionary laboring in Chicago, writes as follows concerning his work during the month of February :

"During the month I have assisted the pastors of several German congregations in special meetings. The Holy Spirit was poured out upon the people, and many were converted from the error of their way. While visiting from house to house, I urged the various families to attend these revival services. Many ac-

cepted the invitation, and were reached by the truth.

"A Roman Catholic was present one evening, and heard a sermon from the text, 'Except a man be born again he cannot see the kingdom of God.' He had been taught to believe that moral cleansing could not be experienced in this world, but was attainable only in purgatory. During the preaching of the sermon, he learned that the blood of Christ could cleanse from sin in the present life. He came to the 'Fountain filled with blood,' and there, through faith in its saving power, 'washed all his sins away.' The glorious work of revival goes forward, and hundreds are coming to the Cross."

Indianapolis, Ind.—Rev. A. Maas.

Rev. A. Maas, our German City Missionary for Indianapolis, Ind., makes this report for the month of February :

"Although I have been at work only a few months, yet I have seen enough to convince me that the 'harvest is ripe.' During the month I have been thrusting in the Gospel sickle, and not in vain.—Two hundred and thirty families have been visited, and in nearly one hundred of these I prayed. It is a great pleasure for me to read the Bible to those who have been deprived of it. The ignorant Roman Catholic is surprised when I read certain passages from the Holy Scriptures. 'Why,' said one to me, 'is that all which is required?' He referred to the declaration, 'Repent and believe,' which the priest rendered, 'Do penance and believe.' This poor man had been practicing the severe rites of penance, and he rejoiced therefore when he learned from our version that 'repentance toward God and faith in our Lord Jesus Christ' were the only conditions of salvation.

"In the reading of the Bible, and the circulation of the tract, I am constantly and profitably engaged."

Cincinnati.—Miss Purlier and Miss Schiller.

Miss *Purlier*, in her report of labors during the month of February, bears testimony to the religious interest pervading the city of Cincinnati. She writes :

"Another busy month has closed, and the poor have so engrossed my time that my report will reach you late. To induce others to attend the special means of grace, it has been needful for me to attend public and social worship almost every day and evening during the month. I have been to about fifty such meetings. Such services have been hopefully blessed to many souls. The religious interest in the city continues without abatement. Roman Catholics and Protestants and worldlings are thus the recipients of good."

"The Sabbath class and the Industrial School," adds Miss Purlier, "continue to prosper. The *five hundred children* are as many doors to the *missionary*, and prepare a multitude of minds to receive the Gospel message. My walks have extended from six to ten miles a day. Printed truth, in forms adapted to the special times, is freely given in garrets, in cellars, and by the way-side. The messages of love are accompanied with words of kindness and prayer, and followed with tears of pity.

THE DRUNKARD RECOVERED AND CONVERTED.

"I recently observed a young man in

my Sabbath class. At the close of the lesson, he came forward and said : 'I have been seeking you ever since January. You remember visiting my mother and leaving some tracts. You know I was a poor inebriate then ; but I read the tracts on Temperance and Infidelity, and How to come to Jusus. They led me to seek the Salvation of my soul, and I have united with the—church. You see the *outward* change is great : the inward change is great also. But I am only a little weak one in Christ, and I hope you will help me with your prayers!'"

Miss *Anna B. Schiller* reports about one hundred visits to families, many of which were Roman Catholic. In almost all she was permitted to hold conversation on the subject of religion, and to a smaller number to read the word of God and offer prayer at the bed-side of the sick and dying. In the course of her visits Miss S. encountered the usual distressing extent of material destitution, and in many cases she was permitted to be the instrument of relieving the pressing necessities of the poor ; thus opening their hearts to the entrance of the truth. "It often makes my heart ache," she remarks, "to hear their story. Even Roman Catholics lay aside their prejudice, and listen to us, when we show them a little act of kindness and hear their pitiful narrative."

LITERARY NOTICES.

Hints and Helps in Pastoral Theology. By William S. Plumer, D.D., LL.D. New York : Harper & Brothers. 1874. 381 pages. Price \$2.00.

This is a much more complete treatise than the unassuming title would lead us to expect. Not a little has been written on the subject of the proper discharge of the unspeakably momentous charge con-

fided to the shepherd of souls, and many wise directions have been given for the guidance of the young and inexperienced minister. But the theme has by no means been exhausted. Dr. Plumer's long experience and observation as a pastor, his deep interest in the education of candidates for the sacred office, and his connec-

tion with theological instruction, give particular weight to the views which he here advances. His book possesses these obvious advantages—that it is written recently, and so is adapted to the circumstances of the present age, and that it is American in tone, and therefore comes home to the wants of our country far better than could the work of a foreign theologian, however learned and evangelical. We doubt not that it will enjoy an extensive circulation.

The Story of the Earth and Man.—By J. W. Dawson, LL. D., F. R. S., F. G. S. Principal and Vice-Chancellor of McGill University, Montreal, Author of "Archaia," "Acadian Geology," etc. New York: Harper & Bros. 1873. 403 pages, 12mo. Price \$1.50.

A geological treatise which is at the same time thoroughly scientific, popular in style and treatment and reverent in tone, is not to be met with every day. Principal Dawson's is of this character. The author is perhaps the leading geologist in British North America, the discoverer of what is generally regarded as being the earliest type of organized life as yet found in the rocks. The circumstance that he gives special prominence to American geology makes his book specially valuable on this side of the Atlantic. The pictorial illustrations are very good, and the type and paper all that could be desired.

The Best Methods of Counteracting Modern Infidelity.—A Paper read before the General Conference of the Evangelical Alliance, New York, October 6, 1873. By Theodor Christlieb, Ph. D., D. D.; Professor of Theology and University Preacher at Bonn, Prussia. New York: Harper & Bros., 1874. 89pp. 12mo. Price 75 cents.

A convenient shape in which to read one of the most striking papers offered at the late meetings of the Evangelical Alliance. Coming to America known by name to comparatively few, scarcely any other European divine made a more profound impression on the public than Professor Christlieb; This effect was chiefly

due to the skill with which he discussed in the paper now before us one of the greatest religious problems of the age. We need not say more to commend this essay to all thinking men.

Index to Systematic Theology.—By Charles Hodge, D. D. New York: Scribner, Armstrong & Co. 1873. 81pp. 8vo.

It would be superfluous for us to repeat what we have said on the publication of the successive volumes of Dr. Hodge's work. All the reviewers, however much some of them may differ from the venerable professor of Princeton on particular points, agree in pronouncing this to be the most considerable contribution to theological science made by the present generation. We bless God that he has permitted the eminent author to see the full completion of a work of such magnitude, embracing the accumulated results of a long life of patient thought and laborious research. The index, which is very full and carefully digested, supplements the table of contents prefixed to each of the three volumes, and brings the whole subject within easy grasp.

Among the foreign periodicals that come to our table, few present a more remarkable list of contributors than *The Day of Rest*, published by Henry S. King & Co., 65 Cornhill, London, both in weekly parts, at one penny English each, and in monthly parts, with a valuable supplement, at sixpence. This magazine, which has just completed its first year, is of a large quarto shape, and abounds in full page illustrations of considerable merit. Among the names of those who have furnished papers are the Archbishop of Canterbury, Rev. Dr. C. J. Vaughan, Rev. Hugh Stowell Brown, Jean Ingelow, Hesba Stretton, C. C. Fraser-Tytler, Dean Howson, etc. The eminent young astronomer, who has been delighting American audiences, Richard A. Proctor, has contributed a series of admirable papers on such topics as "Worlds ruled by Colored Suns," "Life in the Ruddy Planet," etc.

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*In behalf of the American and Foreign Christian Union, for the Month ending
28th February, 1874.*

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Total receipts in February. . \$1,230 15

THE CHRISTIAN WORLD.

Vol. 25.

MAY, 1874.

No. 5.

EDITORIAL NOTES.

THE MARTYRED MISSIONARY AT AHUALULCO AND THE ROMISH CHURCH.—If our American Protestants need any evidence besides that which history furnishes us respecting the true character of Romanism, the most recent occurrences in our neighboring republic afford it. In Mexico, the Papal Church, from the first landing of Cortes down to the present century, had every thing its own way. The Spanish conquerors, themselves thorough bigots, handed over the natives to the Church, to become its unquestioning slaves. The spiritual bonds, with every generation, became more firmly riveted; and even when the more intelligent classes, disgusted with the alliance between their temporal and their ghostly tyrants, accepted the ideas of liberty which were leavening Europe, and, in the lack of a better faith, became to a great extent unbelievers, the lower stratum of the population only hugged its chains the tighter.—And what has been the result? This ignorant and superstitious class, whose fidelity to the Papacy has been unwavering, which has enjoyed the uninterrupted training of priestly teachers, gives even in our days and amidst the enlightenment of the nineteenth century, marks of the most ferocious and murderous intolerance. Month after month, during the past year, have tidings come to us of the interference of Romish mobs with Protestant worship, especially in those parts of Mexico that are not directly under the eye of the liberal President Lerdo and his cabinet. Now, however, it has come to the shedding of blood. We shall not here anticipate the fuller particulars which we may be able to give in a subsequent page of this Magazine, further than to point out the direct part which the Romish Church played in this melancholy tragedy. Rev. John L. Stephens, a missionary of the American Board, with his associate, Rev. David Watkins, had been for some months laboring in Western Mexico, within the State of Guadalajara, or Jalisco, and having his headquarters in the city of Guadalajara. From this point he had visited *Ahualulco*, a town distant some forty miles from Guadalajara, and a little over three hundred miles (North of West) from the Mexican

Capital. Here he met a very encouraging welcome, on his first visit, from a number of persons who longed for Protestant instruction ; although even then his life was threatened. But on his second visit he was murdered on this wise : In the morning of Sunday, March 8th, according to a telegram from Mexico City of two days later, *a Roman Catholic priest delivered in a church at Ahualulco a violent sermon, in the course of which he advocated the extermination of the Protestants.* It was the old story of the French Lenten preachers of the sixteenth century over again. Had we the text of the priest's address, we should doubtless find the same threats based on the same arguments—denunciations of the apathy or treachery to religion of the government, solemn declarations that Catholics and Protestants could no more live together than cats and dogs, and hence the latter *ought* to be destroyed. Those declarations, even if there were nothing more, made the priest of Ahualulco the *real* murderer. He may not have been one of the armed and excited mob which gathered that evening and proceeded, bent upon their horrid work, to Mr. Stephens's house. He may not have shouted with them, "Long live the Priests!" as they broke into the house, seized the defenceless preacher of the Gospel, pounded his head to a jelly, chopped his body in pieces, and robbed the house of every thing valuable. He may have done none of these things with his own hands, and yet we hold him, and the Romish Church in Mexico through him, accountable for the murder : just as we write down the Popes of Rome who sent so incessantly to Charles IX and his court letters counselling bloodshed, and the inferior clergy that preached massacre for many years, the true authors of the horrors of the Saint Bartholomew's Day of 1572, even if the reigning Pontiff was actually ignorant beforehand of any contemplated execution of his suggestions.

THE EMPEROR WILLIAM ON THE PAPAL POWER AND PRETENSIONS.—The Emperor William's Letter to Lord Russell, dated February 18th, 1874, contains some sentences significant of the writer's view of the importance of the struggle in which he is engaged with Roman arrogance.—After thanking the great Protestant leader for a communication he had made him of the resolutions recently adopted by a great meeting in London, the Emperor clearly defines his programme. He intends to be the leader of his people in a struggle which has been maintained by German Emperors in former centuries. The enemy he resists is "*a Power the domination of which has in no country of the world been found compatible with the freedom and welfare of nations—a Power which, if victorious in our days, would imperil, not in Germany alone, the blessings of the Reformation, liberty of conscience, and the authority of the law.*" William declares that the new laws of Germany, so far from infringing upon the liberties of the Romish Church, are only an establishment of such guar-

antees of legislative independence as other nations have long had, and Prussia herself formerly possessed, without their being held by that Church to be incompatible with the free exercise of her religion. He expresses gratification at the proofs afforded him that the sympathies of the English people will not fail him in this struggle. As for himself he writes: "I accept the battle thus imposed upon me in fulfilment of my kingly duties and in firm reliance on God, to whose help we look for victory, but also in the spirit of regard for the creed of others and of evangelical forbearance, which has been stamped by my forefathers on the laws and administration of my States."

ILLITERACY IN THE BRITISH PROVINCES.—RESULTS OF PAROCHIAL EDUCATION.—The Romish bishops in the British possessions north of us are following the example of their brethren in other parts of the world, and demanding for the Roman Catholics a portion of the school funds and separate education. This is said to be a main topic in the recent pastoral of at least five prelates, among whom is the Bishop of Halifax.—The Education Committee of the Baptist Convention of New Brunswick, Nova Scotia and Prince Edward Island, is reported to have published a reply to the Bishops, in which the results of Roman Catholic education in Canada and elsewhere are strikingly set forth. We find the following extract from the reply in *Harper's Weekly*, for April 4th:—

"In the Province of Quebec, where the system of education has from the first been largely controlled by ecclesiastics of the Catholic Church, there are, according to the census of 1871, no less than 244,731 *over twenty-one years of age* unable to write, and 191,862 *over twenty-one years of age* unable to read. Nearly one-half the adult population unable to write, and more than one-third unable to read! In those parts of our own province where the Bishops of St. John and Chatham, and the priests subject to their control, have been able by the exercise of ecclesiastical authority to prevent the opening of free schools under the law by the people, or, when opened, to shut them up, the population is scarcely, if at all, less illiterate. In the counties of Gloucester and Madawaska, and in large portions of Kent and Westmoreland, about one half of the population *over twenty-one years of age* cannot write their own names."

ECUADOR, THE ULTRAMONTANE REPUBLIC.—In our March number we pointed out the strange course taken by the President and Congress of the little republic of Ecuador, in not only dedicating the country by formal vote to the "Sacred Heart of Jesus," but devoting one-tenth of the revenues of the State to the Pope so long as he may regard himself as a "prisoner." Our readers will doubtless be interested in hearing more of the character of the rulers who have ventured to make such use of the public funds, and of the condition of the country that is forced to tolerate for the present such a misappropriation of its resources. The most intelligent view we have met with is contained in an extract from

the *Pall Mall Gazette* which we take from the columns of the *Evangelist*, of March 19th. The writer bases his remarks upon a letter from Quito, the capital of Ecuador :

“THE PRESIDENT, DON GABRIEL GARCIA GARCIA MORENO,

who has held his present post since 1861, is completely under the influence of the Jesuits, by whose assistance he has been enabled repeatedly to triumph over his enemies. He possesses great energy, courage, and firmness, with unflagging industry, but those who have had occasion to observe him most closely, say that these good qualities are often marred by a haughtiness and arrogance characteristic of the creole in authority, and by an overweening vanity and distrust of others, which have made him many enemies. Since the conspiracy which was formed against him some years ago, he has not permitted any one to enter the Government service who is not a declared adherent of his own, and he endeavors to compensate the people for the loss of their liberty by undertaking great public works; which, however, have so increased the State expenditure that it has been found necessary to increase the tax on clover, vegetables, and fruit, from one-tenth of the produce to one-fifth.

INTOLERANCE.

“As to religious matters, ‘the President seems desirous of fulfilling the wish of the Jesuit Barifonius, that “the pestilential race of the politicians should be eradicated, and, the spiritual and temporal authorities having been united, the community should be ruled and administered by the Church alone.” The Roman Catholic Church in Ecuador is a State Church in the worst sense of the word. Not only are the members of other religions excluded from all State appointments and forbidden to build churches and schools for themselves, but the Catholics are empowered to watch over the performance of religious duties by their non-Catholic countrymen, just as in the time of the Spanish *alcaldes*. All the schools in the country are placed under the direction of the Jesuits. The most important professorships are held by members of the order, and all the barriers formerly erected by the Republican Parliaments against Ultramontane encroachments, have been removed.’

“IN THE PRESENT CONGRESS

all opposition has long ceased; ‘the members do not even dare to make suggestions, and they simply execute blindly and humbly the wishes of their lord and master.’ At their last sitting, they were compelled to dedicate the whole of the country to the Sacred Heart of Jesus, to add a new holiday to the numerous ones already existing, and to vote a yearly subsidy of at least 10,000 pesos to “the prisoner in the Vatican.” The direction of the national schools is given up to the order of “the Brothers of Christian Education,” in order that the youth of the country may grow up with orthodox ideas, not only of religion, but also of politics and morality; and ‘to prevent the remainder of the population from being misled on such subjects, the press, as the representative of individual liberty of opinion, is completely fettered.’

THE PRESS FETTERED.

“Besides a few insignificant and tame religious papers, there is but one leading paper, *El Nacional*, which contains the official decrees and gives explanations of them. *The importation of foreign books is strictly prohibited, and all books*

and pamphlets published in the country are subject to severe censorship. The neighboring Republic of Colombia, where the ideas of French Liberalism are becoming more and more prevalent, is regarded by Garcia Moreno as a natural enemy; he calls all the Colombians, both Conservatives and Liberals, by the opprobrious term *rojos* (reds), and does his utmost to prevent any intercourse between them and his subjects, thereby doing considerable injury to the commercial interests of his own country.

COMMERCIAL DEPRESSION.

"Trade in Ecuador has long been bad, but it is now likely to be worse in consequence of a bill just passed by the congress for increasing the duties on exports and imports. The most lucrative pursuit just now is smuggling. A severe money crisis has broken out, and incredible prices are charged for bills of exchange on Europe, notwithstanding which money still leaves the country. The credit of the banks is very low, and even the bank of Guayaquil no longer inspires so much confidence as before, since it has advanced 1,000,000 pesos to the Government, and is permitted, in return, to issue an unlimited amount of paper-money. The President's officials are, as a rule, extremely unpopular, and the military system, under which every able-bodied man in the country must either serve in the ranks or pay a fine, causes great discontent. As this regime is only maintained by a force of 3000 bayonets, the correspondent thinks that, sooner or later, a sanguinary reaction will be sure to set in and sweep away both Garcia Moreno and his Jesuit friends."

FRANCE RENOUNCES THE PROTECTORATE OF THE POPE'S TEMPORAL POWER.
—The extravagant lengths to which the Ultramontane party in France has gone have at last had this good effect, that they have warned the government of President MacMahon of the impossibility of attempting to satisfy the inordinate demands of that party. The following extract from an article in the *Revue Chrétienne*, of Paris, for February, 1874, which we translate, will be read with interest, as showing the great significance of an occurrence in January last which has attracted less attention on this side of the Atlantic than it deserves:—

"In the midst of all our misfortunes and our fruitless agitations, the divine workman who constructs history pursues his work. An immensely important event, of which the bearings are incalculable, was accomplished on the day when M. le duc Decazes, our Minister of Foreign Affairs, declared at the French rostrum, that his government accepted without reserve the results accomplished in Italy, and no longer regarded itself as bound to protect anything but the spiritual power of the 'Holy Father.' Doubtless, to bring about this declaration, it required the culpable follies of our Ultramontane Bishops and the outbursts of fanaticism to which the Pilgrimages have given rise. The government of M. Thiers would not have involved itself in this necessity of giving so complete a satisfaction to Italy. It is exactly because, since May 24th, [1873], the Catholic party has attained a new preponderance, that the susceptibilities of our neighbors have been greatly excited,—not to speak of the imprudences of our clerical embassy to Rome. We must none the less recognize that the declaration of the duc Decazes is altogether satisfactory, and is in no degree equivocal. Here then

is the obituary of the temporal power of the Papacy, countersigned by a Catholic government before the most clerical assembly which has sat in France for fifty years! It is the irony of history, or rather it is the judgment of God who permits our faults while causing the good to result therefrom which they were intended to prevent! The session of January 20th is an important date in the nineteenth century. The temporal power was a second time mortally wounded. The Catholic Church was thereby brought to the beginning of a new path, on which she will be compelled, in order to secure her existence, to abandon much rubbish of a past forever abolished. The theocracy fails her, privilege slips away from her, she will soon have in Europe, as in America, no other refuge than the common law."

THE CHANGE OF MINISTRY IN GREAT BRITAIN, we have every reason to hope, will have a favorable effect in connection with the struggle between the true Protestants and the Ritualists in the Established Church. If Mr. Disraeli is by no means a friend either to the Nonconformists or to the project of Disestablishment, he is at least no lukewarm antagonist of the movement that seeks to Romanize the Church of England. Mr. Gladstone's brilliant scholarship and liberal sentiments could not compensate for the doubts which he contrived to throw about the sincerity of his attachment to the Reformation, and the encouragement which his employment of the ecclesiastical patronage of the Crown gave to the avowed sympathizers with Rome.

THE COLLEGE OF CARDINALS, so depleted of late by reason of the Pope's slowness in replacing those of the prelates who have died, has again been diminished by the loss of two of its members. One of these was the Jesuit Father Tarquini, raised to the purple by Pius IX on the 22d of December, 1873, and who enjoyed his new distinction merely for the brief space of fifty-five days. The other was Cardinal Alessandro Barnabo, chiefly known as Prefect of the celebrated Propaganda, who died February 25th, 1874. The Roman correspondent of the *Boston Pilot*, writing under date of the 28th of the same month says:—"His position in the Catholic world tends to render his death a severe loss. He might with reason be called the Pope of the outside world, as it was through his hands that the Bishops and clergy of the world communicated with the Holy See." Respecting his abilities and activity, Monsignore Nardi is reported as saying:—"Cardinal Barnabo's knowledge was great and sure, his genius penetrating, his judgment clear and firm. Every day, from one end of the globe to the other, grave causes came for his decision, dangers to be avoided, problems to be resolved, rendered still more arduous by the immense distance of the places, by the difficulties of communication, by the infinite diversity of social and political conditions, and, finally, by the severe straits to which the Holy See is reduced. And Barnabo, always prompt in labor,

patient even to heroism, studied all, listened to all, and weighed all accurately." His funeral, attended by the Roman Catholic clergy of all nationalities, is said to have presented a curious tableau of different races and costumes.

THE "AMERICAN PILGRIMAGE," about which we have heard so much of late, is actually to take place. The first detachment, consisting of from thirty to forty, or perhaps even fifty "pilgrims," will leave New York, according to the *Catholic Review*, on the 16th of May. It will be remembered that the invitation to join it is confined to *men* alone; the gentler sex will, therefore, be compelled for the present to forego what promises to be a very pleasant jaunt, much after the fashion of Cook's celebrated excursions, and but little more expensive than they are. We only wonder at the very small number of devotees that are disposed to take part in this "act of faith." The *Review* regrets that the "pilgrimage" was not deferred until later in the season, to give an opportunity to business men to join the movement, and to permit those who stay at home "to participate in the work by organizing a Peter's Pence and similar expressions of loyalty to the Holy Father."

MONARCHICAL SYMPATHIES OF THE ROMAN CATHOLIC PRESS.—It is worthy of notice that our Roman Catholic organs, which pretend to be such firm advocates of Republicanism in this country, have little sympathy for Republican institutions abroad. Just now the success of the Carlist insurrection in Spain is the great object of their desire, and the most insignificant advantage gained by the adherents of a pretender who represents legitimacy and despotism is eagerly chronicled. On the northern side of the Pyrenees, since the utter collapse of the Bourbon cause occasioned by the egregious blunder of the Duc de Chambord's letter, the retrograde government of President MacMahon enjoys the exclusive favor of our American Roman Catholic journalists.

DEATH OF REV. DR. KIRK.—Again are we called on to record and deplore the loss of a long tried and faithful friend of our Society. The Rev. Edward Norris Kirk, D. D., died in Boston, Friday, March 27th, at the age of 72 years. Early interested in the conversion of Roman Catholics, Dr. Kirk was induced, mainly through the influence of his intimate friend, Rev. Robert Baird, D. D., to become one of the first two Secretaries of the "Foreign Evangelical Society," a position which he retained from the foundation of the Society until May, 1842. During a year or two his residence was in Paris, where he established the first "American Chapel," and preached the Gospel greatly to the edification of our countrymen who were residents or visitors at the French capital—at that time a little band compared with the number of Amer-

icans sojourning there at present. If Dr. Kirk was obliged, by reason of his return to this country in September, 1839, to suspend his ministrations in Paris, he had the pleasure after a long interval of years, in 1857, to take a prominent part (at the request of the Board of Directors of the American and Foreign Christian Union, in which the Foreign Evangelical Society had meanwhile been merged) in establishing a new and more permanent "American Chapel" in Paris, and securing for it a suitable place of worship near the Champs Elysées. Although more than thirty years have elapsed since Dr. Kirk resigned his active duties in connection with the Foreign Evangelical Society and became pastor of the Mount Vernon Church, Boston, he never lost his interest in the work which that Society and ours have been carrying on. We have lost one of the brightest names on the roll of our Vice Presidents, and one whose eminent services for the cause of Christ both in Europe and in America entitle him to lasting remembrance and gratitude.



Shall we Rewrite History to Please the Romanists?

THE Russian censorship was accustomed, a few years since—and, for aught we know, the custom may yet be kept up—to examine all newspapers entering the Empire from Western Europe, and decide cautiously whether they should be permitted to be sent to their destinations. If only here and there a word or a sentence was regarded as inflammatory, it was cancelled with a stamp; and we have seen French and German journals which had been "passed," with an occasional line, or a solid paragraph, rendered altogether illegible by a judicious application of printer's ink. The device was not patented, however, at least in this country; for, within about a score of years, the School authorities of the city of New-York were in the habit of employing, or permitting the employment of the same method of obliterating objectionable matter.—Not long ago we held in our hands a school-book—a historical reader, or something of the kind—from which all references to Luther, the Reformation, Roman Catholic persecutions and the like had been blotted, greatly to the disfigurement of the volume! We regret to see it stated that a leading publishing house of this city, while not resorting to precisely this plan, is doing something very nearly akin to it with one of the most valuable of its issues—the "New American Cyclopædia."

It would appear that against some articles of this work, the first volumes of which have been before the public for seventeen years, objection has been made by Roman Catholics—not against those bearing directly upon the Romish Church (for these, according to the original plan of the work, were to be prepared by members of that Church); but against those which had an indirect bearing upon the history and tenets of that

Church and its representative men. So far as there was any thing unfair to the Roman Catholics or to any other class of persons in the original work, it was only right that the publishers of a Cyclopædia intended for general use should seek to eliminate it from the second edition, now in course of publication. We would by all means desire to have accorded to the Roman Catholics the same justice which we demand for ourselves. But the question at once comes up, How far must an impartial editor go in this direction? We answer: Not to the extent of destroying the trustworthiness of his work either by omitting what is of importance to be known, or by positive or implied perversions of statement. We fear that this has been the result of what we must regard as the injudicious course adopted by the Messrs. Appleton, of submitting that part of the Cyclopædia which is here in question to the revision of Rev. Dr. Bernard O. Reilly, late Professor of Mental Philosophy, Holy Cross College, Worcester, Mass., and also St. John's College, Fordham, N. Y. From the *Christian Intelligencer*, of March 26th, to which we are indebted for the facts in this case, we learn that the publishers have circulated a private letter of Dr. Reilly, soliciting the patronage of the Roman Catholic clergy for the work, in which he writes (the Italics are ours): "Allow me to say this much *for the articles that touch in any way on the Catholic religion, that I have the hearty sanction of the Most Reverend the Archbishop of New-York*, in my supervision of these articles, and his co-operation and advice at all times when any question of difficulty arises *which needs the eye of authority*," etc. Respecting the controversy which the publication of this letter has occasioned, we quote the journal just named:—

The *Lansing State Republican* (Michigan) of March 13th, 1874, contains this letter and a correspondence between G. A. Pfau, Esq., and D. Appleton & Co., in which the publishers vindicate their action on the ground of fairness to the Roman Catholic Church, and vouching for Dr. Reilly's impartiality, etc.

This is followed by commendatory letters from Bishops James and Peck of the Methodist Episcopal Church, and by a list of Protestant contributors to the work. Thus far the publishers.

But the article in the *Republican* "brings them to the record," in a way that will be hard to answer. Quoting from the Old, or first edition, and the New one, he shows conclusively that the Romish editor's supervision and the archbishop's "eye of authority" have been freely used to suit their own ends. We give a few cases. The Albigenses are described in the Old Cyclopædia (I. 283-4) as springing from the Paulicians of the seventh century, and as "distinguished generally by a strict and blameless life, disapproval of oaths, abhorrence of war and punishment by death, and the exercise of hospitality and beneficence. Among them were men of learning, rank and substance." The New Cyclopædia (I. 253) says that "the Albigenses was a collective name of various sects of *heretics* in the twelfth and thirteenth centuries, who left the Roman Catholic Church and called themselves Catharists, or Cathari, *the pure*. The war against the Albi-

genses arose in consequence of the murder in 1208 of the Papal legate Peter of Castelnau."

The account of the massacre of St. Bartholomew, which in the Old edition fills nearly three pages, is reduced in the New to less than two, and "nearly half" of it is "devoted to palliating the Roman Catholic connection with this event, and the horrible details in the Old Cyclopædia are condensed or omitted!"

To Bishop Bonner the Old work gives over a page and a half (II. 489-90), the New less than half a page (III. 69-70), and it suppresses all that is said in the former edition of his cruelty, violence and fury as a persecutor, "and nowhere says that he caused Protestants to be executed!"

Appletons' Cyclopædia of Biography says that Pope Clement XIV., who reigned 1769-1774, "was distinguished for his enlightened policy and for his brief suppressing the Jesuits, who afterwards poisoned him." The Old Cyclopædia praised the pontiff, but assigns no cause for his death. The New Cyclopædia says that "the violence brought to bear on him by the Catholic courts, in order to obtain the suppression of the Jesuits, filled his soul with bitterness. Incontrovertible testimony establishes the fact that he died of a broken heart."

Other changes are proved by the writer, but we have given enough to show their character. If this sort of revision of "the articles which touch in any way on the Catholic religion" is to run throughout the succeeding volumes, as it does in the three that are already published, it will only need a comparison of Appletons' Old and New Cyclopædia to illustrate Walpole's famous saying, "As for history—I know that is a lie."

We have no patience with theological or controversial unfairness toward the Roman Church, much less with any perversion of the truth of history by Protestant or Romish writers. But when such a house as the Appletons permits this professor of the Jesuit College and the Papal Archbishop of New-York to rewrite and reconstruct the well-known history of the martyred Albigenses and Huguenots, it is high time that their Protestant patrons should know the facts."

As for ourselves we deeply regret that the estimable publishers should by an unintentional error—for unintentional we must believe it—have impaired the value of a work of almost national importance. The historian, and equally the editor of a great literary work which combines views on historical, philosophical, ethical and other subjects, acts in a judicial capacity. He certainly should not descend from the bench to take the part of an advocate: he must hold an equal balance wherever there are parties in dispute. But he cannot attempt in his sentences to please both sides, without forfeiting his own proper dignity, and meriting the contempt of all the bystanders. He must come to his task with no predispositions, save in favor of Truth and Right. But between Truth and Falsehood, between Right and Wrong, he can be no unbiased auditor. He is the minister of Justice, and must follow her behests.—Let it but be shown what is true, what is just, and he must hesitate no further. The judge cannot affect to regard the convicted murderer with the same eye with which he viewed him when first put on trial. There are occasions when after his utmost exertions the historian cannot de-

cide between conflicting authorities, and must confine himself to placing their statements side by side without pronouncing between them. But these occasions are extremely rare. In most cases evidence is sufficiently clear. Some standard of rectitude must be adopted, and according to that the Philip the Seconds, the Bishop Bonners, the Bloody Marys, and all other historical personages must be judged ; and, if found guilty, must be condemned. The history which withholds its reprobation from the unjust actions of men is as much an abomination in the eyes of all upright beholders, as is that which denounces their innocent acts.

Nicolaos Katachanas—A Trophy of Grace.

GREECE has been a peculiarly difficult missionary field, upon which the fruits of faithful sowing of the good seed have thus far been scanty and disappointing. What the causes of this fact are, we need not here pause to investigate. We have a more pleasant task ; for we wish to speak of one Greek, recently gone home to his heavenly rest, whose example of simple-minded piety is worth all the money and all the toil expended upon missions to that classic land. And our account of him will be mainly a translation of a letter, written by our late missionary at Athens, the Rev. M. D. Kalopothakes, M. D., that recently appeared both in the Athenian journal called the "*Mellon*" and in the *Star of the East* (*Aster tes Anatoles*) :

"*Nicolaos Katachanas*—this was the name of the principal hatter in Athens, a man well known to all the officers both of the army and the navy for the simplicity of his character, his honor, and his skill in his trade. The story of this man is at once curious and instructive, and exhibits the saving power of the Gospel upon the heart and the conduct of men.

"Having in early infancy lost his father, and his mother having married for her second husband a man who was a Moslem in religion, he was compelled to leave his native island of Crete and remove to Smyrna. Thence after some time he was taken by the Turkish government, and placed by force on one of the Turkish vessels of war as a "boy" ; and, as such, was present at the naval engagement at Pylus (Navarino), and was saved, as by a miracle, at the sinking of the vessel on which he sailed. After the battle young Katachanas found refuge at Navarino, and in the society of the French soldiers learned the French language. Subsequently he went to Nauplia in the time of the regency, and joined the Greek army. Here mingling with some German fellow-soldiers, he acquired not only a knowledge of their language, but also of the art of manufacturing military hats, in which he surpassed all his rival artisans. When the capital was transferred to Athens, Katachanas followed the

government, and established himself here practicing his trade up to the end of his life.

“In 1846, when, for the first time, the religious persecution against the late Jonas King commenced, Katachanas moved by curiosity visited his house on a certain Sunday, in order to see what was the matter and what were the teachings of the man against whom such an outcry had been raised. The result of the hearing of his discourse was the beginning of a new life for him. We have often heard him, both in private conversation and in his public prayers, blessing God with tears, that He had sent preachers of the Gospel to Athens and had led him to hear their sermons, that he might be saved from the slough of sin in which he was plunged. In his youth and even up to that period of his life, Katachanas had lived a dissolute life, giving himself up daily to every species of prodigality and immorality, without any compunctions of conscience, and without the slightest shame; as those who knew him are able to confess. From that period he changed his mode of life—he became another man. From licentious he became continent; from dissolute, discreet; from a shameless jester and blasphemer, he became modest and pious. He frequented every place where he heard that the Gospel was to be preached. Since he did not know how to read, he either requested some friend, or paid some one else, to read him the Scriptures, with which, after a little, in consequence of his retentive memory, he became so familiar, that he was able to quote and apply with accuracy the most important passages of the Bible, and particularly of the Gospel. And so greatly did he love to converse about the Bible, that he seized every opportunity to say something respecting it to those who came to his mercantile establishment.

“This change in his life, thorough as it was, naturally attracted the curiosity of all, and aroused the ill-will of not a few. It became at once the occasion of jests, raillery, insults, and at times threats, and such outward demonstrations as the throwing of stones at him. As long as the late Dr. King lived, Katachanas was known as, and was called through the entire town, a *Kingistes* (a follower of *King*), and after his death, was called a *Mason*. [Through all the East there is a violent hatred for Free Masons. Edit. CH. WORLD.]

“But none of these things were sufficient to terrify him, or to turn him aside from the good way into which the Gospel had led him. On the contrary, he soon began to close his store every Sunday, incurring thereby the danger of losing all his patrons; for on that day he made his largest sales. But God rewarded him for his faith and obedience, by doubling his income that very year.”

This consistent course Katachanas maintained to the very close of his life. And this, in the midst of domestic, as well as external trials. A brief month before his death, finding it impossible otherwise to harmo-

nize the discordant elements surrounding him in his own home, he voluntarily withdrew ; and, following the advice of his friends, applied for admission in an eleemosynary institution of which he had, by a donation of several thousand drachmas, himself become recognized as a "benefactor." Here he peacefully ended his days, supported by the steadfast hope of a blessed immortality with Christ.

As has so often been the case elsewhere, his enemies and the enemies of the truth have attempted, since his death, to counteract the force of his excellent example, by spreading false rumors of his recantation at the last moment. But the story is disproved by competent witnesses of his final hours, and only goes to exhibit the estimate which the Greek priesthood puts upon his influence in the Athenian community.



The Contrast between Roman Catholic and Protestant Ethics.

(From "Christian Ethics, by H. Martensen, D.D., Bishop of Zealand: translated from the Danish by C. Spence. Edinburgh : T. and T. Clark, 1873.)

SINCE Christianity appears under the two great conflicting creeds of Catholicism and Protestantism, a division may be further instituted between *Catholic* and *Protestant* morality. The difference in the religious doctrines is mirrored in that of their respective codes of morality. In Catholicism the primary relation of dependence on Christ is repressed and put in the shade by the relation of dependence on the hierarchy of the Church, a hierarchy on earth (the priesthood) and a hierarchy in heaven (the Virgin Mary and the saints), a host of self-elected mediators between God and man. It was the task of the Reformation to bring Christians back from this false and illusory relation of dependence, from these false authorities to the true dependence, and thereby to restore true evangelical liberty.

PROTESTANTISM AS A REACTION OF CONSCIENCE.

The character of the Reformation, at once moral and religious, shows itself in a pregnant manner at the point of its commencement, since it begins as the reaction of the wounded and abused *conscience* against the misleading of the people in the sale of indulgences, as a solemn protest against the making merchandize of holy things, as e. g. that money, in virtue of the authority of the Church, should take the place of personal repentance, and that that should be offered for sale which can alone be given by the free grace of God, and appropriated by a humble heart and a broken spirit.

THE HOLY SCRIPTURES.

Essentially the return to the true relation of dependence is expressed in the *formal* and *material* principle of our Church. From the yoke of human teaching, from the false traditions of men, it turns back to the original document of revelation, the *Holy Scriptures*, as the supreme authority in the Church, and every other spiritual authority must be subordinate to this. But the relation of dependence on Christ is not merely an outward relation through the Scriptures

We have a living present Christ, who not merely gives His testimony outside of us, in His Church, in His word, and in His institutions, but also within us, in the Christian regenerated personality, in which "God's Spirit witnesses with our spirit that we are the children of God." (Rom. viii.)

JUSTIFICATION BY FAITH.

The cardinal point in the regenerated personality is *justification by faith*.—That sinful man may be justified before God, or acknowledged by God as righteous, means, that the atonement of grace, which is Christ's work, is appropriated by the individual man, that the forgiveness of sins is bestowed on him, and that he is received by God as His child. In justification by faith alone, and not by works, the relation of deepest dependence is one with that of the utmost freedom of will. No human action can avail to make one righteous in the sight of God, or to place one in normal relation to Him. No effort of my own, no self-purification, can blot out my sin and transgression. In free and abounding mercy God has forgiven, and man can only act the part of receiver, can only "allow himself to be reconciled with God" (2 Cor. v. 20), can only as hungering and thirsting receive the fulness of grace which is poured forth on him, can only, as the naked permit himself to be clothed upon with Christ's righteousness. But this receptive relation cannot find place unless man has trust and confidence in grace.—This trust or confidence is an act of the most cordial free-will, in the midst of deep and perfect dependence, though it has itself its origin in grace, is the work of grace in the heart; for the natural heart of man does not venture to believe that God could bestow such abundant mercy so disproportioned to the merit and deserving of mankind. Justifying grace is for Protestantism the one pearl of great price, in exchange for which all human justification and all human wisdom must be relinquished. It is opposed to the merely historical faith of Catholicism, which is only an external relation of dependence on Christ through the testimony of the Church; it is an inward personal relation of dependence, the living bond between the human personality and the crucified and risen Christ, through which man in his inmost being is united to the Redeemer and thence to the triune God.

A LIVING PRINCIPLE.

It is not, like the faith of Catholicism, satisfied with being a creed, an acquiescence in the teaching of the Church, and a reception of the same; it requires the total appropriation of the heart by Christ. This was indeed the pearl of great price which Luther found, when in the cloister he had vainly sought peace of conscience by self-imposed penances and laborious exertions, and in the possession of this he became happy and courageous. Justification by faith is not merely a tenet, not merely an axiom, but a principle in the highest sense of the term, a living *first* principle, bearing in itself a whole world of consequences. What has been called the principle of subjectivity, or the principle of personality as belonging to Protestantism, is entirely contained within it. It implies not merely the preciousness of the human personality in the sight of divine love, which is not willing that any one should be lost, but also this, that salvation is a matter between man and God, between man and his Redeemer, that no priesthood, no human authority, dare interpose between man and his God." "Thou must thyself decide it," says Luther, "for thy life is at stake."

A PRINCIPLE OF EQUALITY.

And this evangelical principle of *freedom* is inseparable from the evangelical

principle of *equality*, that all Christians are alike before God, and that there is here no difference between priests and laity. It is this which is expressed in the doctrine of the *universal priesthood* of Christians. This is not meant to exclude what the Lord has Himself ordained, namely, a ministry for the proclamation of the word and the administration of the sacraments; for God is not the God of confusion, but of peace and of order. And as in the Church there may be a diversity of spiritual gifts, so also there may be a diversity of offices. But this it does imply, that all Christians have the same access to God's grace, and that there is no longer any need for a high priest who shall place himself as mediator between God and the people. It implies that all Christians have the same right to become partakers of the means of grace, the same access to Christ's cross, from which no papal or priestly infallibility can debar. It implies that arbitrary exclusion from the visible Church does not of necessity entail exclusion from the invisible.

BASIS OF OBEDIENCE IN ROMAN CATHOLICISM.

From justification by faith is developed *evangelical morality*, which we may describe as a life of freedom and love by the grace of God. In Catholic morality, the religious basis of which is the obedience of faith towards the Church, obedience to God must be inseparable from obedience to the ecclesiastical law of ceremonies, and an external rule of service is mixed up with every thing, even with that which is essentially the same as the evangelical practice. There has also, indeed, appeared within the Catholic Church, both in older and in recent times, a tendency to mystic devotion and inward freedom. But this too is circumscribed by externality, because the true principle of freedom or justification by faith has not obtained its true position.

JUSTIFICATION AND SANCTIFICATION.

Through justification by faith, and through discriminating between justification and sanctification, Protestantism places religion and morality in their normal relation to each other. Real unity is every where conditioned by real diversity, real distinction. The Reformation was obliged to introduce a number of radical distinctions between those things which in Catholicism were obscurely mixed together. As it distinguished between the word of God and the teaching of men, the Lord's appointments and man's devices, divine and human right, so also between law and Gospel, justification and sanctification, faith and good works. We are justified by faith alone (*sola fide*), and not by works—that is not to say that good works and moral efforts are matters of indifference; it only means that religion and morality are not one and the same, and ought not therefore to be confounded. Each of them ought to be placed in its right position; each has its own peculiar power and influence, and should have the honor which belongs to it. I cannot be justified before God by my own exertions, cannot by merit procure the forgiveness of my sins, but only by faith receive it as a gift of grace. Then only has my life found its right commencement, and only when I have a merciful God can I work out my sanctification. Catholicism, on the other hand, confounds justification and sanctification. It says, we are not justified by faith alone, but by faith *and* good works. But in this manner the religious consciousness does not obtain its rights.

DEFECTS OF THE ROMISH VIEW.

If the forgiveness of my sins rests on my sanctification, then I must be in con-

tinual uncertainty. For in my best actions there is always something which requires forgiveness, and I dare not, therefore, rely on them as making full satisfaction, or as supplements to the merits of Christ: moral effort is an alternation of rising and sinking, of advancing and retreating. I am, in the most favorable case, only in an approximation towards reconciliation. But my certainty of reconciliation requires a steadfast and immovable foundation. This is Christ Himself, the perfect One, appropriated by faith. The doctrine of Catholicism, that we are justified by faith and good works, has its foundation in its meagre conception of faith, which, according to it, is a mere enlightenment, a reception of the teaching of the Church; and it therefore endeavors to supply this deficiency by another principle, active love, sanctification. The Protestant faith is the heart's appropriation of the crucified Saviour who stretches out His arms to man; it is the lively appropriation of the words, "Sanctified for you, for thee." The Protestant controversy with good works is not therefore directed against morality itself, but only against a morality *usurping the place* of faith—good works which profess to purchase what no morality can purchase, man's reconciliation with God. This controversy is not merely in the interest of religion, but even in that of morality itself. By its deeper teaching concerning faith, Protestantism establishes the principle of true morality, and thereby proclaims the indissoluble union of religion and morality. For assuredly "good works do not make a man pious, but a pious man does good works" (Luther).

LUTHER ON FAITH AND WORKS.

Faith is the fruitful mustard seed which develops into a great tree. It is not a mere assent, but as the appropriation of Christ, it is, as Luther says, "the restored will, the upright heart, the new understanding. Faith is not a useless and lifeless thing which lies hidden in the heart of a dead sinner. A faith which bears no fruit is not the true faith. Like a tree destitute of leaves or blossom, and which is fit only to be burned, so also with a barren faith. Faith is not like a dead fly in winter, but is lively and active. It is impossible that it should ever cease to do good works. Neither does faith first inquire if it is imperative to engage in such works, but it anticipates the demand, and is ever busy in its performance * Yet Luther would not build his salvation, the forgiveness of his sins, on his good works, but only on Christ appropriated by faith; on the Redeemer who had already received him in baptism and adopted him into the fellowship of the triune God.

THE DISTINCT SPHERES OF THE CHURCH AND THE STATE.

With this distinction between religion and morality, there is closely connected another of extreme importance to the whole of human society, the distinction between the *religious* and the *worldly* sphere of action, between purely religious morality and morality in relative independence on religion. This is shown specially in the distinction between Church and State. According to the principles of Catholicism, in which the hierarchal Church identifies itself with the kingdom of God, the State must borrow its authority from the Church; and thus the popes of the middle ages aimed at an earthly kingdom of God, in which kings and princes were the pontiff's vassals. Catholicism desires a theocracy, a condi-

* See especially Luther's Commentary on the Epistle to the Galatians, and his Preface to the Epistle to the Romans.

tion of things in which all worldly matters must be placed under the government of the Church, where all Christendom must be one great ecclesiastical State, where all worldly aims must be disposed in reference to the service of religion, that is to say, of the Church—in other words, where the worldly, the secular, the non-ecclesiastic must be the bond-slave of religion. With the Reformation this became altered. The same principle of freedom, which is inherent in religion, will now also take form in the various concerns of every-day life. Along with liberty was also diffused in society *discriminative justice*, and for the second time this word of the Lord received universal significance: "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's"—that is to say, give to the aim of religion what is due to it, but let other aims also have fair play. The State does not require to borrow its authority from the Church, for it is itself a divine institution, though it ought certainly to maintain its connection with the Church and with religion; for the ultimate security of the State lies in religion, since morality and every right sentiment must have its basis here.

THE REFORMATION AN EMANCIPATOR.

What is here said of the independence of the State is equally applicable to every other sphere of ordinary life. Every purpose or design which is grounded on the economy of creation and on human nature must develop itself after its own fashion according to its relative autonomy, the independence given to it by God. Accordingly, there must not be merely ecclesiastical art and ecclesiastical science, but art and science have their own special spheres independent of the Church. It is involved in the principle of the Reformation that religion must continue to be the highest, the all-governing, all-penetrating power; but its sovereignty must be that of the Spirit, it must only work by means of the Word and the Spirit, to which it is referred by our Lord, whose kingdom is not of this world. It must not endeavor to maintain God's kingdom by the sword; as Peter sought to do when he smote the servant of the high priest and cut off his ear, in which he was a type of the Romish Church, and of so many of the so-called successors of Peter, who have desired to come to the help of Christ by employing the sword against His opponents, not remembering the words of the Lord: "Put up thy sword into its sheath." Religion (the Gospel) must be the central power in social life; but in order that it may be the perfect centre, the circles on the circumference must be circles of freedom, must in a relative sense have their centres in themselves. Its relation to the forces of ordinary life must not be external and mechanical, but dynamic, since it must inwardly exert its transforming and emancipating influence. We speak here only of the principle, and consider the subject generally; for with regard to this historical execution there is not a little to remark, and more minute definitions need to be added. The historical reducing to practice of this great principle, which embraces no less than the organic relation between authority and liberty, between true dependence and true liberty in all spheres of life—for as every sphere of society has its special relation of freedom, so has it also its corresponding relation of dependence—this cannot be done at once, but requires time and circumstances favorable to its development. Sometimes a spirit of thralldom has found entrance, and during long periods obstructed the unfolding of Protestant principles. Sometimes Protestant liberty has been perverted into libertinism. For there is danger that the relative autonomy which through Protestantism is restored to the purposes of ordinary

life, may be taken as an absolute autonomy. Then step forth to view morality without religion, and the State without religion.

TRUE AND FALSE LIBERTY.

If we contemplate *social life* in the present day from the ethical view-point, we perceive, so long as our observations are confined to the general aspect of things, three principal tendencies. Of these, we name first the two following: the *evangelical Protestant* tendency, which desires to remain on the bases of the Reformation and strives after moral aims, in their connection with religious principle; next, the principle of morality and of politics, which *disclaims religion*.—This last, namely, non-religious politics, is interwoven with the doctrine of the rights of man, brought forward during the last century by Rousseau and by the French Reformation. The *truth* contained in this doctrine is included in the principles of the Reformation. For, from the infinite value of human personality before God, from the conception of the free personality in God, springs also the claim of personal rights in the sphere of earthly matters, the claim of civil and political freedom, of religious freedom, freedom of scientific research, etc., and especially this claim, that no man ought to be merely and barely a means for the benefit of others. But this truth became negative, and practically destructive of the cohesion of society, because liberty tore itself loose from authority, from the true as well as from the false, and acknowledged no other relation of dependence than that which may be established and abolished by the determination of the majority. It is of no use to abrogate false authorities if the true are not set up in their place. Revolution under diverse metamorphoses has continued to go round the world to the present day, and still the wants of society may be thus described, that it cannot discover the right authority towards which it may take up the required position of dependence, which means, in brief, that it cannot find its true relation to religion as the highest invisible authority: for an authority which is only visible and external, cannot aid this generation, and the deepest contrast of our times is the contrast between belief and unbelief.

ROMANISM REACTIONARY.

The third great tendency is *Roman Catholicism*, which has never yet yielded any of the pretensions it asserted in the middle ages, without, however, being able to carry these into execution, and therefore makes its appearance, wherever it can, as a genuine reaction. As it has resolutely refused to learn any thing either from the Reformation or the Revolution, which it classes together under the same condemnation, it seeks to bring back the world to obedience to the Church. This is shown in a striking manner in the recent declaration of the dogma of the Pope's infallibility, which is doubtless intended to meet the requirement of our day for authority, but which, unfortunately, has set up an authority which does not "by manifestation of the truth commend itself to every man's conscience" (2 Cor. iv.), and in which even those within the Romish Church can scarcely believe. It cannot certainly be denied that the Romish Church, along with the false traditions of ancient Christianity, has also preserved the true, and that, therefore, it deserves its comparison with the immovable rock (*Petra*), which stands firm amidst the surging of broken thraldoms round its base.

REVOLUTION IN ROMAN CATHOLIC COUNTRIES.

But neither must it be forgotten that the most violent of revolutions broke forth, not in a Protestant, but in a Catholic country, and that the Roman Cath-

olic Church, notwithstanding its stability and external authority, was quite impotent to curb or to allay its fury. And since Catholicism has been reintroduced into France, this gifted nation finds itself in a condition of unresolved dualism, inasmuch as it possesses a fair degree of liberty in the sphere of worldly matters, whilst in religion it is fettered,—a dualism which has not proved salutary in times bygone, and can scarcely be expected to succeed better in the time to come.* For an abundant measure of liberty in the sphere of worldly matters, and blind obedience to an external authority in that of religion, are such extremely heterogeneous principles, that they can scarcely subsist together in the same consciousness, and seem inevitably to lead to doubt, denial, and unbelief, even if outward reverence for religious forms be preserved.

The Mexican Tragedy.—Who is Responsible?

[From the N. Y. Evangelist.]

THE brutal murder of an American Protestant missionary in Mexico, by a mob frenzied by priestly harangues and denunciations, indicates plainly enough what ideas of religious liberty are entertained by the Roman Catholic Church in that country. If that Church were merely local or national, if none outside of the country were responsible for the measures which it sees fit to commend or endorse, we might pass over the event with such comments merely as any tragedy, brought about by local bigotry, might call for. Doubtless the Mexican authorities will regard the matter in a somewhat different light from that in which it appears to priestly eyes. They will at least have some vague idea that this is the nineteenth century, and that the world has outgrown sympathy for St. Bartholomews and the Dragonnades.

But the Roman Catholic Church, all over the world, claims to be one. It is a single organization. It acknowledges one supreme authority. It glories in its unity. The Church in Mexico is a part of the Church "Catholic." It belongs to the infallible Church with the infallible head. It is presumed to act in harmony with the whole body to which it belongs. Is it then in this matter a fair representative of the spirit that animates the whole? If no notice is taken of the crime for which it makes itself responsible, we may presume that it receives the Papal endorsement, or at least that it is regarded as such a mild offence as may pass without rebuke.

On occasions far less important the Pope has spoken. Will there be any "allocation," any utterance now? Will there be any protest or denunciation by high "Catholic" dignitaries? If there is it will be to the credit of "the Church," but it will be an event without a precedent. More than this, it will be an event that will be anomalous in history, and will tend to bring infallibility in conflict with itself.

* The German translation of this work by the Rev. A. Michelsen bears the following footnote on the passage indicated: "These words were written before the outbreak of the recent Franco-German war; yet in the latest destiny of France, and in many of the circumstances which occurred during the course of this terrible occurrence, they find strange confirmation."

Is not such a brutal massacre what might be expected as the natural result of harangues inspired by the diligent and devout reading of Papal Encyclicals? In these may be found denunciations not merely of Protestantism, of the printing press, of Bible societies, but of religious liberty. The whole spirit of them for the last generation, has been a defiance and insult to civil independence and religious freedom. The resources of language have been exhausted, to hold up to reprobation what all other Christians revere. We can conceive of no more incendiary reading for Mexican priests, alike ignorant and bigoted, than these same Papal Encyclicals. They are sparks of fire falling on tinder, if not on powder. They breathe the very spirit of the Inquisition. They are at war with free institutions everywhere. Yet accepted as the oracles of infallibility, they are calculated to inflame bigoted minds, and make them the accomplices, or rather instigators, of persecution and massacre.

And this, so far as the evidence goes, is just what they have done. We would not screen the guilty parties from the justice which they have so defiantly challenged. We would not plead in their behalf for a mercy to which they are not entitled. But it deserves to be considered by what influences they have been instigated, by what authority, back of their own, they assume to have acted. When the subject is viewed in this light, the really guilty party may be found to be other than those ostensibly implicated. This foul crime may be traced back to a policy emanating from Rome, and finding voice in Vatican Councils and decrees of Infallibility. If so, let the facts be brought to light. Let us know whether the Roman Catholic Church, unwilling to disavow the crime that is laid at its door, is prepared to accept the brand of piracy against the equal religious and civil rights of all men, and whether it claims privileges in this country that it will not yield anywhere that it has the power.

We cherish the hope that from some quarter, some influential—for we dare not say authoritative—quarter, the voice of remonstrance or indignant protest will be raised. Let us know whether there is any disposition on the part of the Church to repress such scandals. We are confident that there must be many in its communion, unawed by Papal authority, who are true enough to their human instincts and to Christian feeling, to speak of such a tragedy as this which is reported to us from Mexico, in the language which it deserves. If there are none, if the approval of a shameful and guilty silence is to cover this act of blood, and leave it without disclaimer or atonement, then will the Papal Church take another long stride toward ruin. The incongruity of a Pope complaining of persecution (!) while left at liberty to perform all his functions and enjoy all his revenues, and yet thundering out anathemas that light fires of persecution that burn to the death, will not be lost on the world. This at least is clear, that massacring Protestant missionaries is not the way to extend the Church or convert the nations.

P. S. —Since the above was written, we have tidings of another outrage. A despatch from Mexico, dated March 15th, says: "A Catholic mob on the night of March 7th, attacked the Protestant chapel in Puebla, smashed the windows and furniture, destroyed the Bibles, and stoned the pastor, the Rev. Antonio Corral." From this it would seem as if there was to be a general outbreak of bigotry and persecution.

MISSIONARY INTELLIGENCE.

HOME WORK.

Chelsea and Boston.—Rev. M. Dwight.

IN his last report Mr. Dwight states that he had visited, during a portion of February and the whole month of March, 589 families, 377 of which (or nearly two-thirds) were Roman Catholic. 78 families which were found destitute of the Holy Scriptures were supplied; and it is gratifying to find that of those who thus showed their willingness to obtain the Bible, either by purchase or gift, were 68 families that were wholly, and 4 that were half Roman Catholic. Among those households, in which the missionary was asked or permitted to offer prayer, it is noticeable that 20 were Roman Catholic and six half Roman Catholic and half Protestant. With respect to this latter class—families divided in religious origin—the remark is made by Mr. Dwight that he has but seldom found any that have been visited for years either by Protestant minister or Romish priest. He adds, and the statement is a painful one, as exhibiting the spiritual destitution at our very doors: “Some *eighty* of the Protestant families visited have no religious home or stated place of worship, and some *eighty five* families say that *they have not been visited by any Christian minister for from one to twenty years!*”

Louisville, Ky.—Mrs. J. M. Sadd.

Mrs. Sadd writes, under date of April 4th:—

“I presume that you have received my report for March. If so, you see that my visits number more than one hundred a month for the entire year. Our Sunday School, Industrial School, and Mothers’ Meeting are all full and

interesting. Some of the mothers and many of the children have professed their faith in Christ.

“We never let a day pass without having the whole [Industrial] school commit one or more verses from the Bible. As far as we know, not one of our mission children has been called from this life without giving evidence of willingness to go to Jesus.

“One girl died last week in the triumph of faith. Another is very low but trusting. Every week I am glad that in early life in Sunday school I committed much of the Bible to memory—then we used to recite hundreds of verses every week—so that I do not have to carry a Bible for my use, though I distribute many. No one has this year refused to receive and read the Bible.

“The tokens multiply indicating an increased interest in our work. Last week a gentleman who has never before given sent us twenty dollars. Two ladies who had never known much of our work have this year already given us forty dollars. Thus our hearts are cheered by new friends to the cause, as well as the continued kindness of old friends. Quite a number of ladies of late have offered to teach in the Industrial and Sunday school, and to-day two new teachers said ‘This is the most interesting school I ever attended; I want to help two days in a week.’

“I believe even the babes in the cradle feel the great Temperance movement that is in progress. I asked our school, what leaves would be for the healing of the nation? The answer came from every part of the room ‘Temperance.’ The prisoners in the Jail have asked me to bring them a Temperance pledge for their signatures.”

Cincinnati.—Miss Schiller and Miss Purlier.

From the annual report of Miss A. B. Schiller, we make the following extract:—

“During the past year I have made 1245 visits to families, and have conversed with many persons in reference to the one thing needful for the salvation of their souls. I am often grieved to see the indifference and wretchedness of those not yet free from the bonds of sin. Yet the Gospel of Christ is the only power with which these persons can be overcome; and this duty of overcoming I, as a missionary, try to fulfil by reading the word of God and praying with and for them, whenever and wherever I can.

“The Cincinnati Hospital has been visited *thirty-nine* times, and the Roman Catholic Hospital five times. The Jail, the Widow’s Home, the Children’s Home, the Home for the Friendless and Orphan Asylum, (both English and German,) have also been visited by me. I feel that I have done some good in gaining employment and temporal relief for the poor and destitute.

“I feel assured that the Lord has smiled upon my weak efforts and crowned them with success in gaining a few souls for His kingdom. I have been particularly blessed in bringing persons to the house of God and to the Sabbath school. Many of these continue to come and bring others with them. Every Sabbath finds me with my class which is large and interesting; and every Saturday, with my Sewing school.”

Miss Schiller makes due acknowledgment to the Western Tract Society, to the Young Men’s Bible Society and others for donations of tracts and books for distribution, as well as to some individual donors of small sums of money given to the German Sewing school.

Davenport, Iowa.—Rev. C. Peisch.

Rev. C. Peisch, our German City Missionary laboring in Davenport and Rock Island, sends this report for the month of March:

“During the month a large number of German families have been visited. Though many of these were composed of skeptics, yet my reception was pleasant. An intelligent infidel and I had a long conversation on the subject of religion. Like all German Rationalists, he discarded revelation and trusted entirely in reason. To him nature was God.—We discussed the doctrines of Christianity, and I urged him to accept the teachings of Jesus, whom he admitted to be the greatest moral philosopher that ever lived. At the close of the conversation he invited me to come again, saying, ‘If I can get something better than what I have, I am willing to be converted.’ His case is an interesting one, and I am encouraged to visit him often.

“We have commenced a mission prayer meeting in a central German locality, and between 40 and 60 persons regularly attend it. Mr. Williams, a devoted laborer, usually conducts the services, among which Bible readings are prominent. The various religious denominations co-operate in this movement, and much good has been done.

“The Jail work is growing in interest. Last Sabbath I preached to the inmates, who listened attentively to my discourse. The truth spoken seemed to have a good effect. Some of the prisoners have been converted this winter.

“My public congregations have been large, and from the results already realized, we know that our labors are not in vain. The mission schools in Davenport and Rock Island are moving forward. As the weather improves the attendance increases. The German children are improving rapidly, especially in

singing. It is a delightful privilege to hear them sing our sweet hymns."

Iowa City, Iowa.—Rev. Francis Kun.

Rev. *Francis Kun*, our Bohemian missionary, sends the following report of his labors for the month of March :

"The 'Voice of Truth,' our monthly paper, continues to excite a deep interest among the Bohemians. We receive letters from all parts of the United States asking for copies. It is truly the bread of life to hundreds of these people. They have been in a state of spiritual starvation so long that they eagerly devour any kind of religious literature. The Bohemian secular papers in this country are opposed to religion, and, of course, are not friendly to the 'Voice of Truth.' Some of them have called it a 'Protestant Jesuitical organ,' but this opposition will only increase its circulation. These infidel leaders desire to keep the people in ignorance, but they cannot do this much longer.

"Another cheering indication that God intends to favor the Bohemian people is the recent conversion of a young man, who has become a member of one of our American Protestant churches. His parents are nominally Roman Catholics, but have not been to confession for many years. This young man has been in the habit of attending Protestant churches, and while there was convicted and converted. His case is a rare one, and has excited considerable interest. He is about seventeen years of age, and has good natural abilities.—Since his conversion, he has expressed a strong desire to be educated that he may preach the unsearchable riches of Christ to our Bohemian population. His parents, being poor, and not favorable to religion, are not disposed to assist him.

"Here is an opportunity for good men to use their means to glorify God and

bless humanity. We need young ministers, and now that God is opening up the way, we should co-operate with Him.—Our congregations and mission schools are prospering, and we are glad to report gratifying progress in all the departments of our work."

Chicago.—Rev. A. Miller.

Rev. *A. Miller*, our German City Missionary, sends this report of his work for the month of March :

"During the month we have felt the influence of the wonderful temperance wave which is rolling over the land.—The various churches are being aroused, and daily attacks are made upon the strongholds of intemperance. The use of intoxicating drinks is the great obstacle in the way of German evangelization. Hence I rejoice to see this reformation, and trust that it will sweep away this monster evil.

"In my mission work I can see the blighting effects of this curse. How often I visit homes that have been rendered the abodes of poverty, sickness, and death. It is my privilege to speak words of kindness to many broken-hearted women, whose husbands are rapidly hastening to drunkards' graves. In some cases I believe that I have been instrumental in persuading a few to abandon the poisonous cup.

"In prosecuting our aggressive work I find that the mission prayer meeting is an important means. We select a central locality, and gather together our earnest laborers. Our meeting soon attracts strangers, who become interested, and thus the work is being extended through the city. By this method many have been converted and added to the various churches.

"One of the most pleasant features of my missionary labor is conversing with the dear children. They are so eager to learn, and their bright eyes sparkle as I

tell them the 'old, old story of Jesus and his love.' Our illustrated papers are eagerly sought by them, and good impressions have been made. About two hundred and fifty families have been visited, many of them Roman Catholic. There are many adversaries, but the 'best of all is, God is with us.'"

Indianapolis, Ind.—Rev. A. Maas.

Rev. A. Maas, our German City Missionary in the capital of Indiana, writes thus of his efforts during the month of March :

"There is nothing special to report concerning our work. The Lord has favored me with health and strength, and I have been permitted to do my usual amount of visitation. While calling upon new families, I have been careful to revisit others, and was delighted to find that my former services were appreciated. They received me cordially, and many invited me to pray with them. Even Roman Catholics bowed, and while confessing their sins to Jesus, the glorious High Priest, wept, and, as I have reason to believe, found pardon. The Jail and other institutions afford a wide field for benevolent operations, and in them I spend much of my time, taking care of the sick and ministering religious consolation to the disconsolate. Many hearts have been relieved of heavy burdens and now rest in the Lord."

Keokuk, Iowa.—Rev. H. R. Riemer.

Rev. H. R. Riemer, our German Missionary, laboring in Keokuk, sends this report for the month of March :

"Our mission school is growing in interest and numbers. We have active teachers, male and female, who understand how to instruct children. The Bible readings are a special and profitable feature. Some of the children have been converted.

"The number of families visited was

160 ; services conducted in 120. There has been some opposition manifested by certain prominent infidels, but we intend that our people shall stand boldly on the temperance platform. Pray for us."

France.

THE EVANGELICAL SOCIETY OF GENEVA.

THE last circular of this excellent Society, dated February, is full of interesting incident connected with the important evangelistic work in France. We are pained to learn from the financial statement which is appended to it, that the Society is in great need of funds to meet its present engagements. It had in February a deficit of 33,000 francs, with obligations incurred of 35,000 ; the whole 68,000 francs, or about \$14,000 to be provided for during the ensuing two months. The Society is, therefore, in straits. "Our receipts," says the circular, "have diminished this year, when we should have desired their increase, as our expenses are increasing. The dearth of provisions has obliged us to raise the salaries of our working staff. Besides the number of students in our School of Theology has very much increased this year, and we thank God for it ; but at the same time our expenses must also increase, and we have not the money. We make then a serious appeal to the friends who are able to help us ; and we pray God to incline the hearts of those who say "Thy kingdom come," to come promptly to our aid. *Shall a work which has now been abundantly blessed for forty-three years be brought to an end for want of support on the part of Christians ?*"

Should any of the readers of the CHRISTIAN WORLD feel disposed to aid this most meritorious Society, we shall esteem it a privilege to see to forwarding their contributions to the Treasurer.

It will be remembered that the Theological School under charge of this Society, after losing Dr. Merle d'Aubigné, one of its professors, a little over a year ago, has had recently to deplore the death of another of its faculty, the Rev. M. C. Pronier, one of the clergymen that went down in the wreck of the *Ville du Havre*.

INTERFERENCE OF THE GOVERNMENT.

The work of colportage in France, we are sorry to see, is still hampered by vexatious regulations, as well as by unauthorized interference on the part of the local officials. We quote what the circular says on this point and some of the more striking incidents which it contains:

"Since the issue of our Circular of June last, our colportage in France has been placed in even a worse position than before by the working of some Government measures; and we have reason to expect some further vexatious interference. But the Lord reigns, and our dear fellow-workers have, in most cases, been enabled to carry on their sales. We will let them speak for themselves, and subjoin a few extracts from their reports. The two following anecdotes need no comment:

"A ZEALOUS POLICE-CONSTABLE.

"The sale has not been brisk during the last fortnight of November; but I was a good deal hindered by the police. The law requires that our catalogues should be stamped at the 'Prefecture,' M. E—— had had mine duly stamped, but had omitted to put my name and the date upon it. However, after I had been working away for about two months I was one day surprised by a visit from a police-constable, who asked for my name and the date of my catalogue. I was just starting for the fair at M., and on my way I could not divest myself of some little feeling of anxiety, although I had thought that so near the end of the

year the question could only be a matter of form.

"The fair was a success. I disposed there of a great many almanacs. As it was on a Saturday, I remained all Sunday at M., and on my return home on Monday morning, my wife told me that the police-constable had been again to look for me. He returned on the Tuesday morning in full uniform, and asked me whether I did not sell the 'little Lyons' Almanac—The Soldier's Friend?' On my answering in the negative, he showed me a letter from the 'Prefecture,' in which we were accused of fraudulently circulating illegal catalogues. I replied that I was not in fault, but that the people who had delivered it to me were. 'That is not the point,' he said; 'you sell for the Protestants, you are a propagandist and are paid for it; but you have been watched and denounced, and sooner or later you will be caught. In the mean time I shall make my report.' He then left me, looking a little less severe than when he came. I may add that my friend is a zealous Roman Catholic frequenting the priest's house and constantly attending mass, and one who would not hesitate to sell me for a decoration.

"(Some days later.)—I have not seen the police-sergeant, and I do not know how affairs will turn out, nor how my catalogue will be taken at headquarters. In the mean time I can trust the Lord to make my way plain, and to frustrate the devices of the enemy; and so begins my new year.

"AN ACT OF INJUSTICE.

"Though I have many things to be thankful to God for, I am not without trials and sufferings, but I am kept notwithstanding in peace. One night about 11 o'clock I was walking from G. to P., and according to my custom, singing as I went along. I was presently accosted by two gendarmes. 'What are you

singing there?" said one of them. 'That which makes my joy, my happiness,' I replied. 'It scarcely sounds like a hymn to the Blessed Virgin.' 'It is scarcely your business, gentlemen.' 'We shall see how long you will go on singing,' said one of them; and taking off my gloves he handcuffed me, and fastened me so tightly that the blood spirted out. 'By what authority do you seize and bind me?' 'You shall hear by and by.' 'I should say, gentlemen, that it would be more to the purpose to take up infidel lecturers and blasphemers, than poor Christians who are trying to do good. However, I forgive you. Our Lord was much worse treated by his murderers.' Upon this, they unfastened my chains; I took my Bible, and by the light of the moon I read a few verses from the 3d ch. of Titus, and added: 'There you see what causes my happiness. God grant that you may possess the same.' 'Do you sell that book?' 'No, but I will give it to you with much pleasure, and pray that the reading of it may be blessed to your souls.'

A RENEGADE PROTESTANT.

"Don't talk to me of religion," said to me a farmer one day. 'It spreads disunion in families. If I happen to say, as I do sometimes, that the priests will do nothing without pay, then my wife says: "Don't speak in that way before the children; if every one speaks ill of the priests, some day the children will refuse to go to mass." I must tell you that my wife and I were once Protestants. Unfortunately, as you may know, in order to get one's bread one occasionally does what one is sorry for afterwards. My landlord said to me one day, that if we remained Protestants he would turn us out, but that if we became Roman Catholic, he would allow us to remain with him and be very kind to us. Alas! we minded him and remained; and when our lease was out,

he asked 600 francs for renewing it.—All our Protestant books disappeared; with the exception of the Bible, which I hid; however I never read it, for my wife has become most bigoted and would attack me if she saw a Bible in my hands. *The priest knows what goes on in my house better than I do myself.*—But I will take an almanac from you, and go and read it at a neighbor's.'

A RICH MAN WHO WANTED NOTHING.

"I am not in want of any thing," said a rich man to whom I offered a book. 'You remind me,' said I, 'of the young man who asked the Saviour what he should do to have eternal life. Of course, you know his history, and have profited by his example, as you say that you lack nothing.' 'I do not understand those things, I prefer riches to religion. But you may as well read me the story.' I gave him the Testament opened at Matth. xix., and he read the passage three times over, and then said: 'This is terrible, we must die sooner or later, and then! . . . Shall we live beyond the grave? At any rate we shall have to leave every thing behind. Here, I must have that book.'

THE PRIEST AND THE NEW TESTAMENT.

"In the opposite house lives a widow who bought of me a Testament and three almanacs last year. She said:—'The priest took my Testament, and has not returned it.' 'Then you must buy another.' 'I had better ask the priest again to give me mine.' 'Do, and see if he will.' Poor little book, into what hands have you fallen! However, the old lady was not discouraged, but again purchased three almanacs.

"THE EIGHTH CHAPTER OF PROVERBS.

"I met with four young men in a tavern, and asked them if they would buy some good books. Said they: 'We begin the day with wine and finish it with wine; we are soon going to the wars, and we want to amuse ourselves

while we are here; so, you see, you come to the wrong people if you want to sell your books.' I answered: 'I am glad that you wish to be happy, only I fear that you are looking for happiness in the wrong place, and so will miss it. One of them said: 'Provided that one has plenty of money, one can always find happiness, since money gets every thing.' I said: 'My friends, I am almost sure that there is one thing that you will never be without. Pray, what is that called?' 'Its name is *Folly*.'— 'And do you know,' rejoined one of the youths, 'you, seller of books, do you know where wisdom is to be found?'— I replied by offering to read the 8th ch. of Proverbs, to which they consented, and when I had done, one of them asked the price of the Bible, and putting the money down, he said: 'I cannot tell you my history, but I know I am on the wrong road, and I took to myself the words that you spoke about *Folly*. Here, landlord, I will pay for the wine that we have had, and go home. My poor mother will be surprised to see me return so early. I have been half drunk for three days; that was indeed *Folly*.' The others laughed, but he went away.

"PLAIN SPEAKING AND CONCLUSIVE.

" 'You sold me an almanac last year at this fair, Sir. I had a Bible at home but the curé had forbidden my reading it, and I had obeyed him; but the finding in your almanac some text from the Bible for every day, gave me the wish to read the Bible, and especially the Psalms of David. I saw how David put his trust in God, and I wished to do the same. Soon after, I went to the curé and said: Sir, were there any curés in David's time?' Priest: "No" The woman: 'Oh! oh! and you said the Protestant religion is new, whereas it is yours that is the new one. So you do not speak the truth. Good morning; I am going to read my Bible.' "

Spain.

THE ITINERANT MISSION IN ANDALUCIA.

FROM that most fascinating of missionary publications, the *Edinburgh Times of Refreshing in Spain*, we gave in our number for December last some extracts from Rev. Daniel Ross Kilpatrick's notes of his newly instituted "Itinerant Mission." The special interest attaching to this account is found in the fact that it affords so fresh and accurate a glimpse of the state of religious feeling in the Spanish peninsula. The most recent number of the *Times of Refreshing* that has reached us (for Jan., 1874—No. 1, New Series—published quarterly) gives the continuation of Mr. Kilpatrick's narrative, which we have read with the greatest attention. We only wish it were practicable to reprint the whole. As it is not, we must confine ourselves to what is most important. It will be seen that Spain, at least the southern part, is thoroughly open to the preaching of the Word. On this point the editor of the Scotch periodical observes: "An unfortunate impression seems to be gaining ground in this country that very little evangelistic work, if any, can be carried on in the present disturbed state of Spain. . . . The facts of the case are simply these: The work is progressing as usual, and the minds of many of the people seem more open than before to receive the Gospel, by the very troubles supposed to be acting injuriously against its progress." Another point of great importance which this account exemplifies is that the Gospel has to contend both with *priestly fanaticism* and with the *infidelity of the internationalists*.

Here is Mr. Kilpatrick's narrative of his visit, with the preacher Hernandez and the colporteur Caballo, to *Las Cabezas*, a town on the railroad almost midway between Seville and Cadiz, and near the left bank of the Guadalquivir—

A TOWN FROM WHICH THE PRIESTS
HAD FLED.

"The town we are going to, is in a most peculiar state. About three weeks ago, the establishment of the Republic was celebrated at Las Cabezas, as in other places in Andalusia, with great rejoicings. As was natural, the people wanted the bells of the church rung on the occasion, but this the head cura absolutely refused to permit, and he locked the doors of the church in the people's faces. Of course there was a row, and if the cura had been caught, he would certainly have been roughly used, but he made his escape to Seville, and ever since the town has been without its usual religious service. The large church is shut. No mass is said, no bells are rung, no holy water, no baptism, nothing that popery holds dear, is found to exist. The bigoted Romanists think that the day of judgment is at hand, while the Republicans say that as the priest went away of his own accord, they shall see to it that he does not come back. Was ever a Spanish town in such a state? Was ever such an opportunity or such a call for evangelistic work presented to the servants of Christ? After breakfast, Hernandez called on the principal alcalde, who welcomed him with many expressions of friendship, told him the state in which they were left, and invited him to preach in the Casa del Ayuntamiento that night. He also greatly desired that a school should be commenced for the children. The priests left the people in the greatest possible ignorance; few among them could read, but they earnestly wished that their children should be taught.—If a good teacher could be sent, they would support him themselves, and as the old church of San Roque had been long empty, they had already petitioned government to let them have it as a school, apart from the Church of Rome.

In such circumstances, of course, Hernandez promised that he would preach in the evening, and when the time came we went to the Ayuntamiento for the purpose. Here a large and attentive audience gathered, to whom Mr. Hernandez preached the Gospel with great fervency. He was introduced by the president of the club. Two things struck me as to this audience—one was, that there was a good number of women present. This I had never seen in any club before, and it told well for the quietness and general good behavior of the men. Another thing was the fixed attention, and yet the dull ignorant expression that sat upon the countenances of the whole people. Here was little of that fierce and cruel determination which we saw at Utera. No doubt there was fire underneath, but these people were too ignorant to be fanatical Republicans; and yet they were willing to learn."

PREACHING TO "INTERNATIONALISTS."

It was not every where equally plain sailing. At the next place visited, on the same railroad, there was some little danger in preaching:

"We left Las Cabezas for Lebrija, and arrived there at nine o'clock, a. m. Here we were disappointed to find that the door was shut against us, almost entirely. There are only two parties in Lebrija—the bigoted Romanist under the power of the priest, and the fierce infidel Internationalist. Moderate Republicans there are, but they are in fear of their lives from both parties. We sent to the president of the Republican Club, asking for leave to address them on religion, but were answered that it was not convenient. We found an English gentleman, named Hume, established here, who was very kind, and invited us to dinner in his house. While we were preparing to leave, I saw a considerable number of men assembling in the plaza.

They took their seats and began to smoke and rest themselves. Without knowing and without caring whether they were Internationals or not, I asked my friends to accompany me, and I went right into their midst with a large Bible under my arm. With the usual salutation, I began to ask them if they knew what book this was. No; they knew nothing about it. When I said, 'This is the Word of God,' I saw by the frown upon their faces that I was in the very midst of men who did not believe in God at all. However, I went on, putting my trust in the God of the Bible. I thought that Caballo might read better than I, and pointed out to him several passages, which he read. I then took the book and read myself several verses, adding a few words of explanation. While I was doing so, one man grew angry, but his wrath was strangely restrained, and he left with the words, 'I am going, lest I should give him a blow.' I then asked Mr. Hernandez to give some words of explanation of what had been read, which he did very appropriately to a large crowd, which by that time had collected. We left them, feeling that we had cast bread upon somewhat troubled waters, yet thankful that we had been enabled to unfurl the banner of the cross, though it might be in the face of the enemy."

THE GOSPREL AT MEDINA SIDONIA.

At the celebrated Medina Sidonia, a city of some 12,000 inhabitants and twenty-three priests, beautifully situated—a city set on a hill, in sight from Cadiz and for miles in every direction, the visitors had two very different receptions. One was favorable, procured them by the remarkable avidity of the people for the Word of God; the other quite the reverse, the result apparently of a want of tact on the part of the speaker, who doubtless learned a useful lesson. Here is the account of the former:

"This morning we rose at 5 a. m., for the purpose of going to the plaza or market-place to sell Bibles. United prayer fortified our spirits for the work, and we went forth rejoicing at the prospect of scattering the living seed of the Word in this neglected field. And we were not disappointed. We got a stance appointed us by the alcalde, and had scarcely opened our bag, and spread forth our wares, when a rapid sale began. The people could not understand what these books were about, but we told them that they were the 'Word of God, the life of our Lord Jesus Christ.' Indeed, it was one of the most interesting things about our sale, that we were called upon to explain the origin and contents of the Word of God to these crowds who were utterly ignorant of it. This we did in the shortest and most pointed manner possible, repeating our simple formula, as a man would cry his wares to win a rapid sale. At times Mr. Hernandez would read a portion of the word, such as the 3d of John or the 16th of the Acts, and deliver a short lecture on the way of salvation through the sole merits of Jesus. At other times the work would take the form of question and answer—the people becoming interested, would interject some remark or interrogation, which would give the preacher a new clue to their thoughts, and a new starting-point from which to declare the truth of God. I could not help thinking, while I sold my Gospels and gave away my tracts, of the market-place cry of the risen Lord, 'I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, 'Oh, how blessed a thing we felt it to be to bring the word of life to poor deluded souls for the first time!'"

(*To be continued.*)

LITERARY NOTICES.

BOOKS.

Sub-Tropical Rambles in the Land of the Aphanapteryx. Personal Experiences, Adventures, and Wanderings in and around the Island of Mauritius. By Nicolas Pike. New York: Harper & Brothers, 1873. 511 pp. crown 8vo. \$3.50.

THIS is an elegantly gotten up book of ravel on a remarkable island, little visited and rarely described. It contains a vast amount of interesting information on matters of science—botany, ichthyology, meteorology, etc., the whole put together in a pleasant manner. A second volume, however, is promised which is to treat more fully of the fauna and flora of Mauritius. While the present volume will not be found possessed of any thrilling interest, it will prove well deserving a careful perusal. Among the more readable chapters of the work may be named that which describes the Hindoo Festivals. The illustrations are capital, and there is a good map of the island.

Notes, Explanatory and Practical, on the Epistle to the Hebrews. By Albert Barnes, Author of "Notes on the Psalms," "Lectures on the Evidences of Christianity," etc., etc. Revised Edition. New York: Harper & Bros. 1873. 299 pages, 12mo. Price \$1.50.

Notes, Explanatory and Practical, on the Epistles of Paul to the Ephesians, Philippians, and Colossians. By Albert Barnes. Same Publishers. 275 pages, 12mo. Price \$1.50.

This new edition of a standard commentary will be found very neat and convenient. For popular use and for Bible and Sunday school teaching, Barnes's Notes are almost indispensable. While they do not pretend to enter the sphere of textual criticism, and for the scholar by no means supersede the works of Ellicott, Alford and other Biblical commentators of that class, they address themselves to a much larger group of

readers, for whose wants they are particularly adapted through their homiletical and practical character. We heartily wish that the complete set could find a place in every domestic library, however limited in other departments of Literature.

Physical Geography.—By Arnold Guyot, Author of "Earth and Man." New York: Scribner, Armstrong & Co. 124 pp. 4to. Price \$2.25.

The peculiar advantages of Professor Guyot's system are most apparent in this geography, which completes his series for the common schools. We fervently pray that the author's life and health may permit him to go on and prepare the "manual of a higher kind, for the mature student and the scientific public at large," which the preface tempts us to expect. Meantime, the present book, notwithstanding the circumstance that it is intended primarily for children in schools, can almost take the place of the fuller manual: so philosophical is its arrangement, so clear are its descriptions, so accurate are all its details. The maps and illustrations, especially the former, are admirable. We instance particularly the large map of comparative altitudes, which also represents very clearly the marine currents, and the maps exhibiting the prevailing winds, the temperature and the rainfall in the various portions of our globe.

Diamond cut Diamond.—A Tale of Tuscan Life. By T. Adolphus Trollope. New York: Harper Bros., 1874. 298pp. 12mo. Price \$1.50.

This appears to us to be a fair portraiture of some of the phases of life in rural Italy. The period at which the story is laid is that of the last few years, since the authority of the priesthood has been forced to succumb before that of the central government of Victor Emmanuel. And the incidents are well calculated to set forth the conflict between the declin-

ing, but still powerful influence of the confessional over the women, and the indifferentism or rationalism of the male part of the population. Mr. Trollope, although a good writer, scarcely deserves a place amongst our best writers of fiction. There is too little *movement* in his narrative, and the reader tires of protracted descriptions which adjourn almost indefinitely the unfolding of the plot. In spite of this defect, his present volume will be read with interest as well as with advantage by all who desire to gain such a view of Romanism at home as can be given by one whom a long residence in Italy has qualified to speak from personal knowledge.

Periodicals.

Harper's Monthly for April displays as brilliant a list of contributors as ever united in producing a single number of an American periodical. Nordhoff, McClellan, Stoddard, Olive Logan, and others contribute articles any one of which may be regarded by readers, according to their special tastes, the best in the magazine. For ourselves we are glad that fiction, the great bane of our periodical literature at present, is not allowed an overshadowing position, and that he who is in search of mental improvement will find an abundance of congenial occupation in mastering the contents of this or any other issue of the Magazine. It is one of the marvels of modern art that such an amount of elegantly printed reading matter accompanied by nearly eighty clear and finished woodcuts can be had at the low price at which this periodical is offered—not more than a quarter of the price of an ordinary duodecimo book of which it would require three or four, we presume, to contain the same amount of matter. In this connection we may also refer to the *Weekly* and *Bazar* of the same publishers, the former especially being extremely valuable as well for its patriotic and outspoken views on matters of national importance, as for its profusion of

illustration. On the Roman Catholic controversy in its purely secular aspects, there is no secular print which adopts a more decided and consistent course. We have frequently had occasion to refer to its columns within the past year.

The *Eclectic Magazine* has the advantage of an almost unlimited field to select from, and it would be unpardonable if it ever were characterized by inferiority of material. In our acquaintance with it, extending over a score of years, we have never found a dull number; yet without exaggeration we can say that we never have noticed a better one than that for April. In fact so good is it, that we are at a loss what particular articles to signalise as the best. Of course, everybody will want to look at Gladstone's notes on and translation of Homer's Episode on the shield of Achilles; though most persons will be likely to consider Dr. Foster's discussion as to whether Vivisection is justifiable a more lively topic. But then there are half a dozen other articles of equal or superior merit. The article on "the Decay of Faith in Spain," one of that admirable series of papers by an anonymous writer in MacMillan's, entitled "Spanish Life and Character in the Interior, during the summer of 1873," contains many important and suggestive topics to which we shall probably have occasion to refer soon. The *Eclectic* is pre-eminently the Magazine for the intelligent family which can afford to take only one.

The *Nursery* with its admirable stories and pictures for the youngest readers is on our table. There is nothing better for children under ten years of age. (Boston: J. L. Shorey.)

The English periodicals which Mr. Charles F. Roper, (2 Bible House), regularly imports and despatches to subscribers—50 cents a year each—maintain their high standard of external finish and of substantial excellence of material. We refer to the January number for a description of each. The *Infant's Magazine* is perhaps the general favorite.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
31st March, 1874.*

MASSACHUSETTS.

Newburyport. Mrs. Harriet Sanborn.... \$2 00

CONNECTICUT.

Mansfield Centre. Miss Parthenia Davis
Bequest, per Robt. P. Barrows, Ex'r 445 00
Canton Centre. Mrs. L. H. Foote \$1
C. W. \$1..... 2 00
East Windsor Hill. 1st Cong. Ch. and
Soc'y, per John F. Fitts, Tr..... 15 00
462 00

NEW YORK.

Glen's Falls. John J. Miller \$1 C. W. \$1.. 2 00
Fulton. Mrs. M. M. Wilcox..... 2 00
Brashers Falls. J. H. Murnom, for L.M. 30 00
Watertown. Miss P. F. Hubbard \$1 C.W.
\$1; Emile F. Cook fund \$1..... 3 00
N. Y. City. H. I. \$100; S. W. Hoag, C.W.
\$5; Interest on Phelps' Home Fund
\$256.21..... 361 21
Walton. 1st Cong. Ch., per G. W. Fitch,
Tr..... 28 77
Tarrytown. Mrs. A. G. Phelps..... 50 00
476 98

ILLINOIS.

Rockford. Mrs. Mary A. Jacoby \$5 C.
W. \$1..... 6 00
Danville. Rents..... 15 90
21 90

INDIANA.

Indianapolis. A. D. Wood \$6; E. S.
Fletcher \$5; Mrs. Fletcher \$3; Jesse
Jones, M. W. Ray, \$2 ea.; Julia A.
Child, Long & Maig, \$1.50 ea.; O. R.
Brown, W. F. Harned, Charles Stei-
ner, James Grisson, Jacob H. Mal-
tern, H. Quinnius, M. S. Whitehead,
John Grim, J. M. Rideneur, V. T.
Vallett, G. W. Hill, \$1 ea.; Dr. L.
Abbott 75 cts.; others \$11.85—for
German City Mission..... 44 60

OHIO.

Ripley. Samuel Martin \$1 C. W. \$1..... 2 00

IOWA.

Riverside. M. E. Church..... 17 25
Marengo. Pres. Church, J. H. Branch,
H. Deffenbaugh, John Hughes, Jr.,
\$2 ea.; W. B. Holbrook, A. G.
Hanna, J. H. Hunter, H. H. Park-
hurst, G. W. Bailey, Mrs. J. W.
Branch, W. L. Huston, J. H. Feenan,
\$1 ea.; others \$6..... 20 00
" M. E. Church, C. Baumer, J. C. Rich-
ardson, John F. Hutton, J. A. Cole,
John Peterman, \$1 ea.; J. J. Tufts,
Rainbow, Maholm, Johnson, Minor,
Nicholas, Mosier, Donnard, Cover,
Creushaw, 50 cts. ea.; others \$15.40. 25 40
North Liberty. Church of God..... 20 00
Solon. M. E. Church, W. E. Hazzard,
Charles Pratt, Rev. E. H. Hoskyn,
\$5 ea.; E. M. Adams, L. M. Lawyer,
G. R. Williams, \$3 ea.; others \$16—
for Bohemian Paper..... 40 00
Newport Centre. Ger. M. E. Church, for
Bohemian Paper..... 10 25

IOWA—continued.

Iowa City. J. M. Smith & Co., C. W.
Landsburg, Joseph Tubbs, R. G.
Dunlap, J. K. Corlett, \$5 ea..... 25 00
157 90

*Received for the CHRISTIAN WORLD, in ad-
dition to items specified above:*

Rev. A. L. Dearing, Colchester, \$1;
David Emmett, York, \$3; Rev. I.
Flagler, Belvedere, \$1; Rev. F. F.
Perkins, Naugatuck, \$1; Frank Ful-
ler, Dorchester, \$7; Mrs. M. Pettibone,
Oswego, \$1; Mary B. A. King,
Rochester, \$2; E. R. Ruggles, Han-
over, \$2; R. S. Furney, Chicopee
Falls, \$1; Miss E. W. Waesche, Bal-
timore, \$3; A. J. Ralston, Virginia
City, \$2; Alexander Corbet, Peru,
\$1; Mrs. B. Gwynne, Columbus,
25 cts.; C. B. Davis, Guilford, \$1;
J. C. Grant, Lake Forest, \$1; James
F. Clark, Cleveland, \$1; W. L. Pay-
son, Holliston, \$1; Capt. L. Burrage,
North Leominster, \$1; Rev. W. B.
Brown, Mount Joy, \$2; Rev. T. K.
Davis, Worcester, \$1; Rev. J. G. At-
terbury, Detroit, \$1; Rev. A. Kings-
bury, Zanesville, \$1; Miss Lucy
Everett, Francestown, \$1; M. J.
Brown, Waukegan, \$1; C. A. Ham-
lin, Penn Yan, \$1; Mrs. M. E. Hos-
ford, Cambridgeport, \$2; A. L. Grid-
ley, Oberlin, \$2; H. E. Pratt, Bing-
hamton, \$1; Mrs. J. G. Dickson,
Portland Mills, \$1; Mr. Rosworth,
Grafton, \$1; D. Dugan, New Bed-
ford, \$1; Mrs. Rev. H. Benedict,
Port Chester, \$4; A. Fitch, Auburn,
\$1; Rev. I. Shaw, Ripley, \$1; Mrs.
T. D. Wheeler, New Haven, \$1; Mrs.
R. Hitchcock, Painesville, \$1; George
Stewart, Bloomingburgh, \$1; J. R.
Thurston, Whitinsville, \$1; Peter
A. Voorhees, Franklin Park, \$1; A.
M. Smith, Potsdam, \$2; Mrs. Eli
Whitney, New Haven, \$1; F. B.
Bower, M.D., Westfield, \$1; Mrs. E.
A. Long, Penn Yan, \$3; C. Decker,
Evansville, \$2; G. Dillingham, Provi-
dence, 50 cts.; W. Chisholm, Cleve-
land, \$2; S. Waterbury, Polo, \$1;
James Campbell, Springfield, \$1;
John Curwen, M.D., Harrisburgh,
\$1; G. B. Patch, Washington, \$4.25;
Mrs. E. Downey, Tracts, Browns-
ville, 25 cts.; J. Dowler, Philadel-
phia, \$1; J. Scholly, Birmingham,
\$1; Miss J. R. Goddard, New Lon-
don, \$2.25; Rev. E. A. Osborne, New-
ark, \$8.25; Mrs. R. Cummings,
Douglass, \$4; Mrs. H. Batchelder,
Hollister, \$5; John Kinier, Lynch-
burgh, \$2; Miss L. Holmes, Quincy,
\$1; Dea. W. C. Capron, Uxbridge,
\$1; James Gunn, Pittsfield, \$1; John
Hartshorn, Syracuse, \$1; H. D. Tyr-
rell, Perth Amboy, \$3.25; Mrs. J. M.
Sadd, Louisville, \$1; Miss E. Austin,
Austinburgh, \$1; H. B. Shattuck,
Lowell, \$1; Rev. J. P. Lytle, Sago,
\$1; Rev. L. S. Cron, Howard, \$1.112 00

Total receipts in March.....\$1,279 3

THE CHRISTIAN WORLD.

Vol. 25.

JUNE, 1874.

No. 6.

TWENTY-FIFTH ANNUAL REPORT

OF THE

Directors of the American and Foreign Christian Union.

MAY, 1874.

THE year now closing completes the first quarter of a century of the Society's existence. The advent of the present Anniversary, therefore, calls for renewed expression of gratitude to the Divine Goodness, on the part of the friends and supporters of the American and Foreign Christian Union. To be permitted of God to take any part, however insignificant in itself and for however brief a period, in the promotion of the work for which the Lord Jesus Christ came to this world, is an honor and a privilege of transcendent magnitude. But to have done service for the Master through many years, to have given an impulse to labor in an important department of Christian activity, and to be able to point to very many souls rescued from darkness and brought to a knowledge of the Truth, through its instrumentality, constitute a distinction which such an organization as this may well covet.

The American and Foreign Christian Union has, consequently, great and weighty reasons for rejoicing and thanksgiving on the present occasion. The first five-and-twenty years of its corporate existence have been full of well-devised and successfully prosecuted efforts to communicate the pure and unadulterated teachings of the Gospel to those who, though in nominally Christian lands, have yet remained strangers to the vital and regenerating power of the religion of Christ. The fruits of its assiduous toil may be seen in both hemispheres—in France, Belgium, Ireland, Italy, Spain, Hungary, Greece, and elsewhere in the Old World; in our own country, and in Canada, Mexico, Hayti, Central and Southern America, in the New World. Eminently catholic, in its spirit as well as in its aim, its deliberations at home and its operations on the

mission field have been practical exemplifications of the beauty and effectiveness of true *Christian Union*. And the fact that representatives of all Evangelical Protestant Churches have found a place in its Board of Directors, as well as among its home and foreign missionaries, has done much to demonstrate the weakness of objections against the Reformation based on the alleged discord between its rival denominations.

While thankfully acknowledging the mercy of God, which has dealt so tenderly with them, during the past year, the Board of Directors can not forbear to record here their sense of the loss which they, and the cause of Christ, have sustained in the death of two eminent and highly esteemed friends lately associated with them in the management of this Society. At the very commencement of the year (May 2d, 1873,) the Rev. Joel Parker, D. D., a faithful, efficient and valued member of the Board, was called from his earthly labors to his heavenly rest and reward; leaving behind him precious memories and powerful incentives to renewed fidelity in Christian service. And just before the close of the year on the 27th of March, 1874, another ardent friend of our work, the Rev. Edward Norris Kirk, D. D., was removed from us by death.—As Secretary of the Foreign Evangelical Society, before that organization was merged in the American and Foreign Christian Union, and subsequently as a Director and of late a Vice President of the united Society, he had gathered a rich fund of experience from which he could liberally dispense to those associated with him in benevolent effort; while as a principal founder of the American Chapel in Paris, he is entitled to their special and lasting gratitude. May the godly examples of these servants of Christ incite those who yet remain to higher conceptions of duty and a consecration more entire and unreserved.

For a complete view of the receipts and expenditures of the year ending March 31st, 1874, the Directors refer to the Treasurer's Report. It will be sufficient to state here, first, that the total receipts of the year have been \$25,952.89, of which \$7,460.42 have been from individual and Church contributions, \$13,157.75 from Legacies and interest, \$1,688.31 from Subscriptions and Donations to the *CHRISTIAN WORLD*, and \$3,564.47 from the repayment of advances made from the general fund on mission buildings. And, on the other hand, that \$6,797.39 have been expended on the Publication Work (including salaries and expenses chargeable to this account), \$4,910.46 on Home Mission Work, and \$7,616.59 on the Foreign Mission Work.*

The operations of the Society during the year may be considered under three heads: *Publication, Home Missions among Roman Catholics, and the American Chapel in Paris.*

* The net item comprised expenditures made in the re-equipping of our own Foreign Missions determined upon in the preceding financial year. It also includes considerable special contributions once made through our Society to Dr. Riley's work in Mexico, etc.

I.—PUBLICATION WORK.

The Publication Work has consisted almost exclusively in the support and circulation of the *CHRISTIAN WORLD*. This Monthly, from the time of its establishment, has always been intended to be far more than the simple organ of a single benevolent Society. Had its object been merely to record the missionary operations of the American and Foreign Christian Union and to acknowledge the receipts of its treasury, a single sheet or two, similar to the "Quarterly Paper" of the Foreign Evangelical Society, would have answered the purpose sufficiently well. But, like the "American Protestant" Magazine, of which it is the successor, from the very first it aimed much higher than this. To contribute its share to the enlightening of the American public respecting the history, the true character and the intentions of the Roman Catholic hierarchy; to chronicle the successive moves of the Papacy on both sides of the Atlantic, and to explain, as far as practicable, their significance; to watch the first signs of encroachment upon Protestant liberties from this source, and give prompt warning to the people; to scan the religious horizon for encouragement in Christian enterprise, and urge upon the Churches a faithful use of their opportunity; to unfold the true principles of that Christian Union which is the only hope, under the Divine blessing, of the conversion of the world; to detect and expose any defection among professedly Protestant Churches, tending to the growth of the errors out of which Romanism was gradually developed; in fine, to promote in every way the adoption and conservation of a genuine and vital Christianity, as contradistinguished from a religion of mere forms and ceremonies, or a paganism baptized with the Christian name—such has been the object proposed for themselves by the conductors of the *CHRISTIAN WORLD*—an object which it is believed has been in good measure realized.

MISSIONARY CHARACTER OF THE "CHRISTIAN WORLD."

This truly missionary character of the *CHRISTIAN WORLD* it has been the endeavor of the Society, during the past year, to make even more prominent than heretofore. And it has been with no little satisfaction that we have perceived indications that the Monthly is recognized by very many in all parts of the country as meeting a distinct and admitted want. It would be neither advisable nor decorous on this occasion to repeat the unsolicited expressions of private and unbiased opinion respecting this feature of our work which continually reach us. Yet it is due as well to the public as to ourselves to state, that the view of many intelligent men coincides with that of a southern clergyman who recently wrote: "I hope that the *WORLD* may be sustained, for it has no rival in its great service done for the Truth as against Rome."

There is one class of readers whom we desire particularly to reach,

and with respect to whom the CHRISTIAN WORLD is adapted to accomplish great good. We refer to Roman Catholics of intelligence and candor, whether of the clergy or laity, whose minds and hearts are accessible to conscientious argument. It is not the least encouraging feature of the condition of public opinion in this country, that Roman Catholic immigrants from abroad soon learn to partake of the spirit of free inquiry which reigns here. Even foreign ecclesiastics on their arrival in America are occasionally led to investigate the foundations upon which their Church rests, in the light of the Gospel so freely read and so generally understood among us. Let us not despair of reaching a considerable number belonging to this class. A few (we know not how many) we already count among our constant readers; one of whom—himself a Roman Catholic priest—not many months ago closed his letter with the expression of the hope “that God will help many yet, little by little, to get the courage to go out of an old path where they have walked as Saul on the way to Damascus, before he became a Paul.” That hope, or prayer, we heartily adopt as our own; earnestly desiring that the CHRISTIAN WORLD may be an instrument owned of God to bring light to many that still know not against whom they are fruitlessly contending.

II.—HOME MISSIONS AMONG ROMAN CATHOLICS.

In accordance with the plan announced a year since, the number of missionary stations has been increased from *three* to *eight*, and the laborers from *four* to *ten*. It is in contemplation to give still greater development to this work, and while avoiding any undue precipitation in occupying new posts, to take advantage of all Providential indications. We hope before long to have men at work at several additional points. The points now occupied are Chelsea, Mass.; Cincinnati, Ohio; Louisville, Ky.; Iowa City, Davenport, (with Rock Island, Ill.) and Keokuk, Iowa; Chicago, Ill.; and Indianapolis, Ind. The last five missions have been organized during the present year through the exertions of the Rev. H. H. Fairall, who while thus discharging his office as Superintendent of the Society's Missions in the West, has likewise done effective missionary work himself, striving both in public and in private, from the pulpit and through the press, to disseminate correct views on the important subject of the relations of Protestantism and Romanism to each other and to the national welfare.

CHELSEA AND BOSTON.—Rev. M. Dwight has continued his labors in and around Boston, devoting to them such a part of his time as his health would permit. His monthly reports, of which considerable extracts, embodying much interesting information, have appeared in the CHRISTIAN WORLD, have strikingly exhibited both the need of such missionary labor and the accessibility of Roman Catholics, even in our Eastern cities, when approached in the spirit of kindness and Christian

affection. Mr. Dwight, in addition to his visits to Romanists, reports a remarkable number of visits made upon Protestant families, the members of which have not for years been called upon by a Christian minister, and have received no invitations, either to a place of public worship or to a Sabbath-school.

CINCINNATI, OHIO.—The work of Miss *Lavinia Purlier* and Miss *Anna B. Schiller*, in the city of Cincinnati, has been prosecuted throughout the year. The Industrial and Sabbath Schools, referred to in our last Annual Report, have been maintained with increasing numbers in attendance.

Miss Schiller, in giving an account of the year's work, states that she has made 1,145 visits to families, and has conversed with many in reference to the salvation of their souls. The Cincinnati Hospital she has visited 37 times, and the Roman Catholic Hospital five times. She has also found her way into other institutions—the Jail, the Widows' Home, etc.; and has been permitted to read and speak on religious topics to the inmates. Besides actively distributing copies of the Holy Scriptures and tracts, she has been particularly blessed in being instrumental in bringing to church a large number of persons previously unaccustomed to frequent God's house. Many of these have become regular worshippers, and have in turn brought others with them.

Miss Purlier reports 2,130 visits made in the prosecution of her work. Every where she has carried the Bible and religious tracts, cards and papers. In the Industrial School under Miss Purlier's care there have been in the course of the year over 600 scholars; while the regular attendance has averaged between 300 and 350. About one-half of each session has been devoted to religious instruction. Miss Purlier has of late been assisted in this school by several ladies who have kindly relieved her of a part of the responsibility which so large a number of children devolves upon her. Her Sabbath-school class, which may with propriety be styled a school by itself, has numbered from 100 to 250 pupils. Without entering into the more minute details of this interesting work, we may mention that for a large proportion of the 26,000 tracts, books, and papers distributed, our missionary was indebted to the Western Tract Society.

LOUISVILLE, KY.—Mrs. *Sadd*, widow of the Rev. J. M. Sadd, for many years in the service of the American and Foreign Christian Union, has continued to prosecute the city missionary work in which she was in the habit of assisting her husband up to the time of his death in September, 1872. Both the Industrial and the Sunday schools under her care have materially increased in numbers, since the last Annual Report; the former counting 208 pupils and the latter 157, or over one-half as many more as during the preceding year. The same thing may be said of the

number of mothers who have been induced to meet and pray for their children. It is a circumstance creditable at once to our missionary and to the warm piety of the Christian ladies of Louisville, that, whether in sunshine or in rain, there is never any lack of willing associates to go with Mrs. Sadd and visit the most remote and lonely parts of the city. When the missionary receives such prompt and cordial support and the neglected such immediate attention, it is not strange that the Gospel finds admission to many hearts. Roman Catholics, in particular, are touched by the kindness they receive at the hands of those of another faith, and contrast it favorably with "the coldness of the priest's way." Consequently, although none that apply for admission to the Sunday-school are rejected, there are classes in which all but one or two of the members are children of Roman Catholics.

DAVENPORT, IOWA, and ROCK ISLAND, ILL.—The Rev. *C. Peisch*, pastor of a church in Davenport, gave up his pastorate to engage as a missionary of the Society, and began his labors with the month of June last.—His work is almost exclusively among his German countrymen, who at this point probably constitute a majority of the population. For two or three months, his duties were chiefly in the way of visiting families, conversing on the subject of practical religion, and distributing papers and tracts; and his reports show that he was almost uniformly received with courtesy, and sometimes with genuine appreciation of his errand. But in the autumn, a powerful impulse was given to the work through the kindness of a generous lady, a member of the Presbyterian Church at Davenport, who placed at Mr. Peisch's disposition "the Newcomb Memorial Chapel" erected by her in remembrance of her husband, who died some years since. This "spacious, beautiful, and well-furnished structure" is situated in the midst of a densely populated quarter of the town, popularly known as "Hamburg." Here Mr. Peisch has, since the month of October, maintained regular preaching services, and for the most part with increasing audiences. The cold weather, strange to say, has proved an auxiliary, by compelling many to forsake the beer-gardens; and there have, consequently, been many new faces seen among the worshippers. About the same time that the Newcomb Chapel was opened, a commodious Chapel was also secured beyond the river, in the German quarter of Rock Island; and here also religious worship and preaching have been maintained with even greater grounds for encouragement. "These chapels," writes Mr. Peisch, "were erected for mission purposes by two denominations; but denominational efforts among Romanists and Rationalists are not very successful. Hence the American and Foreign Christian Union is the proper agency, and is gladly welcomed to this field." After all, our chief hope is in connection with the young; and it is a favorable omen that the mission schools

connected with the chapels in Davenport and Rock Island are steadily increasing in numbers. During the month of February, Mr. Peisch "held a series of night meetings which were largely attended. A deep religious interest was manifested, and some souls were converted to God."

IOWA CITY.—The Rev. *Francis Kun*, a finely educated pastor and professor, began his labors in Iowa City and its vicinity about a month later than Mr. Peisch. It was arranged that he should confine his ministrations to his countrymen—the *Bohemians*—who in large numbers have settled in this portion of our North-West. In fact, the numbers both here and throughout the United States are said, by those who ought to be well-informed, to exceed by much the figures of the Census of 1870 (given in the March number of the *CHRISTIAN WORLD*), and it is maintained that there are not less than 300,000 natives, or children of natives of Bohemia in this country. Although the Bohemians in Iowa City are almost all Roman Catholics by faith, there is reported to be among them an entire alienation from the Papal Church. The last Bohemian parish priest was a man of notoriously immoral life, and, since his departure, the people have lost all faith in their old religion. Between the German and the Irish Romanists, who respectively have strong churches, there is a bitter antagonism, arising from their national prejudices; and the Bohemians, having little sympathy for either, have ended by neglecting the places of Romish worship and becoming avowed Rationalists.

Professor Kun secured a vacant brick church, and, about the beginning of July, began preaching to his countrymen. The occurrence of the five hundredth anniversary of the birth of John Huss (July 6th) was a propitious circumstance; and when the preacher discoursed from the words of our Lord, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven;" etc. (Matt. x. 32, 33), and alluded to the good confession of the great martyr of Bohemia, when about to be burnt at the stake, the deepest emotion is said to have been visible in the congregation. Preaching services have also been established in the country, and promising Sabbath-schools are now held in connection with the services here and in town.

An interesting part of Mr. Kun's work has been the starting of a *Bohemian religious paper*, to be published monthly, for which some funds have been contributed by a few friends. As Mr. Kun is the only Protestant laborer among his countrymen in America, so this is the solitary Protestant paper written in their language. It is appropriately styled *Ilas Pravdy*—"the Voice of Truth"—and is not only well reported of, but well received by those whom it is intended to reach.

CHICAGO, ILLINOIS.—Our missionary in Chicago is the Rev. *A. Miller*, whose work, since August last, has been partly visitation and partly preaching. During the recent blessed outpouring of the Holy Spirit in

that city, he was actively engaged both in inducing the unconcerned to come to the place of prayer, and in helping to direct inquirers to the Saviour.

KEOKUK, IOWA.—Rev. *H. R. Riemer* began his service in Keokuk in October, 1873, at once instituting religious worship and a Sabbath-school for Germans in a hall. But the little flock there gathered soon put forth its energies to secure a house of its own. Funds were raised by our missionary to complete a new building, which, on the 7th of December last, was dedicated with appropriate exercises and to the great joy of both minister and people. Since then the congregation has increased considerably, and the mission school is reported as having fifty pupils.

INDIANAPOLIS, IND.—The last appointed of our new missionaries is the Rev. *A. Maas*, who, since the 1st of December, has been quietly working at Indianapolis, among the twenty or thirty thousand Germans that probably constitute about one-half of the population of that important centre. During the month of February, Mr. Maas visited two hundred and thirty families, and prayed with nearly one hundred of these.

III.—THE AMERICAN CHAPEL IN PARIS.

The American Chapel in Paris, under the pastoral care of the Rev. E. W. Hitchcock, has passed through another year of signal prosperity. Not only have the stated services been well attended and of sustained interest, and all the obligations of the Chapel fully and promptly met, but the congregation has entered upon a new career of usefulness. The "Missionary Association," the recent establishment of which was alluded to in our last Annual Report, has been successfully maintained, and the missionary and financial results are of the most encouraging nature.—The report read to the members, January 25th, 1874, at the close of the first year of the Association, was printed in the *CHRISTIAN WORLD* for April, and the items need not be repeated here. Suffice it to say that from the voluntary contributions of American residents and visitors at the French capital, the Managers of the Association were able to make appropriations to six different religious objects, not to speak of miscellaneous charities, and a handsome donation to the families of the lamented Carraseo, Pronier and Cook; the whole amounting in the aggregate to 5,138 francs 20 centimes.

CONCLUSION.

Having thus briefly glanced at the operations of the Society during the past year, it only remains that we should advert in a few words to the future of our work.

And first of all, we reiterate our firm conviction that the American and Foreign Christian Union still meets a long-felt and otherwise unsatisfied want. We readily admit that in relinquishing that grand department of foreign work in which we had long taken so much delight—and this at

the very moment when our missions were most promising--we took a step which nothing but the most manifest indications of Providence could justify. We handed over to others the fields which our hands had planted with the good seed and had carefully tended, and which our good Master, in answer to our unceasing prayers, had watered with the rains of His heavenly blessing ; and we did this just as the golden grain was inviting the reaper to enter in and gather a bountiful harvest. Yet if the service which we would gladly have continued to perform is faithfully performed by others, and the precious wheat is all safely garnered for heaven, we shall not withhold our joyful acclamations. Nor will it be a trifling source of satisfaction to us to remember that our withdrawal from the foreign missionary field has been the occasion of stimulating four different Boards and Societies to undertake its cultivation on a much larger scale than our own resources could have permitted us at present to attempt.

And yet, after this great sacrifice of personal preferences, forced upon us by a loudly expressed desire for separate denominational agencies in the prosecution of missionary work abroad, there remains an ample field for this Society in our own country. We have already spoken of the importance of maintaining the *CHRISTIAN WORLD*, as an unsectarian and truly catholic organ of Protestantism in opposition to the assumptions of the Papacy, and as a means of enlightening the public mind with reference to the progress of all Christian missionary effort for the conversion of Roman Catholics. But our Publication Work ought to assume larger, much larger dimensions. Besides our Monthly, we should also have the means of publishing and distributing widely tracts and books, written not so much in a controversial spirit, as in the spirit of fraternal affection, books which would be adapted to meet the case of Roman Catholics in search of the truth.

Still more do we require enlarged means for the prosecution and development of our Home Missionary work among Roman Catholics.--What that work shall be depends, under God, very much upon what the supporters of the American and Foreign Christian Union choose to make it. There are many points of great importance in the United States, where a dense foreign Roman Catholic population is to be found which we could at once occupy ; and with a little search the right men to place there could in most cases readily be found. Our friends must decide, whether the work, which has made substantial progress during the past year, shall be suffered to rest where it is, or be courageously carried forward. But to accomplish a grand work, such as we trust it may prove to be the desire of our American Christians to engage in, will require not a spasmodic and transient effort, but steady perseverance in well doing, the result of a deeply rooted principle of consecration to God's service.

DR.

Treasurer in Account with the American and Foreign Christian Union, for the Year ending 31st March, 1874.

CR.

1873.	
April	1. To Balance from previous year.....\$2,618 27
1874.	
March 31.	To Amount from the ordinary channels of individual and Church contributions.....7,460 42
"	" Subscriptions and Donations to the CHRISTIAN WORLD.....1,688 31
"	" Amount realized from Legacies.....\$13,157 75
	Add interest on Legacies invested.....\$830 94
	Less Annuities and Taxes paid.....549 00
	<u>\$281 94</u>
"	To Amount refunded on Monterey Seminary Building.....3,364 47
	<u>\$281 94</u>
1874.	
April	1. To Balance brought down.....\$1,011 76

1874.	
March 31.	By Amount paid for Publication Work.....\$8,797 39
"	" Disbursements for Home Mission Work.....4,010 46
"	" Disbursements for Foreign Missions:
	For Central Mexico.....\$1,900 39
	" Northern Mexico.....3,344 00
	" South America.....826 95
	" Hungary.....587 50
	" Greece.....780 75
	" Italy.....26 00
	" Carrasco, Premier, and Cook Funds.....91 00
	<u>7,616 59</u>
"	By cost of Management, in collecting and disbursing.....1,834 96
"	" Retiring allowance to former Cor. Sec'y and Clerk.....1,100 00
"	" Addition to Phelps' Home Fund.....4,000 00
"	" Stocks bequeathed, in hand.....2,900 00
"	" Balance, Cash on hand, April 1, 1874.....1,011 76
	<u>\$28,571 16</u>

T. S. YOUNG, *Treasurer.*

The undersigned certify that they have compared the vouchers with the accounts of receipts and expenditures, and find that they are correct.

LEMUEL BANGS, }
HENRY HARRISON, } *Auditing Committee.*

New York, April 13, 1874.

Annual Meeting of the Society.—*Minute on the late Rev. E. N. Kirk, D.D.*

THE Annual Meeting of the American and Foreign Christian Union was held in the Society's Rooms, 45 Bible House, Tuesday, May 12th. The Annual Reports of the Board and of the Treasurer (both of which are published in the present number of the *CHRISTIAN WORLD*) were presented, and the customary election was held to supply the places of those Directors whose term of office had expired and to fill vacancies.

At this meeting, the following Minute on the late Rev. E. N. Kirk, D. D., was reported by a special Committee, which had been entrusted with the duty of drawing up such a paper, and after extended and deeply interesting remarks made by Rev. S. I. Prime, D. D., Rev. Wm. Hague, D. D., Frederick H. Wolcott, Esq., and Rev. S. W. Crittenden, was unanimously adopted as expressing the Society's sense of its bereavement:—

"SINCE the death of the Rev. Dr. Baird, the American and Foreign Christian Union has not had occasion to mourn so great a loss as it is now called upon to record in the death of the Rev. Edward N. Kirk, D. D., who died in the city of Boston, March 27, 1874, at the age of 72 years. One of the first two Secretaries of the Foreign Evangelical Society out of which this Union sprang, he was, at home and abroad, an eminent, eloquent and successful champion of the great principles this institution was formed to illustrate and defend. In Paris he was the chief instrument in the establishment of the American Chapel, the property being long held in his name, and the influence which he then exerted is still felt in that city, notwithstanding the fluctuations of the population to be reached through that agency.

"As a preacher of the Gospel, especially in his work as an evangelist, as well as in his pastorate in Albany and in Boston, few ministers in our day have been honored of God with so much usefulness. With earnestness, unction, love and remarkable eloquence, listened to with solemn attention by immense assemblies, winning the affections of his hearers and enlisting their sympathies, his words were attended with the demonstration of the Spirit and power, and thousands by him were turned from sin to the love and service of God.

"The Union cherishes his memory with gratitude for his distinguished services, and while acknowledging the wisdom and goodness of God in permitting his faithful servants to enter into rest, it is our sad duty to make this record of one whose name we hold in honor, and whose death we most tenderly and profoundly mourn.

"RESOLVED, That this Minute be entered on the Records of the Union, and a certified copy sent to the surviving sisters of the late Dr. Kirk, and also that it be published."

EDITORIAL NOTES.

BELGIUM AND CLERICAL CLAIMS.—Two important questions have lately been decided by the Belgian government against the pretensions of the Roman Catholic clergy. One respects the public cemeteries. The clergy has hitherto claimed exclusive possession of that part of the public burial places which it has blessed and thus converted into “holy ground.” It has consequently undertaken to exclude from burial within these limits all who have in any way disregarded its commands. But the Minister of Justice, according to the *Chrétien Belge*, of March, has decided, in his own name and in that of the Minister of the Interior, that if the deceased was born in the Romish religion and never formally joined another worship, the burgomaster of each locality has the right to inter the body in the cemetery blessed by the clergy, whatever may have been the life and belief of the departed, and whatever the opposition made by the priest to such a burial. The other question which the Ministry, despite its clerical proclivities, has also been compelled to decide against its chief supporters, relates to the inspectors whom the Bishops are by a formal compact permitted to appoint to oversee the religious instruction given in the public educational establishments. Not only have the Bishops been so audacious as to entrust this delicate duty to the heads of ecclesiastical institutions in open rivalry with those of the government : but the inspectors themselves have in some cases attempted to usurp more extensive powers pertaining to general instruction. The Ministry in reply to an “interpellation” in the chamber of deputies, has pronounced against this clerical encroachment, and views itself as authorized in refusing to concur in such improper nominations as the Bishops have made.

AUSTRIA'S RELATIONS TO THE PAPACY.—Were it not for the undeniable fact that the world has of late been somewhat surfeited with Vatican lamentations, we should be tempted to place before our readers the whole, or a considerable part, of Pius IX new Encyclical, devoted exclusively to Austrian affairs. Austria has within a few weeks become the chief source of uneasiness to the Papal Curia. The utterly unexpected issue of the Prusso-Austrian campaign, ending in the defeat of Sadowa, awakened the court of Vienna to the danger of utter ruin in case of persistence in its retrograde policy. One of the first results of this salutary, though somewhat severe experience was that the Emperor abrogated the Concordat by which his States, so far as religion was concerned, had been placed completely under the power of the Pope. And now by a wholesome legislation the Imperial Cabinet is endeavoring still further to secure the national independence. It does not appear that Encyclicals, or private letters from the Pope to the Emperor,

or the denunciations of Bishops and episcopal organs, are likely to retard or materially modify the proposed laws. In fact, so far from securing their object, these repeated diatribes are reported to be merely alienating the liberal leaders and press more and more from the Roman Catholic Church. An intelligent correspondent of the *Chicago Advance*, writing from Innsbruck, under date of March 23rd, quotes some very bold utterances of liberals in and out of the House of Deputies on this affair. To use his own words, "Some of their remarks in Parliament and in their leading organ can but awaken the inquiry : Are these things really said in Catholic Austria where less than forty years ago the Emperor could drive from the land, as was done from the Zillerthal Tyrol, one hundred and thirty-six families because they could not conscientiously yield to Papal demands?" Here are some of the expressions that indicate the drift of public sentiment :

"Dr. Stuess in the debate in the House of Deputies said : 'The Popes are they who make the Atheists. This holds true even among the lower classes in our cities. And now go out into the country ; through the church services, which direct so much to externals, piety is transmuted, and superstition and bigotry appear.' Dr. Dittes, another member says : 'Hierarchy and State power have attempted to manage religion in partnership, and no wonder there is conflict between them. And they manage this business under the oft-quoted and misused passage, "Render unto Caesar the things that be Caesar's, and to God the things that are God's." But, gentlemen, why should we not give the people *perfect liberty of conscience*?'"

"Another member, Mr. Fux, says : 'Religion can rest only upon Faith. What it cannot obtain through instruction and persuasion, it ought not to have. But the Ultramontane Church rests upon compulsion, even extreme coercion ; this church has departed from the primitive, true Christian Church, that needs no State support, and now she demands at every opportunity State assistance.'— This same member, when speaking upon that part of the bill which demands that church incomes exceeding a certain sum should pay the State a small percentage towards the support of the poor clergy, remarked : 'The Archbishop of that part of Austria from which I come has a yearly income of more than 700,000 gulden (about \$350,000) a beautiful support compared with that of the apostles.' Another member spoke of the unfaithfulness of the church in providing no religious services in their own language, for the 115,000 *Bohemians* living in the city of Vienna.

"The Ultramontane members of the House, especially those from Tyrol, threaten violent resistance to such a law ; but they are quietly assured by a member representing the government that the imperial arm is strong enough to enforce the law. In Parliament, and in the daily papers, the Jesuits are criticised in the severest manner. The theological school conducted by the Jesuits in Innsbruck, has just received a scathing rebuke from Germany. The time spent by a student in this institution will not be counted towards the years required by Germany for a position there in the Catholic church. The leading daily of Vienna, speaking of the Latin in which the Pope's recent letter was written, characterizes it as mere 'Dog-Latin.'"

CHRISTIAN LOVE. — TOUCHING WORDS OF THE LATE REV. DR. KIRK.— We have just been reading one of the last letters ever written by the lamented Dr. Kirk, of Boston. It is dated Boston, March 13th, 1874— *just two weeks before his death*—and is addressed to Rev. E. W. Hitchcock, pastor of our American Chapel in Paris. Here is its beautiful conclusion, having reference to “our blessed Saviour” :

“Why, dear brother, do we not love Him more fervently ; why do not our very faces shine with more brightness than did the face of Moses on the mount ! He saw the beams of glory that shone through the clouds of Sinai. We, ‘with unveiled faces,’ behold the glory of Calvary.

“I long to be a rejoicing follower of our blessed Lord. The sum of the Gospel appears to me to be concentrating to this focal point ; the rays, after covering a vast surface, converging in the old command, upon which ‘hang all the Law and the Prophets’—Thou shalt *love*. Your loving brother,

E. N. KIRK.”

The Biblical College in Rome a fixed fact.

EDIFICES PURCHASED IN FLORENCE AND ROME.

WE have recently received a document from the Rev. John R. McDougall, minister of the Scotch Church in Florence, in which he gives an interesting account of the purchase of a valuable and centrally situated edifice for the *Biblical College in Rome*. Before printing this letter, we must take the opportunity to state that Mr. McDougall has had other cares upon his mind, having been engaged since November last in altering and refitting for Protestant uses “the old and historical parish church and cloisters of San Jacopo tra’ Fossi,” in the city of Florence, purchased nearly a year ago. Of this edifice, now fully paid for, Mr. McDougall says : “One of the handsomest churches in Italy has been economically put in order for evangelical worship, and I am happy to say that it has been crowded at every diet of worship since it was opened on first of January last, proving how true it is that with respectable places of worship in the leading towns of Italy, we may expect the Gospel more readily to reach the middle and upper classes of society. . . . The church occupies a large space in the annals of old Florence. It dates from the year 800. Dante refers to it, and the histories of the town give many interesting particulars. The church and convent were once the abode of the fine arts, but all the valuable paintings are claimed by the government, when selling such ecclesiastical property. There was but one large painting left in the centre of the roof of the church, and great fear was entertained that the subject of it might be so pagan or Popish, that it would have to be removed, before our dear Italian Christians, who have swung away to the other extreme from Popery, as we ourselves did

at the Reformation, would consent to worship or preach in it. But while removing the eight confessional boxes and the huge stone altar, the painting has been left, as it is found to be a very fine representation of St. Augustine, open Bible in hand, confuting heresy, which is seen falling headlong into the abyss of perdition." Not only are the cloisters spacious enough to furnish *eleven* rooms on the first floor for the use of the Evangelical schools under Signor Ferretti's charge, and twenty-eight on the second and third floors easily for the Evangelist, teachers, and other Christian workers, but they are distant from all other Protestant stations and in the midst of a dense Italian population.

In a note (dated Florence, 27th March, 1874) accompanying his account of his more recent purchase in the city of Rome, Mr. McDougall says :—

" Please to give the enclosed document all the validity of a written communication, as rheumatic gout still sorely troubles my right hand. Is not this to raise a real protest against Popery? A native Church—Italians of the Italians—all converts from Romanism—Christians of the Book—sound in the faith—full of zeal and working power for Christ, so near the Vatican! May this prove the small stone that shall smite the forehead of the giant Papacy.

" At home we are in the habit of deploring the astuteness of Papists, in always choosing such fine sites for their Churches. Now then, God has located us in Rome stupendously well, as everybody thinks, so that I look for the sympathy of all true-blue Protestants, because I really and greatly need it. I am delighted to have got within such close range of the Pope. The *Evangelical Vatican* some friends propose to call it. Please come nobly and promptly to our help against the Man of Sin in its own home. A beautiful photograph of these splendid premises to each subscriber."

Here is the "document" referred to :—

" The great event of my life is accomplished, and I hasten to acquaint you and other Christian friends. I have just returned from Rome, where I have secured, through God's mercy, a central and commodious building, in a most populous neighborhood, for all the operations of our young evangelistic Free Italian Church. I rather needed rest, after securing and refitting the old historic parish Church and Cloisters of San Jacopo here, and seeing them, to my immense satisfaction, full of Christian activity from one end to another, and free of debt. But the laborers are so few, and the work to be done so great, that our only rest consists in a variation of toil. And I lately had this, in an apostolic visit to the infant Churches in the North—in attendance on the annual assembly of Evangelists in Pisa, where the presence of the great Master of Assemblies was sensibly felt—in sending out by post to all the Evangelists and Evangelical Churches in Italy detailed printed notices of the blessed work of grace in Newcastle and Edinburgh—and in visiting our three flourishing Churches and schools in Rome, conversing with the two Bible-women, and making the more intimate acquaintance of our eight students of Theology.

" I have been of late pleading very earnestly with God, that He would not only send us the further moneys needed for the Roman purchase, but also indicate the

very building suited to the work confided to our care, as was so providentially done in Florence. The latter request He has now clearly granted, and the former I have no doubt He will shortly answer.

"The building I have secured at a public sale and after brisk competition, belonged to the ecclesiastical property seized by the Government, and is near the most prosperous of our three Churches and Schools in Rome, so that we conserve the results of the last three years' labors. It is also distant from all other missionary brethren, who, like ourselves, are laboring to promote God's glory in Italy. It consists of five stories and one hundred and twenty rooms—looks on three streets—has two inner courts—plenty of light and fresh air—two good staircases, and a *superb situation, facing the Bridge of St. Angelo, which leads to St. Peter's and the Vatican.* It will be admirably seen by priests and prelates, foreigners and common people, who come and go in throngs along this bridge-thoroughfare.

"It is our very fit, and will take in Church, Depot, Schools, Medical Mission, and even printing-office on the ground and part of the first floor. Upstairs there is a Hall for the Biblical College and Library, and houses for four Professors, three Evangelists, five Teachers, and a large number of Students in the attics.—Our two Bible-women, who work in the prisons, hospitals and abodes of the people, will also find accommodation. My joy is therefore full. From infancy I have had but one hatred in my heart, and that a very earnest one, which has grown with my growth, and strengthened by all my reading of history and experience of life these sixteen years in Florence—namely, a hatred of the Papacy, as the great enemy of God and man, and of all our precious civil and religious liberties. You may therefore imagine how highly honored I feel, in being permitted by God, as a humble instrument, to rear a Gospel bulwark well nigh right in front of the Central premises of the Man of Sin. Please to join with me in praying that it may be a centre of earnest evangelistic effort and a birth-place of souls, through many generations, when you and I are serving God in a higher sphere.

"Considering the splendid position, and the high price of buildings in Rome, it is not dear at £8,000 sterling, although I have only £6,000 in hand for the purchase, and other £2,000 will be needed for the New Church and general repairs. But Jehovah Jireh, the Lord will provide. I am now asking several wealthy Christians to give, or to get for me among their friends for this object £100 each, in these peculiar circumstances, that our work may be begun at once in its new location, and without encumbrance.

"It has been also suggested to me from various quarters, that there must be many loyal Protestants and earnest disciples of the Saviour, who would wish to have a share, however humble, in such an undertaking as this. Need I say how delighted I shall be to receive by letter a cheque in my favor for any sum (which I can cash here without loss), for while the larger gifts of the few are all needed, the smaller contributions of the many are none the less precious in the sight of God, and requisite for the completion of any Christian enterprise.

"Now, dear Sir, can you help me? Please to say Yes, and the Lord will bless you, and recompense you an hundredfold for all your kindness to His cause. It is by paying soon, that we get 7 per cent. off, and so reduce the £8,000 sterling, at present exchange, so that he gives twice who gives quickly in this case.

"Excuse my urgency. This is a great work. Please to own some stones in this historic pile.

"With kind regards, yours very sincerely, JOHN R McDougall."

A note from the Rev. John B. Thompson, D. D., informs us that beside the \$30,000 (£6,000) collected by Mr. McDougall in Scotland and Ireland, there are about \$5,000 in the hands of the American Trustees of the Biblical College—Messrs. Morris K. Jesup, Howard Potter, John Taylor Johnston, George H. Stuart, and Theodore Roosevelt—which sum will be duly forwarded. And Dr. Thompson requests us to say that "any into whose heart the Lord may put it to help on this work may send checks or money to Theodore Roosevelt, Esq., No. 94 Maiden Lane, New-York."

How Best to Deal with Roman Catholics.

(THE following paper, read by the Rev. H. C. Cory before a meeting of Divinity Students in Dublin, convened by the Rev. Canon Daunt, was recently published in the *Banner of the Truth in Ireland*, and will be found to contain many valuable practical suggestions for those who would be wise to win souls.—Editor of CHRISTIAN WORLD.)

The subject on which I have been asked to offer a few suggestions this evening, is one which I feel to be very important, and one which is, I may perhaps be permitted to add, very dear to my own heart, and on which I have had some experience, during many years of pleasant labor in this country. The subject, you are aware, is this: "How best to deal with Roman Catholics, with a view to their conversion."

I have often felt that there is an antecedent difficulty to be overcome in the very attempt to convert Roman Catholics, arising from the readiness, in many minds, to regard the attempt as all but hopeless; though the object is admitted to be most desirable. There are numbers of excellent men who seem hardly to believe in the conversion of an adult Roman Catholic at all; and who, when a case is reported, appear at once to doubt its genuineness, and by their very distrust do more than they know to discourage the workers in this field, and to cause the very failure which they deplore. I should never have been asked to read this paper at this meeting to-night, if those who conduct it did not feel that the conversion of Roman Catholics was both desirable and attainable. But we do well to bear in mind that to commence an enterprise without expecting success, or to be discouraged by a few disappointments, is really most dishonoring to God. His rule always is, "According to your faith, be it unto you." And I, for one, firmly believe that if we had all of us more faith in this matter, we should have far more success; and we need to begin with the recognition of this duty, before we consider the best means to be employed.

Very similar to this remark is one on which I need not dwell, viz.: the importance of earnest prayer for the outpouring of the Holy Spirit upon Roman Catholics, without which our faith will be but a name, and our efforts will certainly be fruitless. I would here only quote for your encouragement the names of two honored servants of God, both remarkable for their successful labors among Ro-

man Catholics, and both eminent as men of prayer. One, the late beloved Alexander Dallas; and the other his friend, who survives him, Hyacinth D'Arcy, of Connemara, and who, like our respected chairman, is now Canon of St. Patrick's Cathedral. These two men were for years engaged in prayer for the outpouring of the Spirit on the Roman Catholics of Ireland; neither at that time knowing the other, and neither, at first, blessed with much apparent answer to their petitions. They had, however, faith to persevere. They met in the providence of God. They commenced together a mission work, characterized eminently by zeal and love, and it has proved one of the most successful enterprises of modern times; by which—it is not too much to say—thousands have been brought to the knowledge of the truth.

Taking, therefore, for granted, the importance of faith and prayer, I shall, for the remainder of this paper, offer a few brief and practical suggestions on the best method of dealing with Roman Catholics, with a view to their conversion.

It must be obvious to any reflecting mind, that different persons need to be approached in different ways, if we would deal with them successfully. Our blessed Lord and his apostles always adapted their discourses to the particular persons whom they addressed; and to trace out the way in which they did this, is always a most instructive study for any reader of the New Testament. This thought furnishes the key to all I would venture to bring before you this evening. We all know, that in order to influence the mind of another, we must first place ourselves in his position, and endeavor to view the matter under discussion from his stand-point. This is true with regard to every subject; but is peculiarly true in matters of religion. How beautifully, for example, this is illustrated by our blessed Lord, in his dealing with the lawyer, in the tenth of St. Luke, or with the rich young man in the nineteenth of St. Matthew, you all remember. St. Paul is again an eminent instance of it when at Athens. He stood on common ground, even with the Athenian idolaters; taking for his text their altar to the unknown god, and enforcing his argument by quotations from their own poets. Let us approach Roman Catholics in the same way. Let us take the trouble to study their habits of religious thought, and adapt our teaching to their state of mind. Unhappily, this has got to be called by the ill-sounding name of *controversy*. If we could call it *sympathy*, it would be less objected to, and less misunderstood; and there is no higher form of sympathy than the feeling which makes us enter into the views and thoughts, and even the very errors, of our fellow-men, in order that we may benefit them, and lead them to the truth. Many earnest people speak to Roman Catholics just as if they were speaking to Protestants, and are not aware that almost all the terms they employ are accepted by those to whom they speak in a totally different sense from that in which they use them. Hence, it is no wonder that no result is obtained. It is a matter of universal experience that Roman Catholics will assent to almost every thing a Protestant says, so long as he speaks only of the general truths of the Gospel. He will take most of the terms employed in his own sense, and hold all his errors just the same, without even finding out the contradiction, unless it is pointed out for him. Thus "faith," "justified," "good works," and many other terms constantly used, convey ideas widely different to the Protestant and the Roman Catholic. By "justified," we mean "accounted righteous before God;" they mean "made just." With us, "faith" signifies "trust in the person of Christ;"

they understand by the same word, "Assent to all that is taught by the Church." "Good works" are "actions pleasing to God and conformable to his law," according to the Protestant; but with the Romanist they mean penitential and other exercises—as fasting, prayers, and other outward observances enjoined by the priest. Thus every term you employ requires, in fact, to be translated, in order to be understood. All this arises from the fact that Romanism is a system of error, based on truth. It holds the truth in name, but sets it aside practically by additions. This makes it the "mystery of iniquity" which it is; and hence the need of Christian controversy which will unravel the tangled skein in which truth and error are entwined; and by applying the truth in a manner suited to the particular state of the individual mind, will bring the misguided soul out of darkness into the marvellous light of the Gospel.

In doing all this, however, certain maxims will be found of great value, and the space at my disposal will only enable me to set them forth very briefly.

1. It is always better to begin with a statement of positive truth, rather than with an attack on a particular error. In short, we should go from agreement to disagreement. From truth to error, rather than from error to truth. It should be always on the platform of admitted truth, that we should make our attack upon the error we are anxious to expose.

2. This should be done as much as possible by *questions*. These insure that the person with whom you deal understands the point at issue. They show to him the real bearings and consequences of his own position; and this method has, among many others, this disadvantage—that the exposure of the error comes from your opponent himself, rather than from you. It is a conclusion from what is passing in his own mind; and this is far less irritating, as well as far more convincing.

3. Whenever a Roman Catholic appears to see one point wrong in his system, pass on to another. Do not force him to an acknowledgment of his defeat, do not stop to triumph over him; but proceed to another subject, and deal with that in the same way.

4. Let it plainly appear in all your controversy that your object is not merely or mainly to refute error; but that you desire to bring the individual to a saving knowledge of the truth. Let the exposure of error be always made subordinate to the teaching of the truth. This a Christian mind should never lose sight of for a moment.

5. And above all, let us bear in mind that if our controversy is to be useful, it must be loving in its nature, and spiritual in its tone; for we must never forget that men are won more by the heart than the intellect; and that our object is not to gain a victory in argument, but to lead a fellow sinner to Christ.

In order to do all these things successfully, I may, perhaps, be permitted to add, without enlarging on them, some of the qualifications at which we should aim, and which are by no means difficult of attainment, if we seriously and conscientiously pursue them in dependence on the teaching of the Holy Spirit.

1. We should possess a clear and distinct view of the cardinal doctrines of the Gospel, and be able to prove them in the words of Scripture. It is evident that this must lie at the foundation of all our work, whether it be among Protestants or Roman Catholics.

2. We should have also a fair acquaintance with popular Romanism, as found

in the ordinary catechisms and manuals in the hands and in the minds of the people. This will be found to be practically of more value than points involving more research ; but of which an average Roman Catholic may know but little.

3. We ought to cultivate a ready method of meeting the usual texts (and they are nearly always the same) which are adduced by the Roman Catholics in defence of their religion. If the Roman Catholic appeals to Scripture, to Scripture let him go, and let us show him the true meaning of the few texts which he is always ready to quote ; but which he quotes only to misinterpret and misapply. This is most important, and cannot be too much pressed ; for it will make the controversy Scriptural, which is what we all desire.

4. We should study to acquire a tactful and gentle, yet forcible way of dealing with all these points, by conversational controversy ; using illustrations as much as possible, and conveying instruction plainly, without saying any thing which would be justly calculated to give offence.

I have known many instances in which Roman Catholics have, as it were, fought their way backwards out of Romanism : receding from position after position, until every defence had to be abandoned, and only then taking refuge in the truth ; and I have known other cases in which an anxious and inquiring mind appeared to break down at once, before the force of a single text, and the process of coming out of Romanism, and coming to the Saviour for salvation, appeared to be accomplished at a single step. No hard-and-fast rule can be laid down where the subtleties of the human mind and the varieties of human experience have to be met ; but it becomes us, as wise winners of souls, to be ready to bring out of our treasures things new and old, and to show that out of the infinite resources of the Gospel of Jesus Christ, there is more than enough to meet the difficulties of every mind, and to satisfy the cravings of every heart.

I could easily illustrate every point in this paper by examples drawn from individual cases, but I should be departing from what I understand is only intended to be a starting point for further conversation or discussion ; and I would only add for the comfort of those who may seek to carry out these suggestions in practical work, that as in all labor there is profit, and charity is always twice blessed, there is nothing that tends more to clear our own views of truth, and to guard us against the many delusions of the day in which we live, than a careful, thoughtful, and prayerful study of the Roman Catholic controversy ; and if this be done with a view to benefit the souls of our Roman Catholic fellow countrymen, we shall certainly find it to be true, that "he that watereth shall be watered also himself."



MISSIONARY INTELLIGENCE.

Chelsea and Boston.—Rev. M. Dwight.

ANNUAL REPORT.

THE following is my report for the time I have labored as visiting missionary for the American and Foreign Christian Union for the year ending April 1st, 1874.

TIME EMPLOYED, FIVE MONTHS.

Number of calls made, about	4,000
“ “ “ “ to Roman Catholic families	2,876
Number of calls made to Protestant families	863
“ “ “ “ “ Half “ “	85
“ “ “ “ “ Jewish “ “	16
Liquor stores, proprietors mostly Roman Catholics	100
Other places of business	60
Number of Bibles, Testaments, and single books of the Bible distributed	631
Number of Bibles, Testaments, and single books of the Bible sold	204
Number of Bibles, Testaments, and single books of the Bible donated	427
Number of families destitute of the word of God supplied by sale	110
Number of families destitute of the word of God supplied by donation	400
Number of destitute Roman Catholics and half Roman Catholic families supplied	500
Number of destitute Protestant families supplied	10

I have read or repeated portions of the word of God in many hundreds of families, a large proportion of whom are Roman Catholics. Have conversed with more than a thousand Roman Catholic families, and with hundreds of Protestant families respecting experimental and practical godliness, often relating to them the blessed Christian experience God has graciously given me. Have offered prayer with 432 families—262 Protestant and 170 R. C. and half Roman Catholic families. Some 285 of the Protestant families visited have no religious home, or stated place of religious worship. More than 300 of the Protestant families visited say they have received no pastoral attention for from one to twenty-five years; and a large pro-

portion of them have not been visited by any city missionary of any denomination for the same length of time.

Rising of 24,000 pages of Temperance and Religious Tracts have been distributed in thousands of families, a large proportion of whom are as really ignorant of the way of salvation by grace through faith in Christ as are the Pagans in India or China.

What this seed-sowing will amount to, of course no being knows but Him who commands us to sow beside all waters, doing with our might what our hand finds to do. Though I am deeply conscious that the Bible and missionary work herein reported has been marred by many imperfections, yet as it was preceded, accompanied and followed by prayer, and by a sincere and, at times, deep yearning desire to turn sinners from darkness to light and from the power of Satan unto God, some fruit will, I believe, be gathered, though the harvest be delayed many days. To me it is almost a certainty that the blessing of God will so attend His word to some few at least of the five hundred destitute families who have been supplied with it that it will prove a savor of life unto life to their souls. Indeed some fruit has already appeared. Some months since I gave a copy of the Bible to an infidel lady in South Boston, who was destitute of the word of God. I endeavored to faithfully converse with her respecting the privilege and duty of worshipping God. She is now, we trust, a humble, devoted Christian. I gave a tract to a Christian brother while crossing the ferry from Chelsea to Boston; he gave it to an irreligious man. The result, I hear, is his conversion. I gave a tract to a careless young man on the new birth, conversed with him briefly respecting the necessity and advantages

of early piety. I hear that he is regularly attending church, and it is thought that he has become a Christian.

Notwithstanding I am conscious that I have not exaggerated the facts given in the foregoing report, I am somewhat troubled with the thought that my five months' work may be looked upon by men more favorably than the All-seeing One will regard it. I often fear that I fail to make much impression upon Roman Catholics, though I bestow upon them much labor.

It is to me a painful consideration that the teaching of the Roman Catholic pulpit and Roman Catholic literature is almost wholly misleading in respect to what constitutes a preparation for heaven. The impression that the laity of the Catholic Church receive from the pulpit is, that they are not expected to cease from sinning till they cease to breathe; and that there is no redemption from spiritual bondage this side of purgatory, and consequently it is impossible for any one to know, even the best of their priests, whether they are in the way to heaven or hell. We are not, they say, to judge ourselves; we don't know any thing about it,—we must do the best we can, and wait till death, and then we shall know whether we are good or not—till then we cannot know. Then the impression seems to be quite general that the priests, like some Protestant ministers, favor the moderate use of intoxicating liquors, and then of course the sale of them; therefore more than three-fourths of all the liquor dealers in Boston are, I judge, R. Catholics. What can be done for the salvation of these millions of misdirected Roman Catholic sinners? Some things ought, I am sure, to be done. Protestant Christians ought to be very much more *holy*. Protestant Christians ought to pray very much more for the enlightenment and salvation of the Catholics. Protestant

Gospel ministers ought to preach more and write more in view of reaching and saving the Catholics. Protestant Christians ought to contribute more largely material means to sustain evangelical agencies employed to enlighten and save Roman Catholics. And many other things ought to be done, which I have neither time nor space to name here.—O for the outpouring of the Holy Spirit.

Louisville, Ky.—Mrs. J. M. Sadd.

Mrs. Sadd writes encouragingly respecting her work among the poor, especially the Roman Catholic poor, of Louisville. "In visiting," she remarks, "I hear far more frequently than formerly the words, 'Will you not pray with us?'" Having at the time of writing just returned from a house of mourning, Mrs. S. cannot but contrast the gloom with which the Romish Church invests the grave, even in the case of its most devoted adherents, with the bright hopes of the Gospel. The mother of one of the scholars in Mrs. S.'s Sunday and Industrial schools had died, and when the visitor reached her late home her friends were doing her the last offices of friendship. To one of these women Mrs. S. remarked, "She was a sufferer indeed." Whereupon the other replied, "*Yes, and she is suffering now!*" Well does the spontaneous utterance reflect the terror with which the human invention of Purgatory surrounds the deathbed which ought to glow with the radiance of heaven itself.

Cincinnati.—Miss Schiller and Miss Purlier.

DURING the month of April Miss A.B. Schiller continued her labors, visiting about one hundred families, the greater part German and many of them Roman Catholic. In the Roman Catholic Hospital, as well as in the City Hospital, her words were kindly received by some of the sick inmates. Among the most

promising of the agencies employed is certainly the Sewing School. Already it has borne fruit in the conversion of souls, and two of its late members have passed into another world with the assured hope of a blessed immortality, and leaving the most convincing evidence of their preparation for heaven. The number on the roll of the school is ninety-eight, while fifty-nine is the largest number in actual attendance at any one time.

Iowa City, Iowa.—Rev. Francis Kun.

Our Bohemian missionary for Iowa City and surrounding country, Rev. F. Kun, reports as follows for the month of April:

“Our congregations, both in the city and country, are increasing, and some religious interest has been manifested. The ‘Voice of Truth,’ our monthly paper, has awakened many, and led them to the sanctuary. It can speak silently to the people when the voice of the minister is unable to reach them. Our mission school in the city, conducted by Mrs. J. Warren Clark, is prospering.—As the warm weather approaches, the attendance increases.

“We have issued four numbers of the ‘Voice of Truth,’ and sent hundreds of copies to the Bohemians throughout the United States. It has aroused the greatest enthusiasm. We receive letters from Roman Catholics, asking for it. One of them said, ‘Send me the *Voice of Truth*. It is the only Bohemian paper in this country that tells the truth.’ Another writing to us said, ‘While visiting a sick friend a short time ago, I saw the first copy of your paper. When I went into the room I found a neighbor of the afflicted man reading to him from the *Hlas Pravy*,’ which seemed to afford him great consolation. He had obtained it from some other person, and it was nearly worn out from frequent use.’

“A Protestant brother in Wisconsin writes: ‘I am delighted with your paper, and my prayer is that God will strengthen your efforts, and not let you fail for lack of support. By means of your paper, we, the sons of Zion, will know more of our numbers in America.’

“The want of a channel of communication has prevented the Bohemian Protestants in this country from uniting together in Christian effort, but now we are becoming acquainted, and, through our paper, will learn how each congregation is prospering. May the Lord bless our work more abundantly.”

Indianapolis, Ind.—Rev. A. Maas.

Rev. A. Maas, our German City Missionary in Indianapolis, Ind., sends this report of his labors for the month of April:

“The past month has been one of great toil and anxiety. There have been more calls to visit the sick than usual, but, with God’s blessing, I have been enabled to discharge these arduous duties; and while on these missions of mercy, the Master’s presence has wonderfully sustained me. I visited 360 families, in all of which I held religious conversations, and in many conducted religious worship. While on my tour, I met an intelligent German, who professed to be an infidel. He seemed reluctant, at first, to converse on the subject, but we have become more intimate, and I believe that he is growing serious concerning his soul’s salvation.

“There is a good prospect that we shall have the use of a vacant church for preaching and mission school purposes on the ‘South Side,’ a densely populated German neighborhood. I have been waiting for such an opportunity, and our work will be greatly enlarged by it.”

Davenport, Iowa.—Rev. C. Feisch.

Rev. C. Feisch, our German missionary in the cities of Davenport Iowa, and Rock Island, Ill., sends this report for the month of April :

"One of the most encouraging features of our work is the influence it has exerted upon the various German churches. Hitherto there was no bond of union, but, as the representative of the 'American and Foreign Christian Union,' I have succeeded in having union meetings, and concert of action. During the month I preached in these different churches, and I believe there is a growing interest among pastors and people in behalf of the unconverted German population. Strange as it may be, I have induced these conservative German ministers to assist me in street preaching.

"Our congregations remain about the same, but many new faces appear in the sanctuary, and I trust that these strangers will be made acquainted with Jesus. Over two hundred families have been visited, and religious literature distributed. Our mission schools are full, and promise great results."

Keokuk, Iowa.—Rev. H. R. Riemer.

Rev. H. R. Riemer, our German City Missionary in Keokuk, Iowa, writes as follows concerning his labors during the month of April :

"Our cause continues to advance in this city, notwithstanding the opposition with which we meet. The German Infidel element is a powerful one, and is the most serious obstacle we encounter, but some of the brightest Christians in the various German churches were once in the same school of unbelief, and should we not, therefore, labor earnestly for others ?

"In my visits, I find some who pretend to believe that there is no future state. They contend that man was cre-

ated to enjoy physical happiness, and hence he should indulge his appetites to the fullest extent. It is a significant fact that very few German women believe this materialistic doctrine.

"During the month over one hundred families were visited, with encouraging results. The public congregations remain good, and the mission school increases in interest and attendance. Our effort is to bring the children to Jesus."

Chicago.—Rev. A. Miller.

Rev. A. Miller, City Missionary in Chicago, sends this report for the month of April :

"There are many evidences that our labors in behalf of the neglected multitudes have not been in vain. Many heads of families, who had not attended public worship, are now regularly in the sanctuary ; and some of them have become members of the church. The children, who wandered around the streets on the Sabbath ragged and dirty, have not been overlooked, but many of them have been gathered into the mission schools. It makes my heart glad to see them, neat and tidy, in the house of God. What a great work is to be done in this city, in evangelizing its unsaved multitudes ! I rejoice that the American and Foreign Christian Union is permitted to do something in this field.

"During the month, I visited 320 families, a large part of them being Roman Catholic. Hundreds of pages of tracts were distributed, and many sick persons provided with temporal comforts. Our work is advancing in this city."

Central Mexico.

A Methodist missionary, who has recently returned to this country from the city of Mexico, wrote the following letter to Dr. Riley, giving his impressions of the magnitude and excellence of the

work begun by him under the supervision of the American and Foreign Christian Union :

"NEW-YORK CITY, March 31, 1874.

"*My dear Brother* :—Having resided in the city of Mexico, and labored there nearly a year as a missionary and regular minister of the M. E. Church, I am to some extent capable of judging of the work which you have done.

"I am fully convinced that you have been the means in the hands of our heavenly Father of doing a great and glorious work in that city and country for God and His cause. You were the pioneer. You broke the ground. You have now two good congregations in the city of Mexico, one in San Francisco, the other in San José de Gracia. There are rising up at different points in the country native preachers and native congregations, which it seems to me are the results of the seed which you have sown; and while other denominations are doing a good work in the city of Mexico, I am convinced that they are indebted much to you for the light you have spread, and for a readiness produced by your labors to attend evangelical services.

"As to the extent of your work and its situation beyond the city, I am not able to judge from actual knowledge, my labors having been almost confined to the city; but I believe that through your efforts light has widely spread among the Mexican people.

"You will allow me to say, without seeming to flatter you personally, that your name alone in Mexico is a tower of strength. All love you. All believe in your piety and in the greatness of your work. Your name will descend to posterity as a great reformer of that country.

"I write these hasty words coming fresh from Mexico. I arrived here eight days ago, and it seems only just that

you should know how people love you in a land which you have labored so earnestly to redeem."

The following extract is from a letter written to Dr. Riley by the agent of the British and Foreign Bible Society in the city of Mexico, the Rev. William Parkes. He writes April 18, 1874, to Dr. R. :

"I have been anxiously waiting for your advent here. Faithfully as your friends do your work in Mexico, your presence on the spot would now be of immense advantage. Mr. Mackintosh is most faithfully and efficiently doing your work here."

A Mexican paper recently said :

"Those of our readers who have been long enough in the country to remember the time when heathen (?) foreigners were pelted with stones by the mob if, unacquainted with the religious customs of the people, the said foreigners failed to take their hats off when a procession of fat and good-natured priests, of wooden saints and wax candles, passed by, and the time when a dissenter from the Romish religion was looked upon as a heretic and as a detestable being—those readers, we say, cannot but fully appreciate the wondrous change that has been effected in Mexico within the past decade, and the rapidity with which that fanaticism is disappearing.

"We have a proof of the above in the fact that the difficult and delicate labors of the Christian missionaries in Mexico have been thus far crowned with success.

"In this city alone, in this at one time fanatical town, there are some five Protestant churches, largely and regularly attended, and it is truly surprising to see the large number of converts that have been gained over from the ranks of the Roman Catholics. Though quietly and noiselessly, the Protestant religion is rapidly gaining ground in Mexico.

"What effect this change in the reli-

gious belief of the country is apt to engender in favor of her people, we will not venture to say: we leave this question to the decision of those who have studied earnestly and conscientiously the history of mankind."

Contributions in behalf of the Christian work under the charge of the Rev. Dr. Riley, (who is still in this country raising funds to aid the native "Church of Jesus in Mexico" to press forward in the good fight of faith in that land) may be sent to our office, designated as "For Mexico."

Italy.

WALDENSIAN CHURCH IN MESSINA.

Letter of Rev. Matteo Prochet.

WE are happy to be able to give a portion of a letter written from Naples, 6th March, 1874, by Rev. *Matteo Prochet*, Moderator of the Waldensian "Table," to Henry Harrison, Esq., one of the Directors of the American and Foreign Christian Union:—

"Your kind letter of the 30th January found me in Messina (Sicily) where I have gone for the opening of the church I was collecting for in America. The building is very neat, almost elegant; though it has nothing of the sumptuousness of Dr. Ormiston's church, for example. We had preaching almost every night for a whole week, and the church was always crowded. Roman Catholics have flocked in by hundreds, and listened with great attention to the proclamation of a free Gospel offered by free grace to poor, perishing sinners. I trust that with God's blessing this occasion will be for the good of many souls. I have stopped for some days in Naples on my way up. I shall be in Rome (D.V.) next week, and after a few days back again in my home. As you will see I become more and more like the Wandering Jew, which is not quite accord-

ing to the wishes of my wife. To say the truth, it is not even according to mine; but duty must be obeyed."

After alluding to what he had heard of difficulties encountered by Christians in this country in obtaining sufficient means to carry on missions at home and abroad, M. Prochet adds: "No one can better sympathize with you, as I am always myself burdened with the anxiety of meeting the exigencies of our own work. I hope that God will stir up His children and make them stand up boldly, manly, and christianly for Him. I have seen that one of my countrywomen is getting \$300,000 for a hundred evenings (recitals or singing, I forget which).—\$300,000! How much good might be done with such an enormous sum! Satan was right in saying that the treasures of the earth were his. So far as men are concerned, they appear more ready to give to him than to the Great Master."

REPORT OF THE FREE ITALIAN CHURCH.

THE Evangelization Report of the Free Christian Church in Italy (Free Italian Church) just published, forms a closely printed pamphlet of 66 pages, full of valuable information respecting the progress of the kingdom of Christ in the Italian peninsula. The Treasurer's Report for the year ending November 30th, 1873, shows that the total receipts were 148,085 francs (about \$30,000), of which 15,152 were contributed by the American and Foreign Christian Union, and 16,618 by the American Board of Commissioners for Foreign Missions.—The largest item of expenditure is 74,075 francs, or just about one-half of the entire income, for Evangelists and Colporteurs, in addition to which sum 11,314 francs have been expended for rents of halls, etc., 10,980 for schools, 3,371 for support of students, etc., etc.

The reports from the separate missions are prefaced by a general state-

ment from the pen of the Rev. *John R. McDougall*, of the Scotch Church at Florence, (the only foreigner who is a member of the Evangelization Committee,) descriptive of the general features of the work. Here are a few paragraphs

A TOUR OF THE CHURCHES.

"I have lately returned, much refreshed in spirit, from a tour among some of the Evangelical churches in the north of Italy. To understand thoroughly the nature of the work of God which is going on in this land, with its many difficulties and encouragements, one must come in contact with the humble Christians themselves—nay, dwell with them, and enter, by sympathy and loving words, into all their joys and sorrows. I had the pleasure of being accompanied by four brethren in the ministry of Christ; and it so happened that we belonged to, and represented five different Evangelical churches of our loved home lands—namely, the Established, Free and United Presbyterian Churches of Scotland, the Irish Presbyterian Church, and the Congregational Union of America. My readers can imagine, and yet not fully realize, the profound impression made by this fact on the minds of the Italian converts, when they found us all one in Christ, and one in sympathy with them, and all speaking the same language of Christian consolation and encouragement. During our ten days' outing we witnessed every phase of Christian experience, and every variety of church progress. Here the brethren were well-to-do in the world, and there they bore the look of being oppressed, forsaken, hunted down. In one place they are so numerous as to form the majority of the town council; in another, few, and scattered over a wide district. We were present at the very planting of the standard of Christ in one locality, while in others we saw the cause prospering more or less, and

in some standing still or even retrograding.

"THE VARIETY OF INSTRUMENTS

with which the Lord serves himself to advance his kingdom, did not escape notice. The experienced town evangelist, his rougher country brother, and their pioneering friends, the colporteur-evangelists in plain and mountain, were busy in their different spheres of labor, with the one holy ambition of winning souls for Christ. District meetings every day of the week in the large towns, and cottage meetings over a wide country district, fill up the time of these devoted men. One has a specialty in the use of the pen for Christ, and is in strong correspondence with more than a dozen interesting, and, in some cases, influential persons, in all the stages of the Christian life; while another is at home in the scattered hamlets of the Alps, teaching from house to house, and speaking for the Master in the heart of monasteries and farm-yards. It was very touching to see that God was raising up here and there, all over the country, strong groups of believers, as he did, three centuries ago, in our own country; and delightful to let our hearts go forth in hope and prayer that the Italian reformation, now in its earliest beginnings, would speed on as prosperously. It was our privilege to encourage these converts to believe that they belonged to a large family of Christians—not only in Italy, but throughout the world—who were interested in their welfare, and to warn them to walk worthy of God, to be living commentaries of his truth, among surrounding masses of bigoted and ungodly men, in whose hearts God would carry forward the good work through their holy and exemplary behaviour.

NEED OF CHURCH EDIFICES.

"My own mind was more particularly occupied with the question of central,

commodious, and comfortable places of worship. I have come to be thoroughly of the opinion of a dear English friend, that until we have secured large and respectable churches in the leading towns of Italy and Spain, we cannot expect the Gospel to make that progress which we desire among the middle and upper classes in society. Even in country districts much depends on the outward circumstances of the house of prayer.—While luxury or artistic expenses are furthest from our mind, there is need to rise above the common and unsightly room, especially when the people are able and willing to provide better *locales* in whole or in part, and when they are prompted to exert themselves in this direction, or come forward spontaneously. This latter was the case at Bassignana, a large agricultural village between Alessandria and Milan. The Bible is in every household and the Gospel cause has laid hold of the heart of the population. The present place of meeting belongs to the church during the life-time of one of the elders, but it is most inconveniently crowded, and the air is stifling, even in winter. To us it was like a hive of bees, and we promised these forty-two dear Christian heads of families that the 2000 francs (£80) which they were contributing on the evening of our visit, would be doubled by the Christian public, in order to secure a larger hall, or, better still, to build a neat little rural chapel, school, and minister's house. If any of my readers will help me to fulfil my promise, I shall be very grateful."

AN INDUSTRIOUS EVANGELIST'S WORK.

The report of Signor Damiano Borgia's varied occupations at Bologna will serve as an illustration of what a faithful evangelist is called upon to do in the prosecution of his labors in this field.

"We ourselves have quietly continued through almost the whole winter, our

meetings for edification and for preaching the Gospel, without taking any notice of the Carnival—the season of the worldling's amusement—and through most of Lent, during which the Romish Lenten preachers have been loudly proclaiming their evil doctrines. While they were thus engaged, it occurred to me that 'the lives of the Popes' would be the best subject for this year's Conferences. It was arranged that, instead of inserting advertisements in the newspapers, we should have notices printed and affixed to the street corners, and in the most crowded thoroughfares.

GROWING INTEREST.

"I must confess to feeling much discouraged at finding, that besides the brethren, there were no more than 35 persons present at the first Conference; at the second however I was cheered by meeting an audience of twice that amount; and at the succeeding Conferences the numbers continually increased until they reached 150 persons. The average attendance throughout was from 100 to 125, and this for about 2 months.

"In accordance with general request, I soon began to hold two Conferences a week instead of one; and I also changed the hour of our meetings, so as to be able to hold a meeting for Evangelization on the following evening. At the conclusion of each lecture on the history of the Popes, I used to invite the audience to the Evangelization meeting, which, the better to interest the people, I entitled 'a religious Conference.' A fair proportion came to these meetings also; indeed on many evenings there were more new than old faces present. I also commenced some Sunday conferences with soldiers, but these I was reluctantly compelled to discontinue, partly because I was overworked, and partly through want of helpers in this grand field. However the few efforts which I was able to make in this direction have

already borne fruit in the conversion of a sub-lieutenant of artillery and his wife.

"Books and tracts have also been distributed. To this end the library which the Religious Tract Society of London granted to us has much contributed.—From 40 to 50 copies of each number of the religious journal '*Fede e Scienza*' have been bought and read with much interest. There has also been a considerable sale of Bibles and New Testaments.

A PRIESTLY TRICK.

"During this religious awakening, I have had much Christian intercourse with many and good friends, who came to me of their own accord. Among those who thus came, there was even the Rabbi and his wife and young son, who were frequently present both at our Conferences and Evangelization meetings. In fact all was going on so well, that we were delighted; but at length the priests, or others on their behalf, weary of seeing our notices constantly affixed to the corners of the streets, schemed to involve me in legal difficulties. Their plan was as follows. No sooner were our notices posted up than an old man, with a rod made for the purpose, went round removing the government stamps from off the bills. I was soon summoned before the Quæstor, but he refused to believe that I had intended to defraud the State of a few centimes. When he was fully informed as to how matters stood, he said to me—'Go on, sir; continue your conferences without fear, and I will try to catch that rogue, who amuses himself by removing the stamps.'"

ENCOURAGEMENTS AND TRIALS.

"We come next to the happy month of October. I say 'happy month,' because in it 8 out of the 14 new catechumens were admitted to the Church.—That Sabbath was a high day, for in it those new brothers and sisters took their places for the first time at the Lord's table. But while we were going on

thus contentedly we had suddenly to encounter a new trouble. I had been in the habit of visiting a poor family, the members of which had long attended our meetings, and the priests, to whom these visits of mine were a subject of dread, had made a raid upon the family. One morning one of the girls and one of the wives of that family appeared in my house, to beg me to discontinue my visits, inasmuch as the priests, knowing that I was an Evangelist, had so importuned the owner of the house in which they resided, that he had threatened to turn them out, if they permitted my visits any longer. They in consequence begged me to wait, until their affairs were more settled. I promised to leave them alone, but admonished them to remain faithful to the Lord, if in reality they had believed in Him. They replied, 'Dear brother, we know in whom we have believed, nor will we cease to believe in the Lord Jesus. To show you that we are still earnest for the truth, we shall continue to attend your meetings.' I was indeed afraid that I should lose that family, which had cost me much labor, but the Lord had not forsaken them; they were, and still are, regular attendants at our meetings.—That dear young wife, who with tears in her eyes, begged me to discontinue my visits to her house, remained faithful, and gave the noblest testimony to her Lord, who soon after took her to himself. She fell ill and was taken to the hospital, where the priest came to her, to hear her confession, and give her the sacraments; but she said with firmness, 'Reverend Sir, I thank you for your kindness; but I need no assistance from you, for I have already settled my accounts with my kind Creditor, that is with my dear Lord.' The priest left her without a word. She died on Sunday night, the 14th of December, continuing to give in the presence of all her testimony to the Lord."

THE WORK IN ROME.

The Evangelist, Ludovico Conti, contributes an account of the present condition of the Free Italian Church in the Capital. We learn from this that there are three preaching stations:—the principal one in the *Via del Corallo*, a second in the *Rione Regola*, and the third in the *Rione Monti*. The situation of the three will be understood by those of our readers who are familiar with modern Roman topography, when we state, that the first is between the Piazza Navona and the Bridge of San Angelo, the second a little further south, close to the Farnese Palace and the Compo di Fiore, where Aonio Paleario and so many other martyrs were burned at the stake, and the third in the eastern part of the city, not far from the Basilica of Santa Maria Maggiore. There have been added to the Church during the year at the Corallo station, 24 men and 12 women; and the total membership here is 106. "On Sunday morning the average attendance is from 40 to 60; in the evenings 100 to 150. Wednesday evening being devoted to public discussion, the audience generally numbers 200. When Signor Gavazzi is to conduct the service the numbers usually reach 300. The Church is governed by three elders and three deacons, chosen on account of their special gifts by the people." There are two Sunday schools, with 70—100 and 40 pupils respectively; and six schools with an aggregate, apparently, of a little over 300 children and adults.

"Among many conversions which have taken place in our midst," writes Signor Conti, "I may refer especially to two—that of a very learned Catholic priest and of a preacher of the order of conventual friars, both of whom promise to be valuable helps in the spread of the Gospel."

We conclude our extracts with a paragraph or two from

SIGNOR ALESSANDRO GAVAZZI'S ACCOUNT OF THE NEW BIBLICAL COLLEGE.

"Let me mention the new College, or as it is termed by others, our Theological Seminary. I cannot but bless God for the resolution arrived at by our Italian Committee, not to lose any more time in opening such a training school for our future Evangelists, seeing that the result has actually surpassed our most sanguine expectations. While on one side it was impossible for us to wait any longer, having in hand several youths of great promise; on the other, it was imperative for us to prepare them according to our confession of faith, and fit them the best we could for their future mission. Our resolution has been crowned with such a success as was never anticipated.

"Being not yet over the second month from its opening, we have already nine students attending the classes with exemplary punctuality and conscientious diligence. Four are the teachers, and several their courses. Beria in the early morning dictates the many branches of *Pedagogia*, to enable our young Evangelists to obtain their diploma, so as to be the legal directors of our schools in the Italian Kingdom. Borgia follows alternately teaching Greek and English. Then Conti with a double course of Dogmatic and Polemic, particularly intended for the explanation of our Declaration of fundamental principles. Last myself, with a humble course of lectures on *Rational Theology*, and some practice in *Homiletics*. Thus it will be seen that, for a beginning, we are going well indeed, and if I look to the progress already attained, I have to congratulate with our Committee for the courageous initiative of the enterprise. One of the first fruits we have reaped is the weekly preaching of the students in our different places of worship in Rome,—and let me say, to the edification of their hearers."

LITERARY NOTICES.

BOOKS.

Biblical Commentary on the Old Testament.

By C. F. Keil, D. D., and F. Delitzsch, D. D. *The Prophecies of Jeremiah*, by C. F. Keil, D. D. Vol. II.. Translated from the German by James Kennedy, B. D. Edinburgh: T. and T. Clark. 1874. 8vo. 455 pp. \$3.00.

The admirable Commentary of Keil and Delitzsch on the Old Testament rapidly approaches completion. The only Biblical books remaining unannotated are Ezekiel and Proverbs, Ecclesiastes and Canticles. The present volume completes the Prophecies and Lamentations of Jeremiah. Messrs. Scribner, Welford, and Armstrong (654 Broadway, New York) have, as usual, imported a special edition for use in this country. To any of our readers who may be unfamiliar with this commentary, we need only say that it gives in the most intelligible form all the results of the most recent philological research. While there are continual references to the original Hebrew text, the commentary is completely within the comprehension of the reader even if not a linguist or a professed theologian. To the pastor there can scarcely be found a more valuable help in his studies of the Holy Scriptures.

FROM THE AMERICAN TRACT SOCIETY:—

The Swallow Stories are a set of twelve little books, each one 47 pages, 24mo., written by Sallie Chester, an experienced writer for children. They are connected stories, although each volume has a distinct theme. From the examination we have been able to give, we judge that they will prove very entertaining, and certainly very improving reading for boys and girls of from eight to ten or eleven years old. Each volume costs 25 cents (postage 4 cents); and the whole series in neat uniform binding is sent for \$3, and 25 cts. for postage.

Alfred Warriner.—*Scenes in a Quiet Life.* By O. A. K. 175 pages, 18mo.—(Price 75 cents, post. 8 cents.) In this

little book we have a pleasantly told narrative of the endeavors of a young boy who has truly embraced Jesus Christ by faith to live a consistent, godly life. To those of our readers who would like to know how to do just this thing, we commend the volume. There is nothing solemn or morose about it; on the contrary, it is cheerful in tone, and interesting in action.

Quarterlies.

The Methodist Quarterly Review. D. D. Whedon, LL.D., Editor. New-York: Nelson & Phillips. \$2.50 per annum.

Contents for April, 1874:—1. New-York State Schools, by Rev. Daniel Curry, D. D. 2. Tischendorf's New Testament, by Rev. B. Hawley, D. D. 3. Fine Art: its Nature, Necessity, and Offices. 4. The New York Riot of 1863, by Rev. J. F. Richmond. 5. The Old Faith and the New, by Rev. B. P. Bowne. 6. Theories of Life, by Rev. Dr. J. H. Wythe. 7. Synopsis of the Quarterlies. 8. Foreign Religious Intelligence. 9. Foreign Literary Intelligence. 10. Quarterly Book Table. 11. Supplement—Education Perpetuates a Free State, by Hon. Dexter A. Hawkins.

The Bibliotheca Sacra, and Theological Eclectic. Edited by E. A. Park, and George E. Day. Andover: W. F. Draper. \$4.00 per annum.

Contents for April, 1874:—1. The Foundations of Theology Sure, by Thos. Hill, D.D., LL.D. 2. Galilee in the Time of Christ, by Rev. Selah Merrill. 3. Baptism of Infants, and their Church Membership, by Rev. G. F. Wright. 4. Herbert Spencer's Religion, by Prof. John W. Mears. 5. On a Passage in Matthew xxvi. 50, by President Theodore D. Woolsey. 6. History in Alphabets, by Rev. John C. C. Clarke. 7. Remarks on J. G. Mueller's *Die Semiten*, by Prof. C. H. Toy. 8. Parthia, the Rival of Rome, by Rev. Selah Merrill. 9. Notices of Recent Publications.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
30th April, 1874.*

NEW HAMPSHIRE.

Portsmouth. Chas. E. Myers, Esq. \$25 00

MASSACHUSETTS.

Boston. A friend. 30 00

" Perry Trust Fund dividend. 250 00

Lynn. John B. Nichols and Jas. W.

Ingalls \$2.50 each. 5 00

Campello. Sarah Packard \$5 and C. W. \$1. 6 00

Northampton. Bequest of the Late Benjamin Barrett, per Henry B. Hinckley,

Ex'r. 144 42

Grantville. S. F. B. 5 00

W. Hampton. Mrs. Ansel Clapp. 1 00

\$441 42

CONNECTICUT.

Middletown. Miss L. C. Birdsey in full of L. M. for Mr. A. B. Cosgrove. 10 00

Fairfield. C. M. B. 5 00

\$15 00

NEW YORK.

Yonkers. 1st Presb. Church, per W. C. Foote, Esq., Treas., H. M. Schieffelin

\$50, and others \$54.58. 104 58

Aurora. Presb. Church, per N. L. Zabriskie, Esq. 16 20

N. Y. City. H. I. \$100, and for Church in Mexico City \$100. 200 00

" Hon. J. L. Sutherland, Ex'r, additional from Bequest of the late

W. W. Chester. 2,500 00

" Old furniture sold. 1 00

Mohawk. A friend. 10 00

Geneva. Ref'd Church, per F. O. Kent

Esq., Treas. 24 04

Brooklyn. Capt. Palmer. 5 00

\$2,860 82

NEW JERSEY.

Newark. 2d Pres. Church per W. L.

Westfall, Esq., Treas. 15 93

" Maj. W. W. Morris, C. W. \$1 and for Mexico City \$2. 3 00

\$18 93

PENNSYLVANIA.

Honeybrook. Female Freewill Offering Ass'n, per Mrs. Martha Buchanan,

in full of Life Membership of Mrs. Margaret McConell. 15 00

" Mrs. Fannie G. Lewis, per Mrs. Martha Buchanan. 10 00

Philadelphia. Frankfort Sab. School of Hermon Church, for Dr. Kalopothakes' publishing work in Athens,

Greece. 30 00

\$55 00

ILLINOIS.

Roseville. 1st Cong. Church, per J. A. Gordon, Esq., Treas. 7 00

Knoxville. S. C. Miller, for Rev. E. F. Cook fund. 4 00

\$11 00

OHIO.

Medina. 1st Cong. Ch. and Cong. \$3; W.

P. Clark C. W. \$3. \$6 00

WISCONSIN.

Muscoda. Rev. Dr. J. Zoolanek, James

Doorak, M. Kolman, F. Matousek,

J. Wasicek, J. Sika, V. Beran,

Albert Sara, V. Juneke, J. Pospichal,

J. Juneke, J. Pipal, \$1 each. 12 00

Blue River. N. Kucera. 1 00

\$13 00

IOWA.

Davenport. Hon. Hiram Price, Mrs. D. T. Newcomb, \$25 ea.; Mrs. W. Penn

Clark \$10; others \$10, for the German City Mission. 70 00

" Presb. Church for the German City Mission. 50 00

Washington. Pres. Church, to constitute

Rev. T. D. Wallace L. M. 33 00

" Ref'd Pres. Church. 20 00

" Meth. Epis. Church. 27 00

Oskaloosa. U. Presb. Church. 11 00

Solon. John Bartosh, Jos. Bartosh, \$1 ea. 2 00

Iowa City. S. Magill \$1, Levi Kauffman

\$5. 6 00

\$219 00

NEBRASKA.

Crete. Prof. D. B. Perry. \$1 00

Received for the CHRISTIAN WORLD, in addition to items specified above:

Robert Nelson, Philadelphia, B. Vols,

\$5.40; Rev. J. B. Thompson, D. D.

\$2; Miss D. Carlton, Boston, \$1;

Mrs. O. P. Hubbard, New Haven, 25

cts; Joseph Thayer, Springfield, \$1;

Mrs. A. H. Mellis, City, \$1; G. Ed-

munds, Boston, \$1; Rev. J. F. Mes-

sick, D. D., Leominster, \$1; C. W.

78 cts.; R. Tallmadge, M. D., Tru-

mansburgh, \$2; Mrs. A. P. Dodge,

City, \$1; G. N. Mitchell, Rochester,

\$5; William Adrianca, Medina, \$5;

Rev. J. J. Abbott, Yarmouth, \$1;

Mrs. E. Root, Homer, \$1; Mrs. H.

Murdock, M. D., Hudson, \$2; Rev.

S. Oswald, York, \$1; Mr. Fraser,

Brooklyn \$1; J. M. Clawson, City,

\$2; Miss M. Ortle, Brooklyn, \$1;

L. L. White, Taunton, \$1; Charles

Horton, City, \$5; Mrs. B. Carter,

Middletown, \$2; W. Barton, New

Haven, \$3; T. Wales, Windham,

\$1.30; Walter Irwin, Mumford, \$2;

Mrs. H. V. Caldwell, Pliska, \$1; Rev.

Chas. Jones, Saxonville, \$1; Mrs. H.

A. Whitney, Boston, \$2; T. J. Wil-

cox, Weatogue, \$2; Dr. Riley, City,

B. Vol. \$1.35; Rev. O. Crane, Mor-

ristown, \$1; L. B. Wilber, Foxboro,

\$1; Mrs. N. Seymour, Brockport, \$1;

Mrs. J. L. Williams, City, \$1.12;

Mrs. M. Squire, City, \$1.12; Rev.

John Smith, Seymour, \$1; Thos.

Richardson, Woburn, \$1. 64 24

Total receipts in April \$3,730 41

THE CHRISTIAN WORLD.

Vol. 25.

JULY, 1874.

No. 7.

EDITORIAL NOTES.

AN ATTEMPT TO CHECK RITUALISM IN ENGLAND.—It is getting to be pretty well understood that the state of affairs in the Established Church of England is almost desperate. The most extravagant imitation of Romish rites has for a year or two been practised by the beneficed clergy, and every effort to repress the movement Romeward has proved futile. The Episcopate itself has lately, as we have seen, virtually admitted its impotence, and taken refuge in a lame attempt to offset the conceded violations of the law by the Ritualists, by other infractions of the law by Evangelical clergymen, which are asserted to be equally heinous. At last, however, one of the prelates has seen the absolute necessity of some action. The Archbishop of Canterbury, be it spoken to his praise, has matured a plan and introduced it into the House of Lords, which aims at obviating the long delays and the inordinate expenses heretofore attending the prosecuting of charges of heretical teaching or unlawful practices in the Church of England.—We are not fully informed of the provisions of the bill, which, at the last reports, had passed its second reading in the upper house; nor perhaps it is important that we should, since there appears to be little likelihood that the measure will be accepted by the Lords, and still less by the Commons. Its essential feature is that it greatly increases the power of the bishops in the matter of repressing irregularities; and it is precisely this that makes even those who strenuously desire the general success very doubtful respecting the expediency of this particular method. “It would not be easy,” observes the *London Christian World*, of May 15th, “to find a parallel for the situation which has been created by the Primate’s laudable attempt to check the daring excesses of the Ritualist party. First there is the Lower House of Convocation, suggesting a number of amendments which might be made in the Archbishop’s Bill, and then concluding by telling him that it would be much better if he would give up the idea of legislating altogether; the strongest champions of apostolic succession and Episcopal authority doing their best or their worst to discredit the bishops whom they ought to

obey. Then we have the different schools in the Church bewildered and perplexed ; the Anglicans resisting the establishment of an efficient control over the clergy, under the belief that it is intended to be used against them ; the Evangelicals hesitating and uncertain, because, anxious as they are to put down Ritualism, they are afraid to create a power which may one day be in hostile hands ; and the Broad Church, contrary to all their traditions, disposed, if only for the sake of preserving the Establishment from the fate which threatens it, to put some limits on the freedom of the clergy. Finally, there is the Tory Government standing behind all, animated by a sincere desire to serve the Church, but not seeing how to do it without the risk of injuring its own political influence."

Meanwhile many give the measure support because they know nothing better to do, and feel convinced that something must be done. And the Bishop of Peterborough appositely brought up a warning example from the Old Testament against extreme tenderness with offenders, when he said : " I honestly desire, as far as I can, to be fatherly toward these men [the Ritualists], but when I hear this advice given to us I am reminded of the solitary instance in which a ruler attempted to govern in this fatherly fashion, and that his name was ELI, while his sons were HOPHNI and PHINEAS !"

INVOCATION OF THE VIRGIN AND SAINTS IN A PROTESTANT CHURCH.—An instructive statement was made in the course of the discussion of the measure just mentioned. The Archbishop of Canterbury declared that the " Protestant " *Ritual of the Altar* directs the celebrant of the " Mass " to use the following form of confession : " I confess to Almighty God, to Blessed Mary Ever Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the Saints, etc.," and to add, " Therefore I beg the Blessed Mary Ever Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the Holy Apostles Peter and Paul, and all the Saints, and you, my brethren, to pray to the Lord God for me."

THE MINISTERIAL CHANGE IN FRANCE can scarcely result otherwise than favorably to Protestant interests. Under no recent administration did the hopes of the Romish clergy so revive, as under that of the Duc de Broglie and his reactionary colleagues. It is true that the blundering letter by which the Legitimist aspirant for the throne, Henry of Chambord, effectually destroyed his chance of re-establishing the monarchy of the old regime, was a severe blow to the expectations of his ecclesiastical allies. But what with governmental influence and protection, with pilgrimages and papal commendation, the Ultramontane clergy seemed likely to carry every thing before it. The labors of Protestant colpor-

teurs were discouraged by vexatious regulations, while Protestant evangelists found it extremely difficult to obtain permission to open any new place of worship. The only positive gain of Protestantism since Marshal MacMahon's accession to the Presidential chair was the formal promulgation, by decree of February 28th, 1874, of the Declaration of Faith adopted by the Synod of the Reformed Church—a promulgation which makes the orthodox, as opposed to the rationalist views, the standard of recognition by the State. With this single exception, the course of the late ministry was as hostile to Protestantism as it was pernicious to popular liberty; and we cannot but hope that the ministry which succeeds it, constituted as it is of the more moderate men of both sides of the Chamber—the Right and Left Centres—will deal more justly and impartially with the religious interests of the French Protestants.

COMPULSORY EDUCATION IN NEW YORK.—We are glad to be able to record the passage of the bill to establish Compulsory Education in the State of New York. This happy result is stated to be greatly due to the petitions, numbering over one thousand and many of them signed by several hundreds of persons, which were presented to the Legislature, all earnestly asking for the passage of the projected measure. "The only body opposing the law," as we are informed by one of its most urgent advocates, "was that which opposes our public schools."

This is an experiment in education which is now to be tried for the first time in the history of our State. We anticipate from it the most important results, both in giving us intelligent voters, and in paving the way for the entrance of the pure Gospel into the minds and hearts of those whom ignorance has rendered almost inaccessible to its influence. We therefore feel that it is proper for us to give a brief summary of its provisions.

The act passed May 11th, 1874, which goes into operation Jan. 1st, 1875, requires all parents and guardians to instruct their children, or cause them to be instructed, in six specified elementary branches of knowledge:—Spelling, Reading, Writing, English Grammar, Geography and Arithmetic. The minimum of attendance at school, or of instruction at home, is laid down at fourteen weeks during the year, and of these eight weeks must be consecutive. This requirement applies to all children between the ages of eight and fourteen, unless their physical or mental condition is such as to render such attendance or instruction inexpedient or impracticable. It is made an offense, punishable by fine of fifty dollars, for any person to employ a child between the ages mentioned in any kind of work during the hours of school, unless after presentation of a certificate that the child has been regularly instructed in the specified studies during at least fourteen weeks of the fifty-two weeks next preceding. In the case of truants, the parent or guardian

is relieved of all legal responsibility ; but the school trustees, whose duty it is made to watch over the enforcement of the law, are empowered to compel the attendance of the recalcitrant children even by calling in the assistance of the police or the town constables. Twice in the year, in September and February, the school authorities are directed to examine into the situation of the children employed in manufacturing establishments within their jurisdiction, and to demand from the owners or superintendents a correct list of the children employed by them, with the certificates of their school attendance. In case the parent or guardian is unable to provide the necessary text-books, the trustees are commanded to procure them for the use of the children at the public expense. All fines accruing under this law inure to the benefit of the public school fund of the district where the offense was committed.

The law strikes us as skilfully drawn. It is especially commendable that its authors have limited the required branches of study to those which are simply indispensable, without insisting upon others that are of secondary importance. We shall watch the working of the law with great interest.

“CHARITY TO HOLY SOULS IN PURGATORY.”—The good people of America have just now a rare opportunity, but one of which the vast majority of them, we doubt not, will fail to take advantage. It is no other than the offer of a chance to purchase an interest in a mass to be celebrated weekly for ten years, at the paltry expense of *one dollar* ! When we add that the dollar thus contributed goes to the rebuilding of a church, our readers cannot but recognize the greatness of the privilege opened to them. All that they need to be convinced of is that the person instituting the mass can guarantee its efficacy. A Roman Catholic congregation in Sewickley, Pennsylvania, which is said to be both small and poor, has had the misfortune to lose its church edifice, by an unforeseen accident. As it has now a large debt contracted in rebuilding, the Roman Catholic bishop of Pittsburgh has come to its relief, by ordering a ten years’ mass to be said for the benefit of those who will contribute toward canceling it. The mass is, as usual, applicable either to the living or to the dead. In connection with this announcement, the *Catholic Review*, of June 6th, 1874, makes the following remark :—“ *There is no greater charity, as all Catholics know, than that which is bestowed upon the holy souls in purgatory.* It is for this reason, and to enable many to avail themselves of an opportunity which does not often arise, that we call attention once more to the ten years’ mass,” etc.—Those of our readers who are already familiar with the ideas which the Roman Catholic Church inculcates respecting the future world, will, of course, feel no-surprise at these expressions. It is the received belief that the souls of all Catholics, excepting only the most saintly, must, be-

fore they are allowed admission into the joys of heaven, undergo a slow and painful cleansing in the fires of Purgatory. But, however the doctrine may have lost its novelty from our having so often heard and read of it, how little do we realize its terrors, until we come across some stray sentence, like that quoted above, in which its truth is tacitly taken for granted! With what inexpressible horror does it invest death, even in the case of the most exemplary, to believe that there are this moment "holy souls in Purgatory," writhing in torments scarce inferior to those of the lost in hell, save as they are limited in duration! An incident told by one of our missionaries a month or two since gives us an insight into the fearful character of this teaching as it comes home to the apprehension of the people. Our missionary remarked to a Roman Catholic, that the friend for whom she was doing the last offices had been a great sufferer: "Yes," the answer came, "*and she is suffering now!*"—It is from such pernicious beliefs as this, beliefs that are as dispiriting as they are unscriptural, that we must endeavor to rescue many millions of our fellow-men. And we must do this not by denunciation or ridicule, but by convincing them that the single sacrifice of Jesus Christ is amply sufficient to satisfy all the demands which the Law can make even upon the most guilty sinner who accepts his Saviour's merits.

THE NEW-YORK "TABLET" ON COMPULSORY EDUCATION.—The Roman Catholic clergy, after doing what they could to prevent the passage of the bill for compulsory education, are likely, now that it has passed, to make the best of the situation. The importance of the matter they do not underestimate. The *Tablet* of May 30th remarks that the religion of the children and the children's children hangs principally upon their receiving a sound Christian education, and maintains that this they can receive only in Christian schools; meaning by this, of course, schools under exclusively Roman Catholic teaching. It is true that the bill permits parents to send their children to parochial or private in lieu of public schools; but since Roman Catholic parochial schools are as yet few and far between, the law means the compulsory attendance of Roman Catholic children at the public schools. The *Tablet* asserts that consequently the duty of its co-religionists is plain: they must push on the erection of their own schools in every parish throughout the State. It adds: "The parish of St. Peter's, in common with many others, has shown already what may be done in this way. The boys at Father O'Farrell's school are receiving and give evidence of a better education than they could receive in any public school at present existing."

STATISTICS OF THE ROMAN HIERARCHY.—Under the head of "The Work of Pius IX.," the *Tablet*, in the same issue from which we have quoted, gives some statistics which we presume may be relied upon. On the

1st of January, 1874, the dignitaries of the Roman hierarchy comprised the following :

Sacred College, (Cardinals),	54
Patriarchs of both rites,	12
Archbishops and Bishops of the Latin rite,	713
Archbishops and Bishops of the Oriental rite,	52
Archbishops and Bishops with titles of sees <i>in partibus infidelium</i> ,	246
Patriarchs, Archbishops and Bishops no longer having a title,	22
Bishops <i>synclles</i> ,	2
Abbes of no diocese,	8
	1,109

As evidence that the Roman Catholic Church is rather advancing than declining in power and influence, the same journal adds the following table of new dignities instituted by the reigning pontiff :

Sees existing elevated to the rank of Metropolitan,	17
Metropolitan sees created without any pre-existing sees,	5
Episcopal sees erected,	123
Sees (of no diocese) erected,	2
Apostolic delegations erected,	3
Vicariates apostolic erected,	26
Prefectures apostolic erected,	12
	188

RELIGIOUS LIBERTY IN GREECE.—Little by little the cause of religious liberty gains ground in all parts of the world. Greece seems determined to be among the last countries in Europe to adopt the principle of complete toleration ; yet even in Greece the progress has been very sensible during the last few years. Our good friends at Athens felt somewhat doubtful, we imagine, about the future, when two or three years ago they set about the construction of the first Evangelical Church edifice, in the city of Athens. True, they attempted no concealment ; they applied for and obtained permission from the proper municipal authorities to erect the building, and they chose for its site one of the most conspicuous localities in the capital, in full view of the old temple of Jupiter Olympius. As very respectable audiences began to gather, for the regular preaching service on the morning of the Lord's day, and for Biblical exposition in the afternoon, there was sufficient occasion for the clamor that soon arose against the new movement. That clamor has continued unabated up to the present, and indeed it has rather increased than diminished. Nor have the enemies of the truth been slow in inventing calumnies to influence the people. As the "Free Masons" are the object of a hatred and detestation throughout the East which it is difficult fully to account for, the "philorthodox," as they are fond of styling themselves, have for months been filling the ears of the rabble with the slander that the Protestants were Masons. So wide a currency

did this story obtain, that Dr. Kalopothakes felt compelled to add to the sentences which he has long since prefixed in large letters to each number of the "*Star of the East*"—"The Church has need of reformation. This readjustment ought to be made through the Gospel, and upon the principles of the Gospel alone"—another sentence: "*The Greek Evangelical Church is not Masonry.*"

Recently the attacks have become more bitter than ever. On the 21st of April last a scurrilous handbill was sold or distributed in the streets of Athens, with the view of exciting the common people to acts of violence against the frequenters of the Evangelical Church. A copy of this precious document lies before us, bearing the title "Proselytism, or making merchandize of Christ." Although as a literary production it is below criticism, it is interesting as an exhibition of the malice of its author or authors, and as indicating the points on which the progress of the Gospel is chiefly dreaded. We take no account of the attempt to show that Dr. Kalopothakes and his associates have made no converts, for the succeeding passages in which the "proselyting" efforts are said to contravene the Greek Constitution are perhaps a sufficient refutation. These efforts, we are told, are displayed in three ways. First comes the use of song in the public services. The writer tells us that the Evangelical Greek Church is rendered attractive by the presence of "young girls, or rather enticing sirens, who by their singing serve as a bait for the young men." Next, the papers "*Star of the East*" and the "*Children's Paper*" are alleged as perverting the simple-minded from the faith of their fathers. And lastly, the Girls' School, conducted by Miss Kyle, is said to serve the same end. The public services in the Evangelical Church are accused of consisting chiefly of invectives against the Greek Orthodox Church and its usages, the worship of saints and images, monastic life, priestly vestments, tapers, pilgrimages to the shrine of the Virgin at Tenos, etc. "Meanwhile," asks the writer, "what is the Holy Synod of the kingdom of Greece doing? It suffers our Orthodox religion to be made sport of in the very midst of Athens—that religion for which streams of blood have been poured out, and to the preservation of which we owe our independence." And hereupon the devout Greeks are apostrophized and begged to demand even of a negligent Synod the banishment of the scandalous "Propaganda" from Greece!

Not content with issuing handbills, the clerical party have dared to urge in some of the public prints, and especially in the journal "*Ephemeris*," the imposition of restrictions upon the too great license which they maintain exists in Greece. We are glad to observe that these retrograde views are not participated in by the majority of the Athenian press, and that the "*Mellon*" ("*Future*") in particular repudiates them with just indignation. Indeed the last named paper devotes two or three long columns in one of its late issues to a communication on this

subject from the pen of a member of the Evangelical Church, in which far from extolling the religious freedom existing in Greece, the writer proves that many, if not most countries of Europe and America, enjoy a far larger measure of it.

From the last number of the "Star of the East" which has come to hand (April 27th, Old Style ; May 9th, New Style) we judge that our friends in Athens are far from despondent, even though the efforts of the enemy to disquiet them still continue.

"FATHER" BURKE ON PRAYER.—One of the noted Irish friar's last sermons, which we find reported in a Roman Catholic journal of this city, was on the subject of Prayer, and contained a singular mixture of good and evil. In the latter category we place the stale accusations against Luther, Hyacinthe, etc., that it was their desire to marry that led them to forsake the "Church," and such a sentence as this : "Oh ! how many a man in hell this hour whom one 'Hail Mary' would have saved !"—From such passages it is pleasant to turn to others breathing a more Scriptural spirit, and especially to the following, in which some respect seems to be testified for pious Protestants, and some hope intimated for their possible salvation :

"Again, independent of that humility, earnestness, and constancy in prayer, there was something even higher still in the words of our Lord : 'You must always pray.' By that he required that we should throw the spirit of prayer over our whole life. That was done by the easy and most salutary practice of trying, from time to time, frequently throughout the whole day, to remember the presence of God, and make a short interior prayer, offering to God one's heart, the business he was engaged in, and such like aspirations. The sense of the presence of God thus fostered hovered around us like a guardian angel. In that way a man fulfilled literally the precept—'You must always pray ;' for he sent

THE GOLDEN THREAD OF PRAYER

through every action of his life, passing it hither and thither, until his whole life was an uniform and continuous prayer. The advantage of it was—the sense of the presence of God frequently recalled, that offering of his actions, those aspirations frequently made, would preserve a man from temptation. He lived in an atmosphere of God—he lived in a charmed circle of sanctity, into which the ruder demons or the grosser sins never dare intrude. Perhaps they would say it was too much to ask them to take up the practice of that spirit of prayer. Why, he had met Protestants, Methodists and Quakers, who lived in that atmosphere of prayer. Was it of any advantage to them without faith and the sacraments ? He was not prepared to answer. He knew that if they were in the state of invincible ignorance of the faith, that spirit of prayer would save their souls. One thing was certain, it kept them de facto from committing many sins. But if it did so much for those who were outside the pale of the Church, what would it not do for those who were living in the full blaze of God's holy light, and fortified with the plenitude of God's holy grace ! There would be an end of uncharitableness, of impurity, of drunkenness, of all the real sorrows of life, if Catholic men would only consent to be men of prayer."

A MEXICAN EVANGELICAL PAPER.—We have just had the pleasure of looking over a copy of a new Evangelical paper, established in the interest of the "Church of Jesus." It is published in Spanish, in the Mexican capital, on the 1st and 15th of every month, and is headed "*La Verdad : Periodico Cristiano*"—"Truth : a Christian Periodical." Its mottoes are singularly well chosen to exhibit Jesus as the Way, the Truth and the Life, the new Commandment of Love as the guide for the inner life, and faith as of necessity manifesting itself by means of good works. Under the editorship of Señor J. N. Celis, the paper seems to be well conducted. In the department of "Estudios Dogmaticos" (Doctrinal Studies), there are discussions on the subject of Mariolatry and Transubstantiation ; while to the Editorial department the Ex-priest J. M. Gonzales contributes a long and able article entitled "Vaticinio,"—"a Prophecy." As an evidence of the continued growth of the infant Church of Mexico, we translate the following notice : "Faith evidenced by works. We have the pleasure of announcing to our brethren, that owing to the efforts and the efficiency of the Reader Don Felix Galvan, there has been founded with his class, in the Ex-convent of San Fernando, a new Congregation, which holds its worship every Sunday, at nine in the morning."

THE AMERICAN PILGRIMAGE, regarding which a certain amount of skepticism was at one time entertained, has, as our readers are probably aware, become a fact. After a safe trip across the Atlantic, the 'pilgrims' have begun their visits to the shrines of saints which are most famed in the Roman Catholic World.

Archbishop Connolly on Persecution.

THE Roman Catholic Archbishop of Halifax delivered a lecture, on evening of May 24th, in St. Patrick's Cathedral, in this city. His subject was the Trials and Triumphs of the Catholic Church, and his long and interesting address was listened to, we are told, with breathless attention by a large auditory. Could we but reach the persons who were present, there would be much to say in answer to its specious assertions. As it is, we need only refer to its gross perversion of historical truth on a single point. In common with all other Roman Catholic orators, especially when addressing those who, it may be presumed, will not call their statements in question, the speaker coolly took for granted the identity of the present Roman Catholic Church with the Church of Apostolic times, and contrasted favorably the methods by which it was founded and propagated with those by which all other systems were spread. "All other sects began, as history proves, by bloodshed and

violence," he remarked ; " I say this not in a spirit of bigotry, but of historical truth." Not content with this tolerably bold assertion, the lecturer proceeded to deny *in toto* that there had ever been any such thing as Roman Catholic persecutions, that his church had ever resorted to anything of the kind. Here are his very words, as reproduced in a paper of his own faith in this city : " The Catholic Church has ever used moral and supernatural means alone. Not by revolution has she entered, but by the shedding of her children's blood. *In Catholic countries, it is true, fierce persecutions have raged, but they are, for the most part, gross exaggerations, and when done were done as matters of state policy or princely ambition under the panoply of religion.*" And he adds : " But what of it? Is the Church to be held responsible for the crimes of Catholics? Would you hold the Church responsible for the misdeeds of the Catholic inmates of the Tombs? The answer to the charge of persecution by the Church is this—this, which has always been a part, an essential part of her dogma—'Thou shalt not kill.'"

We shall not stop to take serious exception to Archbishop Connolly's singular way of expressing himself. He tells us that it is true that fierce persecutions have raged in "Catholic" countries ; in the same breath he adds that these fierce persecutions that have truly raged are for the most part gross exaggerations ; and finally he gives us to understand that these fierce persecutions which, it is true, have raged in "Catholic" countries, but are gross exaggerations, for the most part, were none of them committed by the "Catholic" Church, but by "Catholics," it may be, under the panoply of religion. Now, whatever we may think of the lecturer's rhetoric, there is one point on which we agree with him. The sins of individual Roman Catholics, so far as they are not ordered or encouraged by their Church or its accredited authorities, are not properly chargeable to the Church. We must concede to Roman Catholics the same justice which we demand for ourselves. Both Protestants and Romanists have committed a multitude of sins for which their form of religion is no more to blame than is the Bible which both in common pretend to hold. And this is true not only with rulers and laymen in general, but with their ministers. There have been hosts of unworthy, immoral, intriguing, worldly-minded men in both communions, who have insinuated themselves into the highest ecclesiastical positions.—We admit that unless the Church has set its approval in some way, direct or indirect, upon their lives or teachings, it cannot justly suffer in the estimation of the world for their misdeeds. In the matter of persecution, as much as in any other, we exonerate both the Roman Catholic and the Protestant Churches from all blame for intolerant acts committed by individual clergymen or laymen, of which it cannot be proved that the Church either formally or impliedly approved. And still further we refuse to hold either Church of the present day responsible for

the sins of that same Church in the past, unless according to its own assertion it accepts the responsibility for the conduct of the past.

To take our own case as Protestants. We freely admit that the Reformers of the Sixteenth century were by no means perfect in their apprehensions of the right of private judgment ; that in emerging from the intellectual and moral darkness in which they had previously been plunged, they saw as yet but partially the relations of truth and liberty. So far as they were intolerant as persons we shall hold them responsible, leaving the decision of their personal demerit to the judgment of the Great Judge who tries men according to the measure of the light which they have enjoyed. Nor do we assert that the Reformers were impeccable or infallible in their collective capacity. We weigh the faults of our Protestant Churches in the past or the present according to the standard of God's Word, which alone we hold to be incapable of error, and from which we believe that the Great Head of the Church, if he permit the members to stray, yet will not suffer them finally to depart.

But the Roman Catholic Church claims to stand in a very different position. Its advocates have long held it to be immutable and incapable of falling into error. Under these circumstances the Roman Catholic Church of to-day holds itself, and must be held by others, fully responsible for every thing which the Roman Catholic Church has done for the last thousand years or more ; while the doctrinal decisions of its head, the Bishop of Rome, having been pronounced infallible, leave no room for doubt regarding its code of morals and theology.

Now if any thing can be proved historically true, it is that the Roman Catholic Church in past ages has been a persecuting Church. This does not, of course, mean that she has always inflicted the penalties of heresy herself. Very rarely has the temporal power permitted the Church to become the executor of her own sentences, nor did the Church care at all to possess this function so long as she might count upon the temporal power to fulfil her commands. Indeed it was the ordinary practice of the most sanguinary tribunal that ever sat in the name of religion, when it had found a person guilty of a departure from the Church's faith, to hand him over to the secular arm with the recommendation that it deal mercifully with him—an injunction which was as uniformly interpreted according to its real intent, and not according to its form, since the victim was promptly adjudged worthy of death, and led to the place of execution, to be hanged or burned.

But the Roman Catholic Church, through its authorized exponents, has for centuries been the advocate of persecution. Some months ago (in the *CHRISTIAN WORLD* for August, 1872) we showed this in respect to that flagrant instance—the Massacre of St. Bartholomew's Day.—We showed that the Church of Rome through its head, the Pope, was to be held accountable for the blood shed through the length and breadth

of France ; and this, even were it proved, as is very likely, that the Roman Pontiff was not immediately cognizant of the time and mode in which Coligny and his fellow Huguenots were to be butchered. We saw the delight with which Pius V. hailed the outbreak of war between Charles IX. and the Huguenots, and the deep dejection into which the bare prospect of a peace between them threw him. We saw that it was not the fact that they were rebels against royal authority, but that they were *heretics*, which excited the Pontiff. Whenever the Pope heard intimations of a disposition to show mercy to captives or to end the fratricidal war, we found Pius V. ringing changes upon the example of Saul, king of Israel, who was himself punished for sparing the "infidel Amalekites." It was the entire extermination of the Huguenots the Pope insisted upon. This he made the condition of his rendering assistance, the condition of God's favor. He had but one panacea for France's woes---"to inflict punishment and institute inquisitors of heretical pravity throughout all the cities." And when his own general, Santa Fiore, accepted a ransom from a distinguished Huguenot nobleman for sparing his life, Pius refused to receive the money as an equivalent, preferring that the nobleman should get his liberty without ransom ; and at the same time severely rebuked Santa Fiore for disobedience to his orders, which were "that every heretic falling into his hands should straightway be put to death." And the formal thanksgiving to heaven, the commemorative paintings in the Vatican, the medal struck at Rome in honor of the Massacre of St. Bartholomew's Day---all these and many other circumstances evidence the hearty sympathy of his successor, Gregory XIII., in the bloody work.

But, say the apologists of the Roman Catholic church, this and other similar persecutions were rather punishments inflicted on rebels against the State than on heretics. If this were so, in spite of the clearest testimony to the contrary, there would yet remain countless instances which not the most perverse reasoning could maintain to be of a political character. The Aonio Palearios, the Carnesecchis, the Ludovico Paschalis, and the other teachers of the Reformation put to death within the Pontifical States themselves, during the sixteenth century, were certainly no propagators of revolutionary sentiments : yet they were as certainly put to death with the direct sanction of the Popes. Indeed when was ever a Pope known to express the faintest disapprobation of any of those persecutions which Archbishop Connolly admits have raged in "Catholic" countries, be the accounts of them given in history ever so gross exaggerations, as he suggests?

Before leaving this subject, however, we should really be glad to have some agreement on the part of the defenders of the Roman Catholic Church respecting this same matter of persecution. For these gentlemen in whose mouths the alleged variations of Protestants are so ready

an objection against the Reformation, are themselves as inconsistent with one another, perhaps with themselves, as their fervid imaginations make the Protestants to be. Certainly Archbishop Connolly and the vast majority of Roman Catholic defenders in this country would have us understand that Persecution—the essential principle of which is, that we may lawfully employ force to constrain a man to accept the truth—is in itself wrong. On the other hand, Pius IX. in his Syllabus of errors still more distinctly announces that that principle is right; indeed, that any one holding the contrary view is in damnable error. Will these gentlemen not take compassion upon us and enlighten us respecting what we must consider the truth on this important matter?

The American Chapel in Paris.—Minute on the late Dr. Kirk.

[From the *American Register*, May 2, 1874.]

At the close of the usual service in the American Chapel, Rue de Berri, on Sunday morning, April 19, the following Minute was adopted by the congregation, relative to the death of the Rev. Edward N. Kirk, D. D. :—

“ Tidings having reached us of the sudden decease of the Rev. Edward N. Kirk, D. D., we, the congregation of the American Chapel in Paris, are moved to express the loving and grateful regard with which his name and memory are cherished in this field of his former labors.

“ Arriving here with a commission from the ‘ American and Foreign Christian Union’ in the winter of 1856-57, gathering at once about him a congregation of his countrymen, and inspiring them with the same faith and zeal that animated himself, he was enabled to successfully lay the foundations of an American church in Paris, the first distinctively American church on the Continent of Europe.

“ In admiring and grateful recognition of the wisdom which planned, and the patriotic and Christian zeal which prosecuted this undertaking, those who at the commencement were associated with him, as well as those who have entered into and now enjoy the fruits of his labors, would unite in bearing witness to his beautiful Christian character, his large-heartedness, his rare natural gifts, his intellectual culture, his glowing and persuasive eloquence, his fidelity to convictions of truth and duty, his able and courageous advocacy of every true and useful reform, and his untiring devotion to the great work of winning souls to Christ and advancing the Redeemer’s kingdom in the world.

“ Associated as the name of Kirk must always be with this Chapel, we are glad to remember that the founder was to the last its steadfast friend.

“ Commending the narrower circle of bereaved kindred and intimate personal friends to the sustaining and sanctifying grace of the Divine Comforter, the church and congregation would order this Memorial placed on the permanent records of the Chapel and sent to the relatives of Dr. Kirk, and, for publication, to such journals as the Standing Committee of the Chapel shall direct.

“ By order of the congregation,

“ E. W. HITCHCOCK, Pastor.”

[On Sunday last, April 26, a “ Memorial Service” was held in the Chapel, and a discourse preached by the Pastor, commemorative of the character, and life, and services of Dr. Kirk.]

Prussia's War with the Papacy.

THE BISMARCK-ARNIM CORRESPONDENCE.

THE Rev. Joseph P. Thompson, D. D., contributes to the *New-York Independent* a brief review of the recently published documents bearing upon the relations of Prussia to the Papacy. As the origin of the trouble is here very clearly set forth, we publish Dr. Thompson's paper without abridgement.

The instructions given by Prince Bismarck to Count Arnim, then Prussian ambassador at the Papal Court, during the session of the Vatican Council, fully vindicate the policy of the Prussian Government toward the Roman Catholic Church and throw upon the Pope the responsibility of the present ecclesiastical strife. The surreptitious publication of some of Count Arnim's letters in a Vienna paper has led Bismarck to make public his own instructions, ranging from May, 1869, to March, 1870. These exhibit his foresight and wisdom, his energy and force, his patriotism and his catholicity—in short, all the fine qualities of his statesmanship—in rare combination. It is alleged by the Ultramontanes that Prussia sought occasion for a quarrel with Rome, and that from the day the Vatican Council was summoned she had marked out the very campaign which she is now following up with such rigor against the Church. A single passage in one of Count Arnim's letters seems to give color to this assertion.

"If the German bishops abandon their position, we shall not only have a separation of Church and State, but war between church and state. If the hierarchical organism is changed by the enactment of infallibility, the state will have to proceed on the conviction that the New Catholic Church is no longer that church with which treaties were concluded in times past, and to protect which, by friendly measures and even by clauses in the constitution, was so long considered a right and a duty of the civil power.

"If Rome is intent upon war, the challenge she throws down is sure to be accepted. The German governments, and more especially the most powerful government of our country, will be certain of the consent and encouragement of the nation if they determine to take up the gauntlet. The Prussian Government may be urged on by the people more powerfully than it wishes—a circumstance which renders the situation all the more dangerous to the Catholic Church.

"It is easy to perceive what will ensue—interminable controversies as to the refilling of episcopal sees, expulsion of the Jesuits, restriction of personal liberty in regard to monastic orders, prohibitions against studying in Rome, and, above all, the doing away of all ecclesiastical influence over schools."

Those views were addressed to members of the German episcopate then sitting in the Vatican Council. They are dated at Rome, June 17th, 1870. It must be admitted that the last paragraph seems to outline the very course of measures which has been taken by the Prussian Government in its recent school and church legislation.

This, however, was a warning of what must come to pass, not a threat of what the Prussian Government purposed to do; and the warning was intended to avert a conflict, certainly not to precipitate it. No such specific warning even appears in Bismarck's now published instructions to the minister at Rome.

These letters show the anxiety of the Prince to preserve the Roman Catholic Church in its peaceful and happy relations with the Prussian Government, and to avoid interference with the internal affairs of that Church, either in matters of discipline or of dogma.

First of all, the minister is instructed not to claim for Prussia an official representation in the Council itself. Prussia being known as distinctively a Protestant power, the Council of Trent is for her no precedent; her appearance in the Council would be looked upon with jealousy and suspicion, as the intrusion of a foreign heretical element. The ambassador is not even to send in a protest to the Council, though he has an undoubted right to do this, and in a certain grave emergency he is at liberty seriously to warn the Pope of the dangers of his policy. A protest would be slighted by the Council unless backed up with the power and the determination of the protesting party to make his protest good. Should, however, the Council attempt to lay down binding regulations, vitally changing the relations of the Church with the State, without regard to the wishes or rights of the governments interested therein as equal factors to existing compacts, then the consequences of such action should be faithfully and earnestly pointed out. In that event the King of Prussia would consult with the governments of Bavaria and other South German States as to some common influence to be brought to bear upon the *curia* in the way of remonstrance and advice. Such, in general, was the tenor of Bismarck's instructions at the opening of the Council.

In January, 1870, matters began to look threatening at Rome, and Bismarck then wrote that the Prussian Government feared nothing for itself from any action of the Council; but, in the interest of its Catholic subjects and of the peaceable development of the national life, it wished that the organization of the Catholic Church upon the friendly basis hitherto established in Germany should remain undisturbed. This wish, however, should be expressed at Rome not through any official message or action of the Prussian Government; but through the voice of the German bishops, who should be assured that their government would sustain them in maintaining their position against mere numbers in the Council. The German bishops were to be made to understand that the absolutist tendencies of the party of the *curia*, which must lead to fundamental changes in the organization of the Catholic Church, would necessarily affect the relations of the Church to the State and their own official position toward the government; that should these be essentially changed then the obligations of the government, which rested upon existing relations, would also be changed, both in a moral and in a legal point of view, and other legislative and administrative measures would become necessary. All this admonition, however, was to be used for moral influence upon the bishops in maintaining things as they had always existed in Germany.

By March, 1870, it began to be evident that the dogma of infallibility and the demands of the Syllabus would be enacted by the Council as the faith and the law of the Church. Then Bismarck instructed Von Arnim to assure the German bishops that if they would stand up for their rights and the rights of their dioceses the government would stand behind them and defend them against all coercion. He still held to the position that the government would not meddle with the internal concerns of the Church; but in case the Church should over-

step its bounds and meddle with the province of civil government, then the government must take action accordingly.

How plain this makes the whole case. The principle of "Confessional Freedom" had been sacredly maintained by the Prussian Government, and the Roman Catholic Church had equal rights with Protestants and much larger endowments. Priests and people were satisfied; but the Ultramontanes sought to subject civil government to the Papal power. At first the German bishops resisted this move of Italian and French Jesuits in the Council. Had they persevered and protested, the Government would have upheld their rights. But they succumbed, and came back to use the new dogmas against the government that had shielded and sustained them. In self defense the government modified its school laws and church laws to meet this new political antagonism inspired from Rome, and for this it is accused of persecution. But at last the truth is out and wisdom is justified.

ÆGYPTER.

A Mass-Book for Protestant Children.

[From the London *True Catholic*]

"THE Child's Church Service," as it is called, is a small, thin book, just fit to be carried in the breast-pocket or the lady's reticule. Written ostensibly for children, it is calculated not less for the indoctrination of adults. At every opening of the book, excepting a few leaves at the beginning and at the end, the reader has two counter-pages before him; on the right hand the text of the Communion Service as in the Common Prayer-book of the Church of England, and on the left-hand page instructions for using that Service Papistically. Over the right-hand page is the heading, "*To be read at Church;*" and over the other, "*To be read at home.*" The novice is here taught how he may assist in transforming the most vital part of divine worship in the Church of England into a thoroughly Popish mass.

The prefatory portion of the original Rubric directs how the Sacrament of the Lord's Supper should be guarded against desecration by persons living in open immorality or at enmity with one another; but from this manual all those provisions are left out; and instead of comment on what remains, there is talk about the priest, when he enters the chancel with his attendants, representing Christ as He went up to Jerusalem with His disciples; and about the *introit*—a verse or psalm which in some churches it is the custom to sing at that time; and about the *incense* which is burnt when the priest is in the communion place, in direct contradiction to the expressed will of the Reformers, and the practice of the clergy until lately, when the custom of censuring was introduced without the least sanction from the constituted authorities. But the mutilation of the Rubric on page 9 of this new-angled manual is to be accounted for by the revival of auricular confession, which, on a subsequent page, is said to make the sinner just, as soon as he has received absolution from the priest; and as every person who approaches the altar is supposed to have confessed himself, and to have been consequently absolved and made just, the most notoriously wicked

need not be excluded from Communion. In all such cases, therefore, there is an open defiance of the law of the Reformed Protestant Church of England, and an outrage on the common sense of Christian propriety.

"The Child's Church Service" is adorned with a number of quaint double wood-cuts, which are on some points more strikingly suggestive than the compiler's comment. For example, the two-paneled cut on page 11 exhibits on one side the Lord Jesus at prayer on the Mount of Olives, and on the other a priest in his cope standing before an altar furnished in the Roman manner. Here, as throughout the book, the priest personates the Saviour. It is said that when he turns his face from the altar and looks upon the congregation, he turns and looks upon the people as Jesus looked upon Peter. When his back is turned again, he is praying to God for the people, for (God being in the pyx upon the altar) he is their "spokesman," and, in that exalted character, he is the "successor" of Christ. The priest it is who takes away the cloud which otherwise prevents our touching Christ *himself* (in the Sacrament). He delivers the Sacrament to those whom *he has pronounced as made just in the absolution he has given them* for Christ's sake. He blesses the congregation even as Christ lifted up his hands and blessed the disciples.

The Ten Commandments being part of the Reformed Communion Service, cannot be omitted from the counter-page, and are even called "God's Commandments;" but here, as in the Church of Rome, this proper title may be abused to merely distinguish them from "the commandments of the Church," which are by Popish teachers declared to be of equal obligation with the laws of God. The little exposition of the Decalogue attempted on these pages is very miscellaneous. On the Second Commandment it teaches thus: "Now, my dear child, I have told you that you cannot understand how great, and powerful and good God is, and there are many others things you cannot understand, nor can any person, however clever; so *you must not try to picture God in your mind* in any shape so as to reduce God to your understanding. Some foolish people in olden times made images, and called the image, when made, a God; and so some foolish people now make *a picture in their mind*, and think God is exactly like the picture *they have imagined*, and then, because God's way of bringing things to pass does not agree with *the actions of the God their imagination had pictured*, they grow discontented, and have bad thoughts about God's goodness. *This is mental Idolatry*—that is, image worship of the mind—and is *forbidden by this commandment*—a very common sin in these days. Pray against it." So is a new sin invented, and, in the sentence we quote and emphasize, every conception of God formed in the exercise of our private judgment of what we read of Him in the Bible, is made into an idol which must be rejected; while the worship of the true cross, as it is called; of the wafer in the mass; of images of Christ on the cross; and of saints, is inculcated and practised by the advanced Ritualists, in unblushing contempt of God's commandment.

The Third Commandment is represented by the compiler as "a warning not to speak of any holy person or thing without reverence. The altar, the Church, the font, the vessels of Holy Communion, and other things dedicated to the service of God, are to be spoken of and touched with reverence." Nothing can be said against reverence of all that indeed relates to God, however indirectly;

but this honour of material objects is rather superstition than the reverence of divine worship required in the Third Commandment for God alone.

On the Fourth Commandment this Anglo-Catholic advocates the pernicious teaching of the alien Church as to worldly amusements on the Lord's-day, and sums up his loose instruction in the words following: "On Sunday you must not forget to worship God with your body, for you have a body as well as a soul, and it is God's; you must, because of this, kneel at your prayers, stand up when giving thanks, and sit patiently when you are hearing the epistle or letter from one of the holy apostles read to you, or when God's minister is preaching to you; and having first refreshed your heart with thinking on God's goodness, you may then refresh your body with food, *and any innocent amusement, such as playing with your toys, and running in the fields or parks*; but no lessons or unnecessary work should be done. . . . Besides this, we are to be mindful of all holy days *appointed by the Church*—Ash Wednesday and Good Friday—most especially Good Friday."

Little children are to be taught that, according to the Fifth Commandment, they must "show that they are humble, in obeying with readiness whatever their father and mother tell them to do. When a little older, they have to obey their schoolmasters and schoolmistresses, and the clergy appointed to teach them about holy things. Men and women have to obey laws made by the Queen or other governors of England, or of any other country they happen to be in." This is very cold; but as to Queen and governors, there is some plainer speaking further on. Over the two collects for the Queen, there is a very significant woodcut. In one panel sits Pilate, in the Prætorium, receiving, it may be presumed, the message recorded in Matt. xxvii. 19; while a soldier holds over him the Roman standard, with the letters s. p. q. r., *Senatus Populusque Romanus*; equivalent, we may understand, with British Parliament and people; not Queen only, but "any other governors," for the priestly quarrel is with all constituted powers, under every form of national government. Before Pilate stands Jesus, with downcast countenance, as one bitterly persecuted. In the other panel, a priest ministers before the altar, which is surmounted with a tall crucifix. The priest is in the same attitude as the Saviour, and his attendants are kneeling in prayer. "Here," says the book insidiously, "we pray God that our rulers may not act like the council of the Jews, and like Pilate and Herod; and that they may not do to the Church, which is the body of Christ, in a mysterious manner, what the wicked rulers of the Jews did—namely, scourge, strip, mock, plait a crown of thorns, finally condemn and put Him away on false witness, and in known defiance of justice and truth, merely to 'please the people,' and because they, not knowing what they ask, cry, Crucify." In other passages the same antagonism between all the civil and all the ecclesiastical is described or intimated, as if the civil and ecclesiastical powers were natural enemies, never to be reconciled, and hardly to be kept at peace. "Christ was a King who fought against Satan, to recover us as His subjects. We, as His subjects, are bound to support His kingdom, the Church" (page 44). "We pray for the Church, and all who are in authority, that they may truly, and without undeserved preference, administer justice, punish wickedness, and uphold and maintain justice and true religion; and *that they may not, as did Pilate, deliver over a just man or a good cause because wicked men make a tumult or a riot against a good man or*

a good thing or a great truth." "Some men would gladly silence Christ's messengers who proclaim that He is God and their King. Pilate crucified Christ, but did not stop the proclamation of the truth; worldly men (the Jews of this time) *endeavour to silence the Church by various means*. Pray that the Church and the Truth may prevail, and follow in this the good example of those servants of Jesus Christ who, having contended for His honour and holy name in this life, have departed in faith, to live with Him whom they had fought for" (pp. 56-58). Now, this complaining of persecution and injustice, whether it is made by the Romanizing section of the Church of England, or by the Church of Rome in England, is altogether without reason, and utterly devoid of truth. Neither of those two kindred parties has any reason to complain, for no one is persecuted on account of his religion, erroneous though it be.

But the central error of Popery is transubstantiation. Around this impious figment all doctrine and all the ceremonial of worship revolve, and it is taught in this Liturgy for children, with all possible distinctness. In doing this, however, the leaders of the Ritualistic movement must have encountered considerable difficulty, and, not being able to untie the knot, they have simply cut it through, striking out from the Rubric at the end, as they struck out of the Rubric at the beginning, all that expresses the original judgment and authoritative decision of the Church of England. On turning to the Common Prayer Book, the inquirer finds most explicit provisions against the re-introduction of private masses, the use of the unleavened wafer, and the reservation of the host for the administration of the viaticum to dying persons. This most important Reformation Rubric, consisting of nine separate clauses, is all struck out of "The Child's Church Service." In the Liturgy of the Church of England there is no prayer for the dead, nor are there any masses for the dead; but our adroit compiler manages to insert these adjuncts of purgatory in his book, both by letter-press and picture. On the 55th page he represents a priest praying for the dead in a mortuary chapel, and all that he writes on the 54th page is in opposition to the following words of the Communion Service: "We most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all them who, *in this transitory life*, are in trouble, need, sickness, or any other adversity. And we also *bless thy holy Name for all thy servants departed this life in thy faith and fear*, beseeching thee to give us grace so to follow their good example, *that with them we may be partakers of thy heavenly kingdom*." To pray for departed saints that now partake of the heavenly kingdom would be preposterous; but the Church of England makes no such prayer in blessing God's holy name in their behalf, and in her Liturgy, before coming to the consecration of the bread and wine, she carefully excludes the whole Romish doctrine of the Sacrament.

In "The Child's Service" all this is ignored, and the compiler thus places his view in opposition to the Rubric: "In this prayer [for the Church Militant] we pray for all men, those who are living and *those who are dead*, [although the prayer is only for the whole state of Christ's Church *Militant here on earth*] and for those who shall be born hereafter." Then the transubstantiation of the elements into the real body and blood of Christ is asserted with surpassing boldness. "We pray God to accept our alms—that is, the money we have just given; and the oblations also—that is, *the bread and wine which are offered in the sort vice, and which become the body and blood of Jesus Christ, in a way we cannot*

understand, but can and must believe, Jesus Christ having most distinctly told us that such is the case." Not satisfied with writing, on the page to be read at home, a point-blank denial of what is written on the page to be read in church, he goes on endeavoring to reduce to a few words of childish simpleness the substance of very much of the scholastic sophistry that was employed to beguile the rude laity of the dark ages into a belief of that absurdity which is utterly contrary to Holy Scripture, to common sense, and to the evidence of sight and touch and taste, and absolutely impossible to be received by any honest member in the Protestant and Reformed Church of England. Nor does the language of the Prayer Book countenance anything of the kind. Although the priest (*i. e.* presbyter or minister, the Anglo-Saxon *preost*;) has placed bread and wine on the communion-table, the Rubric notes that perhaps there may be "*no oblations*;" and in a preceding direction of the Rubric, what is otherwise named oblations is plainly called "devotions of the people, received in a basin by the churchwardens, and brought to the priest"—certainly not the bread and wine already on the altar, most certainly not the body and blood of Jesus Christ, but charitable offerings for the sick or indigent. In the primitive Church, as is well known, food was offered for them at the Eucharist.

Again and again the monstrous dogma is repeated. In the concluding paragraph (p. 100) the reader is thus addressed: "Remember that our Lord is specially present in the Sacrament in a way in which He is not present elsewhere; and, therefore, special reverence and honor are due to that Presence. And this you may partly understand as follows:—God is present everywhere, at all times and in all places— and yet He was present in Judea in the Person of the Man Christ Jesus in a way in which He was not present elsewhere; and, just so, our Lord, as God, is present everywhere now, but He is present in the Sacrament in a way in which He is not present elsewhere, for that is the very pledge of His Incarnate Presence here on earth with us; so that when you duly receive the Sacrament, you become 'one with Christ, and Christ with you.'"

The mystery of the incarnation, we are thus taught, is repeated in the Sacrament. You see the bread and the wine, but color, form, taste, weight, size, consistency, are only species covering the substance. The unseen substance you are expected to believe is the very Christ. The morsel of bread you ate was the very body of the Incarnate Son of God. The digested morsel assimilated into your flesh is *Christ in you*. By this indwelling Christ you are sanctified and saved. The wine you drink is no longer wine. The appearances, or species, are there unchanged in the cup, but the unseen and unfelt substance is the very life-blood of the Saviour which He shed upon the cross. By a miracle which, of course, you cannot understand, and on which you must not dare to exercise your reason, nor accept the evidence of sense or the teaching of Holy Scripture, the priest actually drinks that very blood; and it has now come to this, that within the very walls of the Church of England, so long as you, a poor simple layman, are permitted to drink the wine also, you have both eaten the real body and drunk the real blood, and therefore you possess in yourself, bodily, Christ the hope of glory.

The last page of the book we have reviewed is covered with a figure of the Saviour standing before an altar, supporting a large cross, and holding His hand over a sacramental cup. From the wound made in His hand by a nail at the

crucifixion, He pours big drops of blood into the cup ; and the disgusting picture is put there as a mnemonic to help the memory of the child, who may have learnt little only from the printed page, but is not likely to forget the image, and will, too probably, be reminded of it from altars and pulpits in days to come ; for, alas ! it is at length possible for men holding benefices, and aspiring to dignities in the Church of England, to cast aside the vital truths of Christianity, and profess what their fathers, with good reason, once called the damnable superstition of the Church of Rome.

A Romish Bishop on Romish Miracles.

(From the *Christian Intelligencer*.)

It is a great treat at last to hear one voice of a Roman Catholic minister and teacher lifted up against the transparent impostures and miserable delusions which, in France and elsewhere, have fruited out in “shrines,” and “miracles,” and “pilgrimages.” It seemed as if the whole of the Romish clergy had been struck dumb as to these shameful frauds and excitements, so general was their silence regarding them and their apparent connivance with them.

At last a distinguished prelate of the Romish Church has delivered his testimony against them, and we could wish that his wise words might be echoed by the Romish clergy in the United States, so that the people under their charge may be saved from the contagious epidemic of madness, folly, and superstition which has raged in France and has even reached our own shores. Monsignor Dupanloup, Bishop of Orleans, has addressed a letter to the clergy of his diocese, levelled against miracles and pilgrimages, intimating that the only true preventive against them is to be found in a sound, practical, Christian education. We quote some paragraphs from this letter which embody a great deal of wisdom — If only the Bishop were less general in his remarks, and would take ground for the universal distribution of the Bible among his people, we might hope for them the true education that would free them forever from such delusions. Says the Bishop :

“ When great political and social commotions have disturbed men’s minds ; when unaccustomed calamities have fallen upon a people ; when revolutions have shaken a nation to its foundations, excited imaginations begin to work ; they strive to penetrate the obscurity of events, to discern the mysterious future, to discover whence are to come the salvation and the Saviour they await. Then they abandon reality, in which they see nothing consoling, for the imaginary, in which every thing may be seen, especially what is desired ; then prophets and workers of wonders arise ; visions, oracles, and prodigies are multiplied ; impostors mingle with sincere *illuminati*. Souls eager for enlightenment hasten thither where they think to find it ; a curious ear is lent to marvelous narratives and to voices professing to come from above ; the credulous, and sometimes even the incredulous, are carried away by that deeply-seated desire to penetrate the unknown which is innate in the human breast. Thus does a whole generation banquet on chimeras, and soon, seized by vain fears, it trembles before the calamities announced, as at the approach of the millennium, alternately excited and lulled, according to the dominant mood, by expectations and hopes that nothing serious justifies.

"Let us abide, gentlemen, in the strong simplicity of evangelical faith; let us serve, by resolute and efficacious efforts, our beloved country. In a word, let us be a devoted and energetic generation, intelligent and capable, believing and active, which understands the necessities and the course of human agitations, and does not show itself more alarmed at them than becomes those who ought to borrow from the light of faith a spark of the wisdom and patience of God, and who, without having recourse to vain and suspicious oracles, may find in the history of their forefathers and in memories of the past the secrets of Providence and hopes for the future."

MISSIONARY INTELLIGENCE.

Chicago.—Rev. A. Miller.

Rev. A. Miller, our German City Missionary in Chicago, writes as follows concerning his labors during the month of May:

"DURING the month I devoted the most of my time to the work of visitation, especially among those who are sick and in prison. While in the Jail I conversed with a man who had been sentenced three years to the State Prison, and was to be taken there next day. He was very sad, but I endeavored to comfort him by directing him to the 'Friend of sinners.' Then I gave him a Testament, which he gladly received, and promised to read. He was raised under religious influences but yielded to temptation.

"I have preached at various places in the city, gathered many children into different Sabbath-schools, and conducted prayer meetings. There is work enough for four missionaries if we had them. We could secure places for mission schools and public preaching, for a small sum of money."

Davenport, Iowa.—Rev. C. Peisch.

Our German missionary, Rev. C. Peisch, sends this report of his work in the cities of Davenport, Iowa, and Rock Island, Ill., during the month of May:

"It affords me pleasure to say that

our mission work has never been more prosperous than now. The delightful weather has brought out the children in increased numbers to our schools in both cities. The teachers and scholars enter upon their summer campaign with new zeal. The introduction of some popular singing books has awakened considerable enthusiasm among the children, and will, no doubt, attract others to our schools.

"During the month I have visited 250 families, and met with many interesting cases. Unless approached by the city missionary, there are hundreds in this field who would not hear the truth. They do not go to the sanctuary. How important is the mission work among our foreign population in this country! May our Society be enabled to prosecute it vigorously."

Indianapolis, Ind.—Rev. A. Maas.

Rev. A. Maas, our German City Missionary in Indianapolis, Ind., sends this report for the month of May:

"WHILE laboring among all classes of Germans who need the Gospel, I make a special effort to evangelize the Roman Catholic population. Since the commencement of my labors in this city, I have visited hundreds of Romish families, given them Protestant literature, and held religious services in their home.

Already I can see the fruit of these labors.

"During the past month I have visited the Jail, Hospital, and other institutions for the unfortunate. In these I have ministered the 'word of life' to many hungry souls. Over 300 families were called upon, and many careless ones induced to attend places of religious worship. The children have been looked after, and brought into the Sabbath-school."

Iowa City, Iowa.—Rev. Francis Kun.

Our Bohemian Missionary, Rev. F. Kun, sends this report of his labors among his countrymen in and around Iowa City during the month of May :

"Our congregations in the city and country have remained about the same as in the few preceding months. There are many persons who should attend the house of God, but are attracted to other places on the Sabbath. In Bohemia they were oppressed by the Romish Church, but now they ignore all religion and regard liberty in America as a license to do what they please.

"The Bohemian mission school in Cedar Rapids continues to be largely attended. Since I commenced preaching there a short time ago, the attendance has increased, and, as there are between 30 and 40 Protestants in that city, we will probably organize a church.

"Our weekly, '*The Voice of Truth*,' is growing in favor among the Bohemians, and its influence is extending throughout the country."

Keokuk, Iowa.—Rev. H. R. Riemer.

Rev. H. R. Riemer, our German City Missionary in Keokuk, makes the following report for the month of May :

"We are still sowing the 'good seed,' though the ground appears 'stony.'—There is one promise, however, that comforts me. 'And let us not be weary

in well-doing; for in due season we shall reap if we faint not.' These inspiring words strengthen my faith as I go from house to house, distributing the tract and talking to the people about Jesus.

"During the month over 200 families have been visited, and in most of them religious services were held. Many German Roman Catholics are coming out into the light. As I unfold to them the glorious truth of 'salvation by faith,' it appears to them like a new revelation. It seems to me that Protestants should pray more earnestly for our Romish fellow citizens. The church and mission school are in a prosperous condition.—We need the outpouring of the Holy Spirit upon this mission field."

Chelsea.—Rev. M. Dwight.

Rev. M. Dwight, in enumerating his labors for the month of May, states that he was permitted to make not less than 560 visits to Roman Catholic families, 140 of which families he found destitute of the Word of God, and supplied them with the whole Bible, the New Testament, or single books of the Bible. In 36 of these families he was permitted to read or repeat portions of the Scriptures, and to offer prayer. The following remarks of Mr. Dwight will be read with interest :

"Within two or three weeks I have been led, as it appears to me, by the blessed Holy Spirit to read in quite a number of Roman Catholic families the 51st Psalm, to which marked attention has been given, and in almost every instance, immediately on my stopping reading, the person to whom I read exclaimed in an earnest tone, 'That is splendid!' the language of almost every one being precisely the same. It has both surprised and encouraged me. There surely is, notwithstanding their

confessions to the priests and absolution from them,

A PAINFUL CONSCIOUSNESS OF GUILT in the sight of God. The 51st Psalm expresses the silent longings of thousands and millions of Roman Catholics to be delivered from the ever present burden of indwelling sin. But they receive *no* scriptural instruction from their spiritual teachers respecting the way of salvation. *All* the teaching of their *blind guides* is misleading.

"Many utterances like the following show the gross ignorance of this people respecting the way of salvation through the atoning merits of the Redeemer: Question—'Are you a Christian?' Answer—'For my part I don't do anything wrong. I don't rob nor steal, nor injure my neighbor, and work hard.' Another. 'I go through the performance anyhow, but whether I am a Christian or not I cannot say.' Another. 'Yes, sir. I go to church every Sunday, and I don't know what else I can do.' Another. 'It is very hard to be a Christian, if it is as hard as the fathers give it out.' One more. 'I don't know, sir. I don't steal, but I don't know how I stand before God, nor how I will stand before God, and I cannot know till I die.'

"Many think that

HARD WORK

is a saviour, in part at least. The following is a specimen of what they say about the spiritual benefits they expect from the merit of hard work to support their families. Question: 'Do you expect to enter purgatory at death?' Answer: 'No, there is no purgatory for me; hard-working people do not go to purgatory; they have their purgatory in this life.'

"Can anything be done effectually to reach the many millions of honest Catholics so fatally misdirected by their blind guides? To me it seems that

Protestant Christians do not realize their responsibility to do vastly more, especially by prayer, than they are now doing to enlighten and save these perishing millions at their doors."

Cincinnati.—Miss Purlier and Miss Schiller.

Miss *L. Purlier* writes June 1, 1874: "My Industrial School closes this week. More than *nine hundred children* have received instruction during the winter and spring; although but *four hundred* have been present at any one time.—Children of both sexes are admitted, and in addition to sewing, they are taught the principles of morality and religion. The law of God as revealed in the Ten Commandments and the Sermon on the Mount, with many other portions of Scripture, are committed to memory.—Generally the children have learned the leading facts of the Bible. These truths with songs and prayers are carried by the children to their own homes. Some of my little ones have fallen asleep, I trust in Jesus. One, as she felt the approach of death, repeated with great simplicity the words: 'Now I lay me down to sleep,' etc., and she was gone.

"My Sabbath class is still interesting. Visits have been made to the Hospital and Orphan Asylum, and visits to families and to the sick, especially Romanists, have not been omitted."

While Miss Purlier has not deemed it right to devote her time to the Temperance movement in the city of Cincinnati, (for her own special work has engrossed her attention,) she has within the past few weeks been not a little annoyed and interfered with in her own proper labors of tract distribution in the streets. This would seem to have resulted from the determination of the police authorities to suppress Protestant preaching and other efforts for the masses, in the streets. On one occasion, indeed, she

was even taken to the station-house by some over-zealous guardian of the peace; but was honorably discharged by the judicial authorities. Such attempts on the part of the enemies of the truth will, we doubt not, as usual, result in their confusion.

Miss *Schiller* reports the closing of her own Sewing School for the summer months. Her Sabbath class is as large and interesting as ever. Her work of visitation will be prosecuted as usual.—Miss S. reports with gratitude the confidence which Roman Catholic heads of families and others, no less than Protestants, seem to place in her. The counsel which they seek of her may prove in many instances the entrance of the truth into darkened minds and hearts.

Louisville, Ky.—Mrs. J. M. Sadd.

Mrs. Sadd reports the prosecution of her accustomed labors, without any feature of marked change. Much interest appears to be felt in the projected erection of a mission-house, which is much needed.

Spain.

(Continued from our May number.)

THE GOSPEL AT MEDINA SIDONIA.

“What a study the features and gestures of the people present, as they crowd round our stand to hear and to buy! Some wear the appearance of stupid wonder, others have evidently caught some glimpse of what it means, and drink in the truth with great delight; others, again, are offended, and oppose the Word from various sides. The Romanist calls out that we are deceiving the people, the infidel sneers and objects openly to some statement of the preacher; a priest too puts in an appearance, but it is from across the street, and he contents himself with inquiring what we are doing. Yet the selling and the preaching go on together, till, at last, our whole stock,

except two family Bibles, was exhausted, and we found that we had sold 212 Gospels, 12 Bibles, and 8 Testaments, and had distributed 500 Gospel tracts. Many people were disappointed who came to buy when we had no more to sell, and we resolved, at the first opportunity, to send the colporteur to supply their need. I am more and more persuaded, however, that the preaching and the Bible-selling should go together.—The experience of this morning was a proof of it. We returned to our hotel sorry that we had not taken double the number of Bibles on our journey, yet glad and thankful that God had so evidently blessed our work.”

THE REBUFF

experienced in the same place is thus related :—

“In the evening, Mr. Hernandez and our whole company went to the Republican Club, where Mr. H. had got permission to preach. We found the president and the committee already on the platform, and after the reading of the minutes of the previous meeting, Mr. H. was called on by name. As he stepped forward to the tribune, I must confess I had some misgivings as to the result, and I prayed to God to strengthen and uphold him. Scarcely had he begun, when murmurs and even cries of opposition were heard from several sides.—The line of remark adopted by Mr. H. was bold and simple, yet it laid him open at the very first to the opposition of the infidel and Romanist. He said that he had come there for no political purpose, but solely to preach the Gospel of Jesus Christ. Now, this was right and true in substance, but in the circumstances, it would have been better if he had not said it. Had Paul on Mars hill done the same thing, he would not have been listened to, and the apostle showed his wisdom in taking the standpoint of his audience. By doing so, he got a

great deal of Gospel truth spoken before he was interrupted. True, Mr. Hernandez was exposed at this time to the most severe trial. Just beside him there was a group of ignorant rude atheists, who kept crying out, at every mention of the name of God or of Christ, the most horrid blasphemies. The murmurs of dissent increased, so that he could scarcely be heard. Still he went on, taking the line of controversy against the Church of Rome, and proving his positions by quotations from the Scriptures, till at last the storm grew so loud that he was obliged to stop, and turning to the president, he said, that if the audience did not wish to hear him, he would retire. The president then formally put it to the meeting whether they would hear him, when the more noisy cried out that this was a political club, and that they wanted no religion here, and so, after shaking hands with the president, Hernandez retired. I felt as if the enemy had got a triumph, and that the truth had for a time suffered defeat. If we inquire into the causes of this, something, I think, may be put to the line of remark adopted by the preacher. If we go into political clubs, we must perforce succumb to the atmosphere of the place, so far as to endeavor to gain the ear of the audience, by presenting, in the first place, those aspects of the Gospel which have a national or even political bearing, for the Gospel has a political bearing, and I think it might be shown that it is the greatest friend that political and national freedom has. This is one thing; and then the fact must be taken into account that there are only two parties in Medina Sidonia, as in many other places in Spain—the bigoted Romanist and the infidel Communist—and that these two parties united at this time to defeat the preaching of the truth. We were told afterwards that the priests were very busy all day (hav-

ing been informed of the intention of preaching in the club), stirring up the people to oppose it, and even influencing the infidel party in that direction. We even found a priest standing at the door of the club when we came out. How different, then, were our feelings when we returned to our hotel at night, from those which filled our heart in the morning! Then all was joy, and thankfulness, and expectation; now our harps were on the willows, and in grief we were ready to cry out, Why has the enemy triumphed? yet we laid the matter before the Lord, and we were enabled to say, 'Thy will be done.' "

No part of Mr. Kilpatrick's diary is more touching than the following account of one who found the Truth

IN ANSWER TO PRAYER AND BY THE
BIBLE ALONE.

"During the day we called upon a man whose name had been given us by Caballo, and whom we had seen on the former occasion. The history of this man is very interesting. It seems that, six years ago, he was engaged as assistant teacher in the public school of Chiclana. It was then that, for the first time, he heard of the Word of God, and was immediately possessed by a great desire to see it and to know its contents. That desire remained with him, but he knew not how it was to be satisfied.—About two years ago, he came to know that the Principal of the school, who was a priest, had a Bible, and he went to him to ask the loan of it. The priest told him that before he could be allowed to read it he must have the permission of the Pope or the Bishop. His reply was to the effect, that if the Bible was the Word of God to man, then he had as much right to read it as the Bishop, or even the Pope himself. For this bold yet true reply, he was dismissed from the school; but though thus cast off and persecuted, his thirst unquenched was

as great as ever for the Word of God. He went back to his trade, which was that of a carpenter, but being desirous of continuing his teaching, he opened a night school in his own house, for teaching persons who were at work during the day the elements of education.—While thus engaged, he told us he prayed to God every day that he might be brought to a knowledge of his Word, and that prayer was not left unanswered, for about six months after his dismissal by the priest, Caballo, the Cadiz colporteur, entered his dwelling and offered him the Bible for sale. He looked upon it, and, although there were a number of persons present, he burst into tears, and gave thanks before them all that at last he had obtained what he had so long desired, the Word of God in his own tongue, to show him the way of life in Jesus. But though he had got the Bible, he had no one to teach him and explain its contents. What was he to do? He betook himself again to prayer, and he told us the very words he used in prayer. They were these: ‘O, my God, enlighten my understanding, pour out Thy Holy Spirit on my soul, so that I may understand Thy divine Word, for without Thy help this poor sinner can understand nothing.’—And it really seemed to us as if this simple prayer had also been wonderfully answered, for when we came to inquire into his views of the way of salvation, we found them very clearly and fully in accordance with the Word of God. His ideas regarding the substitution of Christ in the room of sinners, were specially clear and correct, considering that he had no teacher, but had found his way to the truth solely by the reading of the Word. On many things he said he felt he required light, and Mr. Hernandez took him with us to the Fonda, and spent a long time in teaching him more fully on certain points, and at the close,

at my suggestion, we all knelt in prayer for this poor man. In this prayer he joined most fervently, and when we rose from our knees, I could see that he was bathed in tears. Two things may be added which he mentioned in the course of conversation—one was that he had bought a dozen New Testaments for his evening school, and that from the time that he knew the Scriptures himself, he had made the New Testament the book from which his pupils learned to read. There must thus be a number of persons who have gradually imbibed the knowledge of the truth, as his pupils are not children, but grown-up persons, ranging in age from 12 to 26. The average number of scholars at his school is 21. The other interesting thing is, that he told a priest in Chiclano, named Don Juan Gallano, that he had the Bible, and that the Lord says in his Word that the way of salvation is only through the mediation of the Lord Jesus Christ, and the priest said, ‘That is right,’ and approved of all that he had said. This priest has since been Antonio’s fast friend.”

Ireland.

FROM the April number of the *Banner of the Truth*, the organ of the Society for Irish Church Missions, we take the following statement respecting

“THE WORK IN COUNTY LIMERICK.

“THE missionary work in this district during the past year, has been most encouraging. Every where the Agents have had good access, and the sphere of labor has been greatly enlarged, several parishes having been opened to our work. The Agents have not met with any violence or intimidation; on the contrary, they have generally been received with kindness, and sometimes have found people showing the greatest anxiety to learn the truth. Frequently

they have been pressed by Roman Catholics to remain longer, after staying as long as their time would allow, giving instruction on the different branches of the controversy, and often the last word has been, 'Be sure to call when you come next.' Many Roman Catholics have promised them that they would buy a Bible and read for themselves.—Again and again the Readers have been followed out of the house by the people, blessing the Lord for sending them to teach them: and sometimes people they have met on the road tell them where they live, and beg them to call.

"Latterly many of the visits have changed in their aspect from a controversial into a deeply religious type—the subjects being the value of prayer, the fulness of Christ's redemption, and the completion of his work—many sitting listening with tears running down their cheeks, and giving the Agent as he left a fervent 'God bless you!'

"The Readers seem to notice a great shaking in the minds of the people in regard to many of the Romish doctrines. The doctrine of Purgatory seems to have lost its hold over them, and is often laughed at. 'Oh! the priests would do any thing for money.' The worship of the Virgin Mary is the doctrine they

cling to most. *She is every thing*, making Christ, alas! nothing to them.

"The area of our work having increased so very much, the Agents are obliged to itinerate, often leaving home early on Monday morning, and going to towns twenty or more miles away, and staying out for a week; and in this way we are able to visit over more ground than we ever did before.

"During the last contested election, though there was a good deal of excitement, the Readers went over the county without the slightest annoyance, and many thousands of handbills have been circulated in the last year, and the placards which were so much complained of now rest unmolested on the walls of the Mission-house. When I look back a few years, and remember the turmoil, the insults and danger, the trials, the assaults, etc., and now see the peace we enjoy, I am inclined to say, 'What hath God wrought!'

"The Agents under me have proved themselves hard-working and faithful men, but I require at least another Scripture Reader to get on at all efficiently. What are three Agents to work so large a district, containing many towns and villages?"

LITERARY NOTICES.

BOOKS.

Evangelical Alliance Conference, 1873—History, Essays, Orations, and other Documents of the Sixth General Conference of the Evangelical Alliance, held in New York, October 2-12. 1873. Edited by Rev. Philip Schaff, D. D., and Rev. S. Irenæus Prime, D. D. New York: Harper & Bros. 1874. 773 pages 8vo. \$6.00.

Words of commendation are superfluous in connection with such a work as this. To state that this large and neat

volume contains *in extenso* the papers carefully prepared for the great Conference of the Alliance by some of the best thinkers and writers of both continents is in fact to give it the highest panegyric.—The daily press, and particularly the *New York Tribune*, contained marvelously full and exact reports of the papers so far as actually read at the successive sessions. But the pressure of time was too great in many instances to permit the reading of any thing but a brief abstract or sketch.

Here we have the entire papers in their more perfect form, revised in most cases by their authors themselves. An inspection of these will give to any intelligent reader a better idea of the great literary and religious treat which New York enjoyed in October last, than any description could afford. Take it all in all there is no single volume which has recently appeared that can compare with this as a general view of the condition of the world at the present time, in its theological and philosophical phases especially. Every pastor ought to have a copy in his library. We have compared it with the volumes published by previous Conferences (that at Amsterdam only excepted) and find, to our great gratification, that in variety and grasp, in accuracy and comprehensiveness, none of them even approach this.

The Secret of Christianity.—By S. S. Heberd. Boston : Lee and Shepard. 1874. 210 pages, 12mo.

To discuss the subject of which this volume treats would require not the few lines we can give to it, but many pages. Suffice it then to say, that the author, who unquestionably exhibits the results of very great reading in ancient and modern lore, finds (page 96) the positive element in Christianity—the essential principle which distinguishes it from all other religious systems, in faith in Christ. This element is composed of two factors, the love of a personal ideal, and the sense of need. And it is the synthesis of these two forces that constitutes the essence of Christianity, and the source of its peculiar influence upon the life of mankind.

Hymns and Songs of Praise for Public and Social Worship.—Edited by Roswell D. Hitchcock, Zachary Eddy, Philip Schaff. New York : A. D. F. Randolph & Co. 1874. 597 pages, square 8vo. \$2.50.

We have of late been favored with a number of excellent manuals of sacred song. Between their respective merits we shall not attempt to discriminate ; for any one of the books to which we allude possesses such adaptation to its purpose that it would at once become a favorite with any congregation. We shall simply mention a few points that strike us about

this most recent collection : Its typography is excellent ; a considerable amount of space is saved by printing the first verse only in connection with the music ; the indexes are very full, and the index of contents undoubtedly the longest and most complete to be found in any American hymn-book. At the close of every hymn the author's name is stated, with the year of its composition, and the birth and death of the author. Besides this, if the hymn has been abridged or altered in any way, the fact is noted. The collection bears marks of long and careful study both of hymnology and musical adjustment on the part of the five or six collaborators whose names the preface gives us.

The Winter Fire.—A Sequel to "Summer Drift-Wood." By Rose Porter, Author of "Foundations, or Castles in the Air," etc. New York : A. D. F. Randolph & Co. 1874. 231 pages, 12 mo : \$1.00.

Those who have read "Summer Drift-Wood" will need no recommendation to read the sequel. Like the former book, this contains a record of life-experiences, not always bright in themselves, but always tender, wholesome and Christian. The form of a diary into which they are thrown adds not a little to their vivacity and interest.

The Land of the White Elephant :—Sights and Scenes in South Eastern Asia. A Personal Narrative of Travel and Adventure in Farther India, embracing the countries of Burma, Siam, Cambodia, and Cochin-China (1871-2). By Frank Vincent, Jr. With maps, plans, and numerous illustrations. New York : Harper & Bros. 1874. 316 pages 8vo. \$3.50.

Mr. Vincent is an intelligent traveler, observant, patient, reflecting. The portion of his more extensive travels which this volume treats of has all the freshness of a part of the world, which though populous and accessible, is little visited by the mere tourist. Mr. Vincent is an American, and his book is a credit alike to American authorship and American book-making. Its illustrations are capital, and so numerous as to have necessarily entailed a very large expense upon

the publishers. Many of them represent modern personages and practices; while a series of others give an admirable idea of those magnificent ruins of Nagkor Wat and Angkor, which impress the beholder with all the more admiration, because of the uncertainty attaching to their builders.

Autobiography of Thomas Guthrie, D. D. and Memoir by his sons, Rev. David K. Guthrie and Charles J. Guthrie, M. A. vol. 1. New York: R. Carter and Bros. 1874. 424 pages, 12mo. \$2.00

Although everybody knew Dr. Guthrie's rare abilities as a pulpit orator, we imagine that few, at least in this country, gave him credit for being the sprightly writer which this volume proves him to be. The *Autobiography* that takes up more than half of the volume has rarely been surpassed in interest by any similar production; and any one that has read its brilliant anecdotes, many of them throwing light upon the strange customs of Scottish life, a half century or more since, will only regret that Dr. G. had not set about the pleasant task of writing an account of his life at an earlier period, or had not been spared until he had finished it. A second volume will complete the work.

The Heart of Africa.—Three Years' Travels and Adventures in the Unexplored Regions of Central Africa from 1868 to 1871. By Dr. Georg Schweinfurth.—Translated by Ellen S. Frewer. With an Introduction by Winwood Reade. In two vols. With maps and woodcut illustrations. New-York: Harper and Brothers. 1874. 559 & 521 pages 8vo. \$8.00.

The Messrs. Harper are entitled to the credit of having published almost every thing deserving attention which has appeared on either side of the Atlantic on the subject of African exploration. Their issues in this department of literature alone are almost a library in themselves. Not to speak of Du Chaillu's books, we can on the moment recall Barth's, Speke's, Livingstone's, and Andersson's travels, and Wilson's Western Africa. Without instituting any invidious comparisons between the results of these various ex-

plorations, we may say that Schweinfurth's researches have supplied information on several important points of African geography previously uncertain, and particularly the situation of the south-western watershed of the upper Nile. The part of his travels that is of most interest just at present is that which brought him into contact with the Akka, or Pygmies, and thus settled the truth of Herodotus's account of a diminutive race in the heart of Africa. Dr. Schweinfurth being a skilful draughtsman, as well as a thorough naturalist, his illustrations are both accurate and artistic; and the publishers have brought these volumes out in a style unsurpassed by that of any American work of the kind.

The Reef, and other Parables. By Edward Henry Bickersteth, Author of "Yesterday, To-day, and Forever." New York: Robert Carter & Bros. 1874. 322 pages, 12mo.

The Allegory as a vehicle for conveying sound truth will be a favorite so long as the human mind retains its susceptibility to the impressions which come to it through the imagination. Mr. Bickersteth's high literary attainments, which are well known to the public, guarantee the excellence of these short parables, written, as the preface informs us, during the brief interval between severe domestic afflictions.

A Lawyer Abroad.—What to see and How to see. By Henry Day, of the Bar of New York. New York: Robert Carter and Bros. 1874. 348 pages, 12mo. \$2.00.

Mr. Day's letters in the *New York Observer* attracted very general attention. A chief reason was that Mr. Day, while visiting many places which were familiar to the reading public, either from personal observation or from previous books of travel, emphasized that which was fresh and timely. We are glad to see these letters collected in a well printed volume, enlivened by a few very choice illustrations. They are of permanent value. Unlike the majority of sightseers, Mr. Day seems never to have forgotten that he was an American and a Christian.

Consequently the most interesting place for him was the mission station where the Gospel in its purity is preached in Papal, Greek or Mohammedan lands, and the most entertaining topic the progress of the truth in connection with the labors of the missionaries.

We recommend particularly the perusal of the chapters on the Protestant Schools in Rome and American Christians in Paris. Besides the very appreciative and kindly account in the latter of our "American Chapel" and its pastor, Rev. Mr. Hitchcock, there are some severe but very just and timely observations on the Sabbath desecration which professing Christians, nay even ministers of the Gospel, allow themselves to fall into when visiting Paris and other Roman Catholic capitals.

Which is the Apostolic Church? An Inquiry at the Oracles of God as to whether any existing form of Church Government is of Divine Right. By Thomas Witherow, Professor of Church History, Londonderry, Ireland. Edited and Annotated by the Rev. R. M. Patterson. Philadelphia: Presbyterian Board of Publication. 123pp. 18mo. \$0.50.

Mr. Patterson claims for this little book that it is "an admirably compact, clean-cut and forcible inquiry into the great principles and facts of church government well adapted to strengthen the faith of Presbyterians in their system, and to convince candid inquirers of its apostolic character."

The Fourth Watch.—By Anna Warner, Author of "Melody of the 23d Psalm, etc. New York: A. D. F. Randolph & Co. 1874. 149pp. 24mo.

A little book that may be readily carried in the pocket or reticule, full of pious and apposite reflections on detached passages of Holy Scripture.

The New Scholars.—By Joanna H. Mathews, Author of the Bessie Books, etc. New York: Robert Carter and Bros. 1874 12mo. 376 pages.

The second volume of "Miss Ashton's Girls," a series of stories for children which promises to be as popular as the previous writings of Miss Mathews.

Publications of the American Tract Society, 150 Nassau St., New York. The most recent issues are seven thin vols. 18mo. entitled Maysie's Star, Joe Blake's Temptation, The Rescued Lamb, Benny, Bought with a Price, Rachel's Lilies, and Ethel's Gift. (Price of the first two, 25 cents each, of the others, 20 cents, postage 4 cents a vol.) An excellent series of books for children of about ten years, and like all the other publications of this tried Society worthy of a place in the Sunday School library.

From Four to Fourteen.—By Jennie Harrison. American Tract Society. 294 pages, 12mo. \$1.25.

A pleasing story of home life, which can be commended, like all the other publications of the Tract Society, as of unexceptional character and tendencies.

Inlets and Outlets.—Familiar Talks about the Five Senses. By the Rev. Charles A. Smith, D. D., Author of "Among the Lilies," etc. Philadelphia: Presbyterian Board of Publication. 224 pages, 12mo.

A very pleasant little book which, besides many entertaining anecdotes on its subject proper, incidentally conveys useful lessons in morals and religion.

Half Hour Recreation In Natural History.—We have received from Estes and Lauriat (Boston) several numbers of their valuable Half-Hour Recreations, comprising one on the "Origin of metalliferous Deposits" by Prof. Hunt and "The Phenomena of Sleep," by Dr. Richardson, another on the "Stone Age, Past and Present," by E. B. Taylor, and the first two numbers of a series on the "Insects of the Garden," by A. S. Packard, Jr. These numbers are 25cts. each or \$2.50 a year, twelve monthly numbers.

Seven Daughters.—By Amanda M. Douglass, Author of "Home Work", etc. Boston: Lee and Shepard. 1874. 369 pages, 12mo.

One of the most charming children's stories we have seen, is the verdict of those who have read this book. Without being in the least sensational, it is very fascinating; and we can heartily commend it as unexceptional in its teachings and tendencies.

RECEIPTS

*In behalf of the American and Foreign Christian Union, for the Month ending
30th May, 1874.*

NEW HAMPSHIRE.

Temple. Warren Keyes \$5; Dea. Nathan
Wheeler \$1..... \$6 00

MASSACHUSETTS.

North Brookfield. 1st Cong. Ch., by Thos.
Snell, through J. E. Porter, Tr..... 20 00
Chelsea. Rev. M. Dwight, C. W..... 2 00
Boston. Francis Bundy, \$1 and C. W. \$1. 2 00
Royalston. Mrs. Emily B. Ripley \$7 and
C. W. \$1..... 8 00
32 00

CONNECTICUT.

Lakeville. Mrs. M. A. Holley..... 20 00

NEW YORK.

New York. Mrs. Stephen Griggs, of
which \$100 towards educating young
man in charge of Rev. F. Kun..... 135 00
" Mrs. J. G. Phelps, for Mexico..... 25 00
East New York. Ref'd Church, Rev. C. R.
Blauvelt..... 9 85
Saugerties. Miss Ann C. Ostrander, on
account of Bequest of the late Rev.
Henry Ostrander..... 200 00
Albany. Mrs. Joanna Tweed Dale Carner,
additional to Trust Fund..... 600 00
969 85

NEW JERSEY.

Newark. Mrs. Janet McKenzie, for
Mexico..... 100 00

PENNSYLVANIA.

Bethlehem. Bishop Reinke \$10; Rev. C.
L. Reinke \$5, for Mexico..... 15 00

MARYLAND.

Baltimore. Ladies Aid Society, per G. S.
Vickers, Tr., for the Evangelical
Society, Geneva..... 82 00

KENTUCKY.

Louisville. B. F. Avery \$50; Piatt &
Allen, G. Hull, \$25 ea.; Ainslee & Co.
R. H. Woolfolk, \$20 ea.; Thos. Ste-
vens, W. H. Dulaney, Cannon &
Byers, Miss Alice Short, L. L. War-
ren, Mayor Jacobs, Mrs. J. M. Sadd,
Albert Fink, J. L. Wheat, \$10 ea.;
Hunter & Co. \$6; Arthur, Peter &
Co., Jackson & Co., J. E. Hardy,
W. H. McKnight, A. H. Gardner,
Mrs. J. H. Graham, S. Keith, Mr.
Stucky, C. J. F. Allen, Mrs. Judge
Ballard, Anna Miller, Logan Murray,
Truman & Co., C. H. Pettitt, J. M.
Robinson, G. H. Hibbett, Mr. Slanght-
er, H. C. Warren, Mrs. Fox, Pindle,
Kinkead, Tompkins, Guthrie, Mer-
riweather, Gheens, \$5 ea.; Dick,
Morris, \$3 ea.; Mr. Armstrong,
Thaxter & Co., Mr. Wheat, Mc-
Naughton, Boyd, Shirley, Smith,

KENTUCKY—continued.

\$2 ea.; others \$19, for City Mission;
various other sums for Mission
Work, \$411.44..... \$811 44

ILLINOIS.

Danville. Rents from Lots..... 63 42

INDIANA.

Indianapolis. A. D. Wood \$16; a Friend
\$2; M. A. Stowell, Mrs. J. B. Ret-
zinger, A. W. Davis, Mrs. Tomlin-
son, \$1 ea.; others \$7.10—for the
German City Mission..... 29 10
" Friends Soc'y, for German City
Mission..... 8 05
" California street M. E. Church, for
German City Mission..... 12 85
50 00

OHIO.

Cincinnati. C. Davis & Co. \$20; A. H.
McGuffey, T. H. C. Allen, Mr.
Erkenbracker, \$5 ea.; T. Baur \$2.. 37 00

IOWA.

Iowa City. Various sums, for Bohemian
Mission..... 20 00

*Received for the CHRISTIAN WORLD, in ad-
dition to items specified above:*

H. Demarest, N. Y. City, \$1; Ezekiel
Deys, Ohioville, 50 cts.; P. B. Berry,
N. Y. City, 25 cts.; E. B. Woodruff,
M. D., Morristown, \$1; Mrs. L. P.
Lewis, South Weymouth, \$1; Dr. S.
E. Swift, Colchester, \$1; E. Sim-
mons, Lockport, \$2; Mrs. E. H.
Evans, Berlin, \$1; Rev. J. W. Sarles,
Brooklyn, \$3.36; Mrs. S. A. Purkiss,
Providence, \$1; Mrs. A. R. Street,
New Haven, \$1; W. M. Wheatley,
Indianapolis, \$10; Rev. W. H. Deane,
Essex, \$2; Mrs. J. T. D. Carner,
Albany, \$1; Rev. F. Widmer, Car-
thage, \$1; Rev. W. B. Williams,
Cambridge, \$1; Miss J. A. Ludlum,
Jamaica, \$1; C. A. Hamlin, Penn
Yan, \$2; Rev. N. S. Lourie, Gor-
ham, \$3; M. M. Hedges, Kossuth,
50 cts.; J. M. McComb, St. Louis,
\$1; Miss M. C. Keener, Baltimore,
\$5; Mrs. L. C. Fitch, Hartford, \$1;
John Largue, St. Louis, \$2; Rev.
N. P. Gilbert, Claradon, \$1; F. Schro-
der, N. Y. City, 15 cts.; Rev. A. H.
Bechthold, N. Y. City, \$2; Mrs.
Andrew Kerr, Springfield, \$1; Mrs.
S. Knapp, Columbia, \$1; Mrs. A. A.
Dealey, Columbia, \$1; Nelson Sam-
mis, Huntington, \$2; W. R. Daw-
son, Bainbridge, \$1; S. P. Giddings,
W. Rutledge, \$1; Mrs. J. W. Day,
Philadelphia, \$2..... 55 76

Total Receipts in May..... \$2,262 47

THE CHRISTIAN WORLD.

Vol. 25.

AUGUST, 1874.

No. 8.

EDITORIAL NOTES.

OUR MISSIONARY AND PUBLICATION WORK.—AN APPEAL TO OUR FRIENDS.—We need scarcely remind our friends that the financial troubles through which our country has been and is still passing, far from excusing Christians from effort for the maintenance of their benevolent enterprises, only makes such effort the more imperative. In our own case we desire to recall their attention to the importance of sustaining the Publication and Missionary Work in which we are engaged. We have frequently heretofore presented the grounds on which we hold it to be a matter of great importance to uphold a periodical of the character of the CHRISTIAN WORLD—a periodical whose great aim it shall always be to enlighten the public on the question of Romanism in its relations to our religious, as well as to our social and national interests. Without such a periodical, the problem which is perhaps the most serious which confronts an American Christian and Patriot, has no distinct presentation to the people. It is true that the religious and even the secular prints may occasionally pronounce themselves very ably on this topic. We rejoice that this is the case, and that there is a growing attention given to this discussion of themes connected with the aggressions of Rome. But the ordinary reader can find no time, even had he the inclination, to peruse a large number of journals with the sole view of collecting and collating their views on a single subject. Nor is he disposed to search in many quarters, both at home and abroad to gain the facts which he ought to know regarding the progress of Roman Catholic missions, on the one hand, and Evangelical Protestant missions, on the other. These scattered views and facts it is the aim of the CHRISTIAN WORLD, not in the interest of one branch of the Protestant Church, but in the common interest of all branches, to gather, and by presenting them in their correct light to awaken proper interest in the work of making known the truth to those who have been deluded by ignorant or designing leaders.

In the very nature of the case, such a periodical cannot be self-sustaining—no missionary work can be—and it is, therefore, indispensable

that it should receive the support of direct contributions from those who sympathize with its objects, over and above the subscriptions of those of its readers who are able and disposed to pay for it. For this reason we repeat the request we have several times made for contributions both large and small for this special and very important part of our work ; and, in particular, that Life Members, who are such by reason of their previous donations to our work, will continue to testify their interest in it by giving at least as much as the very moderate amount of the subscription price which is obtained from others.

Our young Missions in the West, among the Roman Catholics of Cincinnati, Louisville, Iowa City, Davenport, Keokuk, Indianapolis and Chicago, need urgently the donations of the lovers of a pure Christianity. We shall be delighted if the liberality of our Churches and of private Christians shall enable us to institute additional missions at other points where the growth of a Roman Catholic population, while it is dangerous, also affords special advantages for labors in behalf of the spread of vital Christianity.

Contributions to either department of our work may be forwarded to our office, 45 Bible House, and Postal Money Orders should be made payable at Station D, New-York.

DECLINE OF MONASTICISM.—We learn from the *Valparaiso Record*, of May 16th, that “the Convent system is expiring” in Chili. In evidence of this general statement, the editor instances the recent suppression of two monasteries by episcopal authority. The reason alleged by the Archbishop of Santiago, in ordering the discontinuance of the Monastery at *Quillota*, was that there was an insufficient number of monks, and that the annual income of the establishment—\$314.35—was wholly inadequate for its support. Two years ago the Augustinian Monastery in *Valparaiso* was suppressed ; also because of the paucity of monks and the scantiness of its revenues—\$660.20 ! The former of these establishments, when visited by the editor of the *Record*, some years since, contained but two occupants—one, an aged monk who resided there, and the other, a sick man, who had recently arrived in search of health ! “The only monastic order that seems to enjoy a vigorous and flourishing life is that of the Jesuits ; and its members, if we do not unintentionally do them injustice, are for the most part, not Chilians, but Europeans, from Italy, France, Germany, and occasionally one from Canada or Ireland.”

MARRIAGE IN CHILI.—The same paper comments upon the absurdity of refusing to institute civil marriage in Chili, because forsooth marriage is a sacrament of the Church. The clerical party insists that all marriages shall be celebrated by the priest. “And yet when two Pro-

testants go, as still by law in this country they are compelled to go, before the parish priest to be married legally, there is no more that is sacred, no more of a Sacrament, no more recognition of God than there would have been in Paris during the dark days of the enthronement of the goddess of Reason, at the close of the last century." And the writer is correct, if the following story be true, as we presume it to be: "Here is a case that we are informed happened recently in one of the parishes in this city. The parties went to the curate with requisite witnesses.—The papers had been prepared beforehand. The curate wore no religious insignia, nothing beyond his daily dress. He looked over the papers, and then said: 'Do you recognize this woman as your wife?' The reply being given in the affirmative, he proceeded: 'Do you recognize this man as your husband?' This also being answered 'Yes,' the curate then said: '*Twenty-five dollars.*' The ceremony was at an end. That was instead of a benediction!"

THE "AMERICAN PILGRIMAGE" AGAIN.—So much has been said in the daily prints respecting the American Pilgrimage, that it is unnecessary for us to refer to the incidents of its progress. Suffice it to say that the Italian liberals seem to have been somewhat startled by the advent of a body of "Pilgrims," hailing from a land consecrated to liberty, yet coming to condole with the Pope on the loss of a temporal power which all who were acquainted with its true character knew to be a despotism as oppressive to its subjects as any under which Europe groaned. Closer examination, however, revealed the fact that this pilgrimage could scarcely be regarded with justice as a demonstration of American sentiment, as the "Pilgrims" themselves gave out, and as the Pope and his court evidently regard it. "It would be almost ridiculous," says one Italian journal, "to reproduce the judgment of the press on the visit of the American Pilgrims. It is known now that the American Pilgrims are not Americans but Irish and French, and if in the heap there are two Americans, they are as much *Pilgrims* as he who writes these lines. So that we may conclude what we have to say on this matter with the words of the *Gazzetta d'Italia*: 'The Pilgrims are not Americans, and the Americans are not Pilgrims.'"

THE POPE IN HIS SO-CALLED CAPTIVITY cannot be said to be without friends or the means of agreeably spending his time. To a Protestant, indeed, it is almost incomprehensible that any man in his senses should style Pius IX. a prisoner, when not only he is permitted to occupy a palace of the most magnificent dimensions, the richest in works of art in the entire world, and luxurious beyond description in all its equipments, but he is at perfect liberty to leave it and go to whatever part of the globe he pleases. That this is the case is so well understood, that a French man-of-war lies perpetually at anchor in the port of Civita Vec-

chia, ready at any moment to transport the Pontiff to Malta, Marseilles, or even New-York, should the fancy seize him to abandon his splendid abode on the right bank of the Tiber. Not only can Pius enjoy this sumptuous home so long as he chooses and leave it at his own sweet will, but the government of Victor Emmanuel offers him a princely pension to defray the expenses of his housekeeping. It is true that hitherto the Pope has declined to receive this pension, in his unwillingness to admit the legality of the Italian monarch's occupation of Rome ; but he has undoubtedly consulted his pecuniary interest in adopting this course. On the plea of raising funds for the support of an imprisoned " Vicar of Christ," a captive " Vicerent of God on the earth," the Papal collectors in all Roman Catholic communities have gathered a rich harvest during the last three or four years. The " Peter's Pence" flowing Romeward have more and more become an element of financial interest to the world, until their very magnitude has, we are informed, dictated the prudent order that the Roman Catholic press should cease to give particulars of their amount.

But independently of this material aid, the " Prisoner of the Vatican," it is notorious, has all along enjoyed the most unrestricted intercourse with the outside world. Upon a single day—the 28th anniversary of his elevation to the Pontificate—100,000 letters of congratulation poured in upon Pius IX., and, so far as they had been opened and read, at last advices, only three scurrilous letters, written by personal or political enemies, are reported to have insinuated themselves into this delightful but somewhat burdensome correspondence. The "Captive" cannot complain that he is not suffered to see his friends when they call ; being in this respect, certainly, removed a good many degrees above the more genuine captives of the Roman Inquisition, who might have told quite a different tale. Of depositions from all parts of the globe there has been no end. The audience chamber of the Vatican has been resplendent with the rank, beauty and wealth of the Roman Catholic world ; and the garrulous Pontiff has rehearsed to his heart's content his wearisome plaint of persecution and hardship, and has found patient and admiring hearers. True, now and then the old man's temper has been sorely tried by sights or sounds which reminded him, even in the quiet retreat of the Vatican, that he no longer sways a temporal sceptre. So on the recent national holiday that commemorates the decree proclaiming the unification of Italy, known as the " festa del Statuto," the noise of cannon and fireworks was so great that the Pope's Armenian visitors could scarcely hear his voice. Fortunately Pius was ready with a witticism with reference to the celebration that occasioned the disturbance. " Ah ! " said he, " they are celebrating their *Statuto*, but it will perish like so many others. There is only one *Statuto* which is imperishable, and that is the one in which it is written, '*Statutum est omnibus hominibus semel mori.*' (It is appointed unto all men once to die.)"

THE EVILS OF THE UNION OF CHURCH AND STATE were never more apparent than they are at the present moment in the Protestant Establishments of Switzerland and France. In Geneva the Evangelical party find themselves placed in a yet more hopeless condition by the recent constitutional changes. The number of ministers and members that hold the doctrines of grace is a very considerable one ; for the religious awakening, which, humanly speaking, took its rise in the rooms of the pious Scotchman, Robert Haldane, not only gave birth to the Free Church of the Oratoire, the Evangelical Society and the Theological Seminary of which Gaussens and Merle d'Aubigné were such bright lights, but also powerfully affected the Established Church itself. To-day there are very many in the clergy and in the laity who have no sympathy with the Socinianism of Chenevière and his friends. But they are henceforth to be bound hand and foot, and the Church is to learn practically, what it ought long since to have known, that, in accepting the patronage and support of the State, it also accepted its yoke. In France, by the adoption of the Synod's Confession of Faith, and by the formal proclamation of that Confession by the Ministry of Worship as constituting the basis of all future elections, both as respects electors and candidates, the Orthodox or Evangelical party has gained a very decided advantage. Yet its victory is far from complete ; for in many parishes, especially where rationalism had the numerical ascendancy, the provisions of the law prescribing the doctrinal profession to be exacted of those taking part in church elections have been wilfully neglected. We know not what the ultimate result will be : but of one thing we feel confident—that the great majority of good men will soon be brought to deplore the unnatural union between the Civil Power and the Church, in which they have so long acquiesced. And when the Evangelical pastors, whether of Geneva or of France, feel forced to renounce that union, we much fear that they will find it impossible to induce their people to go with them. It is to be apprehended that there is substantial accuracy in the statement of the Paris correspondent of *Evangelical Christendom* : “ It is certain that the majority of the Protestant congregations would stand by the four walls of their old church, and not follow their pastors outside of them.”

A DEGRADING WORSHIP.—The true and the false conceptions of religion are no where more opposed to each other than on the question, What constitutes genuine Worship? The false makes it a slavish attempt to propitiate an offended Creator by works of penance and bodily humiliation ; the other makes it the spontaneous tribute of a filial spirit to a Saviour whom it loves for what He has done and whom it cannot but adore. It is one of the great errors of the Roman Catholic system that its teachings have almost uniformly fostered the growth of the

former of these radically opposite conceptions. Some of the medieval doctors, it is true, in their hymns and in their didactic writings grasped very clearly the notion of love as the great motive in the Christian breast, and presented the attractions of the Cross in words of unsurpassed tenderness. But far too prevalent, because dictated by the ascetic spirit then predominant, is the tendency to make bodily mortification a means of procuring acceptance and pardon. The worship which is to be seen every day in the Roman Catholic Churches, especially in the city of Rome itself, is too much of this character. The painful climbing of the "Scala Santa" upon the knees, and other similar acts of supposed worship, testify with sufficient distinctness to the fact that the Papal Church encourages the idea that God is better pleased with those addresses to Himself which are accompanied with suffering or discomfort, than with those which are not so accompanied. An incident mentioned by several correspondents from Rome (among others by Mrs. Gould, in the *New-York Observer*) illustrates the tendencies of the teachings of the priests on this point. They mention that a devotee—a woman—appeared in St. Peter's Church not long since, and pausing at the entrance prostrated herself upon the ground and applied her tongue to the cold marble floor. Retaining this uncomfortable attitude she attempted to make her way by slow and painful movements in the direction of the great altar, distant many hundred feet. It was not long before her abraded tongue began to bleed and left on the pavement a sickening track. Still she persevered, while a crowd of spectators, among whom there were to be seen some in ecclesiastic dress, looked on, if not with approval, yet without any attempt to stop her. And this continued until some one more human, or less afraid of incurring priestly reproof, interfered and induced her to put an end to the disgusting exhibition! While we ought to be careful not to make the priesthood accountable for this individual act of supposed devotion—engaged in by the devotee, not improbably, without consulting any spiritual adviser—are we not justified in regarding it as an indication of an erroneous conception of religion which the Church of Rome has been too willing to encourage in its development?

CHURCH AND STATE IN BRAZIL.—The conflict into which the Imperial Government has been forced by the prelates of Brazil, and to which we have had frequent occasion to refer, during the past year, has developed a strong feeling in favor of the separation of Church and State. This is the more remarkable as in Brazil the Roman Catholic is the faith professed by nearly the entire population. The fifth article of the Constitution declares Roman Catholicism to be the religion of the State, while it permits the exercise of other religions. But now in the interior province of Minas Geraes, next to that of Rio de Janeiro, the most popu-

lous in the empire, a petition has been widely circulated and signed by the people, calling for the repeal of this provision, for the establishment of civil marriage, etc. So formidable has the movement become that, according to the *Imprensa Evangelica*, of May 16th, 1874, on the 30th of April, the Bishop of *Marianna*, within whose diocese a great part or the whole of the province falls, published a pastoral denouncing the act of signing the petition in question as "a most grave sin." For, if we are to believe him, the article of the Constitution which establishes the Roman Catholic Church, "placed in one scale of the balance, outweighs all the other one hundred and seventy-eight articles placed in the other." The Bishop therefore calls upon his inferior clergy to prevent any further signing of the petition and, if possible, to induce their parishioners who have signed it to make a public declaration that they withdraw their signatures.

Meantime the "religious" question, as it is styled, attracts more and more attention, and a solution which cannot but be in the interests of truth gradually approaches. Compelled to make some allusion to the trouble which his government has had with the prelates, the Emperor in his speech at the opening of Parliament confined himself to some general expressions. After announcing that the acts of the Bishops of Olinda (Pernambuco) and Para had subjected them to the judgment of the Supreme Tribunal of Justice, and expressing the pain which he had felt at a result which was necessary to prevent the constitution and laws from being violated with impunity, he proceeds: "Firm in the purpose to maintain intact the national sovereignty, and to protect the rights of the citizens against the excesses of the ecclesiastical authority, the government counts upon your support, and, without departing from the moderation hitherto practiced, has to aim at putting an end to a conflict so prejudicial to social order, as well as to the true interests of religion."

The violently Roman Catholic papers, particularly the journal *O Apostolo*, pretend to read in this declaration a threat on the part of government to put into execution the separation of Church and State. A *Imprensa Evangelica*, with more probability in its favor, interprets the words as a mere ministerial hint that government will take such measures to crush insubordination as it may hereafter find necessary. The *Imprensa* sees no reason as yet for thinking that the present cabinet will acquire the honor of being that which abolished religious distinctions in the sight of the Brazilian law. In fact, it regards the Imperial decree of April 25th, establishing a regulation for the civil registry of births, marriages and deaths, as being an expedient for avoiding the radical but logical step to which it must some day be driven.

THE DUTY OF PRAYER FOR THE SALVATION OF ROMAN CATHOLICS—Our article on this interesting topic in the CHRISTIAN WORLD for March is re-

published in a very prominent place in the May number of that excellent magazine, *Plain Words in behalf of Ireland and the Faith*, edited by the Rev. Hamilton Magee, with the assistance of ministers and members of different Evangelical churches in Dublin and the vicinity. The editor of *Plain Words* adds this note: "We are glad to see public attention beginning to be directed more than formerly to this important subject; our readers will agree with us, that whatever obligation lies upon American Christians in the matter referred to, a still greater obligation lies upon the Christian Protestants of Ireland."

OBSERVANCE OF CORPUS CHRISTI FESTIVAL BY RITUALISTS.—We see it stated by one of our English exchanges that a new step has been taken by the Ritualists in the direction of an undisguised apostacy to Rome. In some of their churches there was appointed a special service to be held at seven in the morning on the Thursday after Trinity Sunday—a festival known in the Roman Catholic Church as "Corpus Christi," or where the French tongue is in use, as the "*Fete-Dieu*." The significance of this statement lies in the circumstance that the very object for which the celebration was instituted was to do additional honor to the 'host.' The worship of that day is directed to the material bread and wine of the eucharist, which is adored as being the very "body of Christ," whence the Latin name of the feast, and therefore very "God," whence its French designation. The festival was appointed a little over six hundred years ago, by Pope Urban the Fourth, and ever since that time has been the special anniversary connected with the Romish doctrine of Transubstantiation. Naturally enough the Protestant Reformers discarded it with the utmost abhorrence. Their refusal to participate in it became a source of repeated persecution. In France and in other lands where the purer doctrines never gained sway, the Reformed were exposed every year on this day to obloquy and not infrequently to great peril of life. In the great cities, and even in many of the smaller towns, it was customary to set on foot an imposing procession in which all devout Roman Catholics were expected to take part. Those who did not actually walk with the priests, at least showed their complete sympathy by hanging tapestries from their windows and giving their houses a festive appearance. When the consecrated wafer (conventionally called the host, *hostia*, that is, the sacrificial victim of Calvary) passed through the streets, all the bystanders prostrated themselves to the earth, at the same time crossing themselves in silent adoration. The general observance kindled the popular enthusiasm, and the populace, always intolerant of a diversity of belief, broke forth in fanatical demonstrations against those who declined to join in giving divine honors to a bit of consecrated bread. For the most part the Protestants studied prudence; but it was

difficult to escape the prying eyes of heresy hunters. The house that had no hangings was readily noticed, and it took only a brief exhortation from a designing leader, whether layman or clergyman, to induce the mob to wreak its vengeance upon such an edifice. Many an uncompromising Protestant, especially if he was known to be a man of large wealth in ready money, saw his property seized by robbers under cover of religious zeal, and was glad himself to escape with his life. The revival of such a festival in the face of so many associations is a flagrant evidence of disregard for all show of respect for the history, doctrine, and usages of a professedly Protestant Church.

BISHOP DUPANLOUP AND THE POPE.—We alluded in our last number to a recent letter of the well known *Dupanloup*, Bishop of Orleans, in which the prelate vigorously assailed the lying prophecies and miracles in which ultramontane Romanism just now abounds. We find in the Italian *Fede e Scienza*, of June 4th, 1874, a paragraph which may throw light upon the relations of Pius IX. and all those who, whether clergymen or laymen, choose to retain even a part of their natural discernment. We translate it for the benefit of American readers. The writer says: "The Bishop of Orleans, although he also has played the prophet, left Rome in a state of extreme disgust. Between the Pope and him there were terrible encounters. Monseigneur Dupanloup said some sharp truths to Pius IX., and declared to him without circumlocution that his conduct was the ruin of the Papacy. The Holy Father showed the utmost scorn for this language, not admitting that a bishop can tell the truth to one who is infallible, and who stands in direct communication with the Holy Spirit. Consequently the breach which has existed between them ever since Monseigneur Dupanloup interpreted after his own fashion the "Syllabus" and opposed the Dogma of Infallibility in the Council, has become deeper and more distinct. Nor is the Bishop of Orleans willing to return to Rome again under the present Pontiff."

CONFERENCE OF THE EVANGELICAL METHODIST CHURCH OF ITALY.—The same issue of the *Fede e Scienza* contains an interesting account of the first General Conference of one of the leading Protestant churches in Italy. For the first time in their history the Methodists have united in a single ecclesiastical gathering. Hitherto, mainly on account of the fact that their separate congregations are scattered widely, there has been no direct communion between those in the Northern and Southern parts of the peninsula. To come together required more time and expense than the poor churches could well afford. Besides the novelty of the convocation itself, the *place* was remarkable. It was in the city of Rome, the capital of the Papal system and the heart of the Inquisition. The Synod, or Conference, met on Tuesday, May 12th, 1874. Rev.

Francesco Sciarrelli was elected secretary, the same person who will long be remembered as the bold preacher that threw down the gauntlet to the Roman priesthood, offering to prove that "St. Peter never was in Rome," and afterwards was one of the three advocates of Protestantism in the famous discussion in the *Sabina* Palace, on the 9th and 10th of February, 1872. (See *CHRISTIAN WORLD*, for April and May, 1872.)—Rev. L. Wiseman, ex-President of the British Wesleyan Conference, presided. On the roll we find the names of seventeen Italian ministers and three evangelists. Six new persons were recommended as candidates for the ministry. The statistical reports showed a membership in the Italian Methodist Churches of 1,007, besides 111 catechumens. This is an increase of 137 communicants during the past year. To the particular notices of the several churches we cannot here give room. For the most part the work in them seems to be advancing satisfactorily; although there is no where, we believe, any marked work of grace.

WHAT THE PAPACY HAS DONE WITH THE POPULAR FAITH, in Italy and wherever it has had free scope, it is not difficult to discover. From the attempt to enforce incredible dogmas has sprung a wide-spread, an almost universal skepticism. The avarice, worldliness and dissoluteness of their religious teachers has inspired the people with a distrust for all religion. Hence some of the greatest obstacles encountered by Protestantism. Its ministers are suspected of being influenced by interested motives like the priests. The freethinking journalist easily persuades his readers that they are consulting their liberties in refusing to have anything to do with the Gospel. Thus, a few months since, the *Popolo Romano* said in connection with the Bible Society's Anniversary and Signor Gavazzi's brilliant address: "The Roman population, not unlike in this the populations of all Italy, makes no great distinction between Catholics and Protestants, knowing that they are all of the same nature (*d'una stessa farina*.) The Protestants are not, it is true, in accord with the Vatican. But what of that? Is there any intelligent and disinterested person in Italy who is in good faith in accord with the Protestants? We think not, and the reason is clear. *In Italy there is no religious sentiment: the Papacy has accustomed us to get along without religion* (a fare a meno della religione), and Protestantism finds among us only paid followers, like the actors of the theatre." We need scarcely say that the calumny contained in these last lines was promptly met by our Italian brethren. Rev. *Artidoro Beria*, once an evangelist of the American and Foreign Christian Union in Brescia, wrote in reply:—"That the Italian press should go down into the mire to collect the weapons of Jesuitism wherewith to strike Protestantism, is a thing worthy of other times. Let the *Popolo Romano* know that Protestantism is too proud of itself to undertake making merchandize of souls

and bodies. As to intelligent and disinterested persons in Italy who are in good faith in accord with the Protestants, *Popolo Romano*, we could name them to thee by hundreds. If thou pretendest to be truly the voice of the Roman People, become not the mouthpiece of a priest-craft which is the wound and cancer of our native land."

The New Roman Catholic University for England.

How to regain England has been the study of the Papal leaders, both in Great Britain and in Rome for the last three centuries and more. As the forcible establishment of regal supremacy in matters of religion was the most striking external feature of the English Reformation effected under Henry VIII. and his more worthy son, it was at first hoped that the succession of a Roman Catholic queen, in the person of Mary Tudor, would speedily put an end to the English defection from the See of Rome. But the task of suppressing Protestantism proved too formidable even for the consort of Philip II. The Popish prelates discovered to their great surprise that the Reformation had struck its roots very deep. Great numbers of the people had embraced the Gospel, not because the crown favored it, but from heartfelt conviction. Many of them were its partizans long before the King of England quarreled with the Pope about his divorce from Catharine of Aragon; and they were not deterred from the profession of the truth even when the fagots burned bright around the martyrs of Smithfield.

When the five years' reign of "Bloody" Mary had proved ineffectual to accomplish the reconciliation of England to the Roman Pontiff, and her Protestant half-sister Elizabeth assumed the crown, the hopes of the Papal party were by no means abandoned. Her long reign was little more than a succession of efforts to frustrate the plots made by her enemies and the enemies of Protestantism, to conquer, capture, or poison her. The open warfare was sufficiently determined. Such expeditions as the Great Armada were calculated to inspire the fear, that, if temporarily repulsed, the assailants must in the end prove successful. But the secret attempts at murder were in reality more to be dreaded, at a time when to be an English Papist was to be a conspirator against the existing government. In fact the more thoroughly the archives of Simancas, Brussels and Rome are explored, the more manifest does it become that the dangers to which Elizabeth was exposed from the hand of the secret assassin, were rather underrated than exaggerated by the queen's advisers in cabinet and parliament.

With the providential defeat of these attempts, the hopefulness of the Papal party in England gradually waned, to be revived in the seventeenth century under James of York, both before his accession and

after the defeat of his arms by his son-in-law, the Prince of Orange. But Great Britain had seen too much misrule in connection with the house of Stuart to view its efforts, even when seconded by the French king and strengthened by Irish sympathy, as very formidable.

Within our own times the Church of Rome, relieved of the disabilities imposed upon it by the dominant party as a defensive measure against conspiracy, has renewed its hopes and its efforts to recover its ancient sway. In these it has received great encouragement from the defection of large numbers of members of the Established Church, and even of hundreds of beneficed clergymen in high standing. Tractarianism and Ritualism have proved well traveled roads from the Protestant camp to that of Rome. In the uncertainty attaching to the soundness and loyalty of many ecclesiastics who refuse to forsake the cover of the church which shelters and sustains them, the Romish party found its advantage. The very irresoluteness of those whom the Romanists of England and other countries are wont to upbraid with cowardice, has proved an important element in the success of the conspiracy against Protestantism.

To render the progress of the Romish Church more certain and more rapid, it was evident, however, that some stronger hold must be obtained on the educational system of England. Not to speak of the popular instruction through parochial schools, the higher education of the University must be gained as an auxiliary. The great assemblages of colleges at Oxford and Cambridge, in spite of the doctrinal errors of some of their teachers, have in the main contributed strength to the Protestant cause; and the Roman Catholic prelates have with reason feared to trust the education of the youth of their persuasion to them. While, therefore, claiming those colleges and, in fact, the entire Universities of Oxford and Cambridge as Roman Catholic, according to the intentions of their medieval founders, and hoping ultimately to recover them, they set themselves to devising some plan for the present and near future.

We are told that the favorite idea of *John Henry Newman* has been the founding of a Roman Catholic *College*, either at Oxford or at Cambridge, in which the students might enjoy access to all the sources of intellectual improvement open to the members of the Protestant colleges, while they would be gathered under a single roof and be under constant training of an approved kind. He expected in this way not only to protect Roman Catholic students from temptation, in the direction both of Protestantism and Infidelity, but to attract other students to Romanism. The project has, however, been abandoned, we know not for what reason—unless it be that the central authority at Rome has so distinctly pronounced in favor of separate education—and the Roman Catholics of England have now resolved upon having a great University of their own.

On the 9th of May, 1874, Archbishop Manning published a circular announcing, in the name of himself and the other Roman Catholic Bishops of England, their intention to set on foot such an institution, by the immediate establishment of a college—the first, as they hope, of many which the University shall comprise. It designates a large number of persons as members of the Academical Council or Senate. The clerical members, who form one-third of the body, embrace such names as those of Right Rev. Monsignor Capel, the President General of the Benedictines, the Provincials of the Jesuits, Dominicans, and the Order of Charity, the Presidents of St. Cutlibert's College, Ushaw, St. Edmund's College, Ware, St. Mary's College, Oscott, etc. Among the lay members are naturally the most prominent names of the Roman Catholic aristocracy—the Duke of Norfolk, the Marquis of Bute, the Earl of Denbigh, etc.—and other gentlemen of high literary attainments.

The object of the new college is stated in this circular as being, to meet the case of those “who have passed through the ordinary college course, and are destined for public service at home or abroad, for the army, for the duties of public life which locally attach to our higher classes, and for various professions.” They are here to obtain, “under the securities and guarantees of Catholic professors and Catholic guidance, a more advanced study of classics, modern languages, modern history, constitutional law; of pure and applied mathematics; physical science in application to certain professional employments; and, above all, a sound course of mental science, and of the philosophy of religion, with a more complete and scientific treatment of the faith.”

On the 21st of May, the Senate held its first meeting in the house of the Archbishop of Winchester, and in presence of the Bishops of Clifton, Hexham and Newcastle, Southwark and Salford. The Duke of Norfolk was chosen President of the Senate. Meanwhile the chief responsibility in connection with the organization of the first college has been assumed by the efficient Monsignor *Capel*; and a couple of acres of ground, formerly the grounds of Abingdon House, have been secured in Kensington, London, at a reported cost of £20,000. It is expected that an iron chapel will soon be erected, as well as halls and dormitories for the students.

We doubt not that the plan of higher education thus set on foot will prove advantageous to the spread of Romanism in Great Britain, or at any rate will help it maintain the positions it has already gained. There is that defect in the Papal system which makes it impossible for it to sustain the strict scrutiny that awaits it in an institution of mixed religious character. Too much light injudiciously let in upon its bases shows instantly how rotten is the foundation that ought to support so vast a superstructure. The study of the classics, of profane history, of archaeology, of mathematics and their applications, even of natural sci-

ence, may be pursued by the sons and daughters of the Church of Rome anywhere with little detriment to their Roman Catholicism ; but it will never answer to entrust to incautious teachers so delicate a matter as instruction in modern history, whether secular or religious, or in mental and moral philosophy. Hence the determination with which, all over the globe, Roman Catholic priests are urging the institution of schools of all grades, in which their people may receive that kind of instruction which the Church deems it safe for them to be allowed to obtain. Should the English Roman Catholic University prove a success, the experiment will soon be copied here. "We shall watch with great interest," says the *New York Tablet*, of June 13th, "the growth of this scheme, until the question strikes ourselves, and we begin in our own great country to lay the foundation of a Catholic University that shall spread light and knowledge through the land, and attract to our shores the children of other lands. But that, we fear, is still in the too remote future."



The "Catholic" Church of To-day.

THE experiment of re-establishing the election of parish priests, or curates, by the people of their parishes, has recently been tried with great success in Mantua and in other places in the kingdom of Italy.—The greatest order is said to have been maintained, and the popular enthusiasm for the more deserving candidates ran high. On the occasion of the installation of the curate elected at Mantua, Mr. Olioli, the *Marquis Carlo Guerrieri Gonsaga* delivered a striking speech, which we think our readers will thank us for translating from a report in the *Pisan Fede e Scienza*, which we find credited to the *Gazzetta di Mantova*:—

"Gentlemen, let us drink to the health of the parish priests elect and to that of their electors. They represent for us the recovery of the right of Catholics to participate in the government of their own Church ; and we are not come together here to celebrate with festivities a religious innovation, but to attest our sympathies for this experiment of popular suffrage, called not to resolve questions of faith, but solely applied to the arranging of the ecclesiastical government.

"The Catholic Church in its first centuries was governed in a popular manner ; next it was governed in a somewhat feudal mode, and thence came to imitate the forms of monarchical rule, when these forms prevailed in the great European states. Yet though it continually changed its orders of government, it never ceased for this to call itself the same Catholic Church. But if in past times it took care to fashion itself according to the social and civil circumstances of the world, we have beheld it, on the contrary, abandon the ancient wisdom in order to run

against the current of the times (*a ritroso de' tempi*). We now see the association which calls itself the Catholic Church to be no longer any thing more than a multitude of believers and of priests, to whom there is left no part of their own authority, from whom has been taken every defence against the will of a solitary man, of the Head who has arrogated to himself all the authority, all the power of the entire association.

"In the Church there are at length only slaves of one single lord and master. *And this absolute master is himself also fallen, as is wont to be the case, into slavery*—a slavery not well seen by him, but evident to the world. *He reigns—the Jesuits govern.* These last govern in the name of the Pope, but in the exclusive interest of the ambitious views of their congregation; they have made themselves the champions of interests and ideas which having been crushed in political and civil society, are endeavoring to reassert themselves under the protection of the Catholic religion!

"Here in our midst they abuse the powerful order of the Church, traditions, the national spirit, the ancient worship, or the ancient piety, to promote boldly their policy. And what a policy! A policy which would have insurrections and tumults of fanatical, ignorant, superstitious men; a policy that would have Italy invaded by strangers triumphing over our army, sacking our cities and fields! And all this, in order to restore to the Pope our capital city, to restore to him our noble provinces heretofore misgoverned by the *monsignori* of the Pontifical court!

"It is true that if they succeeded in obtaining the aid of rebellious or of foreign arms, there would not be wanting to Italy the arm and the valor of her sons, there would not be wanting her own weapons and those of formidable allies: it is true that the presumptuous allies of the Papacy would receive here from us a memorable lesson of modesty.—But think, gentlemen, at what a price; think of the ruins of a contest, of a war of such a kind!

"To prevent it, therefore, it is needful to oppose resolutely the Pope's arrogance; it is needful that the Catholic Church be not wholly mastered by that one of our political parties which denies, not this or that one of our institutions, *but our entire State!* It is needful that Catholicism be not altogether in the hands of a party, which in the name of God pretends that the Italian nation ought not to be independent, ought not to be all united in itself!

"Now these elections of parish priests which we celebrate, what are they if not a mode which popular sentiment has found to resist that political party of which I was speaking to you—a popular sentiment, in which a part of our clergy has participated and still participates? Some of our country parishes, threatened with being given up to the curates who, though in the clothing of priests, are only political busy-bodies,

have chosen by vote to call to good parish priests, who are also good citizens, to be their spiritual guides.

“The Minister of Grace and Justice has uttered in favor of this manifestation of religious and patriotic sentiments, solemn words of encouragement, which sounded like promises of assistance. But this encouragement, this aid in reality seems not to be anything else than a magnanimous indifference, with which the Government deigned to protect the parish priests elect and the parishioners that were electors. The parish priests elect seem to be abandoned to all the perplexities of their position, and left without means of subsistence; to the parishioners-electors the gift is made of stopping the revenues of their parish benefices! Which things might make us believe that the liberty of the Church signifies with us the liberty of the Pope and the Bishops to persecute Italian citizens and priests, and that, in our kingdom, to resist ecclesiastical arrogance one must needs also make opposition to the civil government.

“Let us rejoice, gentlemen, none the less on this account, for what we have done for the benefit of our native land, and let us raise a *viva* for our capital, Rome; in which I know not well whether by the side of the King and the Italian Parliament we discern the Successor of an Apostle, or a *Medieval Spectre*, called forth by the political reaction! *E viva Roma, nostra capitale!*”

The State of Spain.

(Correspondence of *Evangelical Christendom*.)

The year 1873 will fill up a black page in the annals of Spain. A series of momentous events, whirlwind-like in nature and tempestuous in rapidity of succession, marked its course, producing effects so lamentably sad and pernicious, and leaving behind furrows so deep and rugged, that it is as difficult to foresee as it would be hazardous to predict what the upshot may be, or for how long this land is destined to suffer from the terrible consequences of so much folly, wickedness, and political suicide. The country is still in the vortex of the storm, its thermometer agitated and subject to extreme fluctuations, and the helm of the State barque is still in feeble hands. Spain is said to be the land of anomalies, and events the most unlikely frequently surprise and baffle all calculations of probabilities and possibilities. He who could forecast the next move in the political drama would be a prophet indeed!

But the causes of so great commotions and sudden changes, productive of so much bloodshed, misery, and ruin, are not far to search or difficult to fathom; nor does it require great sagacity or extensive historical lore to trace them to the primary fountain. They may be summed up in one

word—Popery. Popery has demoralized and corrupted this nation.—Pride and conceit of a detestable kind, that makes men of the lowest intellectual capacities aspire to the highest posts of government and leadership ; selfishness and sordid motives, that sacrifice the nation's weal to the gratification of private ambitions, to the love of filthy lucre or of pompous titles ; instability of character and of principles, as shifting as the sands of the Sahara, driven about by every current of wind ; venality pervading every class, from the “ carabineros,” or Custom-house guards, and the petty officials, up to the chiefs of departments and the very judges, who, instead of justice, more commonly administer injustice, and render the laws abortive ; constant changes of the governing body, from the Ministers of State down to the mayors of villages and the very ‘serenos’ or night guards, in order to compensate political intrigues : such are the main outlines of the picture which Spain presents in its present state.

Popery, by its example, has fostered lotteries, destructive of habits of thriftiness and frugality ; and bull-fights, which debase and brutalize.—The Inquisition has engendered a disregard of the sacredness and precious value of human life ; the confessional has undermined the privacy of domestic life and the happiness of wedlock, and both have, besides, created an army of spies, intriguers, and traitors.

Popery has to answer for the ills from which Spain has suffered and is suffering. It expelled the Jews, the promoters of commerce ; it drove out the Moors, the best agriculturists it had ; it dried up the fountains of reproductiveness by taking possession of immense wealth in lands and estates, and its convents and numerous army of priests helped further to impoverish the land : and its action and pernicious influence has brought Spain to the miserable condition of decadency, bankruptcy, disorganization, and ruin it is in. Within this very century, and when the population was a great deal smaller than it is, actually, Spain could boast the possession of 58 archbishops, 684 bishops, 11,400 abbots, 936 chapters, 127,000 parishes with as many priests, 7,000 hospitals under priestly management, 23,000 religious fraternities, 46,000 monasteries, 135,000 convents, 312 000 secular priests, 200,000 inferior clergy, and 400,000 monks and nuns ! These figures have greatly diminished since ; but even now there is an army of 40,000 regular priests of different grades—the declared enemies of liberty, good government, and freedom of thought. No wonder, then, if Carlism is raising its malignant head. It has all the active and powerful support of the Popish priesthood and their partizans, and both are working hard to accomplish the ruin and demoralization of Spain.

Amadeo, of whom friends and foes testify that he acted scrupulously as a constitutional king, was forced by slights and intrigues to abdicate in February. He was a foreigner, and he was the son of the Pope's excommunicated adversary. That was enough to render his position untenable.

He could not get a Spanish bishop to baptize his son! The Republic was thereupon proclaimed, and this was followed by rapid changes of Ministers, tactics, programmes, and manifestoes, and confusion speedily became worse confounded. The Republicans, when in opposition, had promised a great deal to the people—abolishment of the conscription for the land and sea forces, of slavery in Cuba, lightening of the public burdens, decentralization, local government, and a lot more; but when they came to power they were powerless to make good their policy, through the personal ambitions of the leaders. The people became impatient of delays, and were exasperated and provoked to fearful excesses when they saw their cherished hopes vanish away.

It is not my province to write the history of these tumultuous risings and their calamitous consequences, nor need I dwell on occurrences still fresh in the recollection of all who take an interest in this distracted and agonizing land. Suffice it to say that the federal and cantonal Republicans did their worst to create a terrible reaction among the Conservative classes of every shade of politics. Had they been hired for that very purpose, they could not have done their work more effectually. Take Cadiz as an example. Convents were condemned to be demolished, and the inmates turned out at the shortest notice; churches were shut up; religious teaching in the public schools was forbidden; the cemetery declared secular, and the chaplains to cemeteries, prisons, and hospitals dismissed; the streets bearing the names of saints, etc., changed into others, and St. Peter's Street became "Reason," and so forth; heavy taxation and contributions imposed on the wealthier classes; the separation of Church and State decreed; forced service in the army and navy abolished; the populace armed and paid for handsomely; the central government slighted, and told to mind its own business; and finally, open resistance, bloodshed, extortion, imprisonments, illegalities of every species, tyranny, oppression, arrogance, and imbecile acts of all descriptions; and all this by a local municipality composed of incapable men, who had nothing to risk, and cared for no one's interests if they stood in their way! Is it surprising, then, if Popish fanaticism and superstition has revived, and is fast regaining its lost ground? The priests now walk erect and proud, their churches fill as they had not done for many long years, and their influence and power are again in the ascendant.

Castelar and those who acted with him, in view of the dissolving elements spreading like wild fire through the land, paved the way for the reaction, re-introduced and enforced discipline in the army, and put in power the most resolute men of other parties; and while he was in the Cortes, declaring that the age of military "pronunciamientos" was past and gone, Pavia, the general of his own appointing, knocked at the door, turned them out, and formed a Government at his pleasure. The result is, Spain is in a state of siege—that is, the constitutional guarantees are sus

pended ; there is, in reality, no law but such as those in power may choose to put in force ; and each local authority that has sufficient political influence is supreme, superior to all laws, and does just as it likes.

Meantime, while those scenes of rioting were enacting, the Carlists gained ground and strength, and now threaten to become predominant. They are masters of several provinces. The Popish clergy and all under their influence, and they are legions, are on the side of Carlism, giving it countenance and support ; and if the present exertions of the Government to put it down do not succeed, we shall see the great majority of Spaniards turning Carlists, just as they would turn anything else that appears likely to succeed, or else there may be popular rioting and tumults. In the latter case, woe to the priests ! But I am imperceptibly doing what is so very venturesome—fancying I can foresee what results are likely to follow !

A gleam of light and hope broke upon the thick darkness of Spain by the revolution of 1868, which introduced religious liberty. This precious inherent right of man, to worship his Maker according to the dictates of conscience, without let or hindrance, was sanctioned by the Cortes in the Constitution of 1869 ; but long ere this, even before the fleet had revolted in the Bay of Cadiz, the few who were near the borders of Spain, waiting for the opening, rushed in, with Prim's promise of toleration, to proclaim the unsearchable riches of Christ.

But last year has not been more propitious to the cause of Evangelical Christianity than to that of social order and political harmony and peace. The agitation and consequent commotions this country has gone through were anything but favorable to the spread of truth, and the Gospel has lost considerable ground, owing to that and other causes ; and the very existence of liberty of conscience seems just now to be trembling in the balance. There has been no actual interference with places already open to Evangelical worship, but it is evident that there is a determination in high quarters to prevent the opening of new places. At Seville, after the inauguration service of a chapel lately purchased and altered, the mayor wrote, forbidding its opening, without assigning any other reason than that of his whim and pleasure. At San Fernando other tactics have been employed to accomplish the same purpose, which I shall (p. v.) describe in the next number of *Evangelical Christendom*, since the obstacles interposed are likely to give rise to diplomatic intervention. The greatest misfortune to the cause of the extension of the Gospel in this land is that its very friends and well-wishers have been relinquishing field after field, thereby rendering it all the more easy to abolish religious liberty by a stroke of the pen. Of course, that is not their intention or desire—far from it ; but it is the practical result of giving up occupied ground, rendered necessary in most cases through the incompetency of those entrusted with the conduct of the work. As far as my information goes, Malaga

is given up, and Cordova and Granada are not in much better condition. The sad and lamentable death of Senor Carraseo is a great loss to the cause of the Gospel in Spain, and now I hear that the Rev. Mr. Moore, of the Irish Presbyterian Church, is about to return home. Many of the natives who were ordained to the pastorate by the Assembly have disappeared from the field; they were men without training, and some proved unworthy of the sacred trust. The jealousy of foreigners, so characteristic of Spaniards, has done much to retard the progress of the Gospel, and to prevent cordial and harmonious co-operation throughout. These and similar causes are contributing largely to discourage and dishearten the few earnest and devoted laborers that remain in Spain. To men of faith and of an earnest spirit this paper will show good cause for fervent, importunate prayer for Spain and its handful of evangelists.

The Doings of the "True Church" on the under side of the Planet.

From the Presbyterian.

It is well, now and then, to escape from the drifts and shifts of the ecclesiastical atmosphere around us here, and inhale and gather philosophy from that of other longitudes and latitudes. Cochin-China is a little tropical country where it is midnight about the time when midday creeps over our Atlantic coast. The finest cinnamon in the world matures its aroma in its forests. It is a land of the best teak for shipbuilding; of pepper, and ginger, and tea, and liquorice; of abundant and superior silk and cotton, and of the most luscious and diverse tropical fruits. The old Portuguese styled it Cochin-China to distinguish it from Cochin in Southern India. It is a nation of effeminate, polite, good-humored people; smaller in frame and less intelligent and laborious than the Chinese, who cross the China Sea to reap the harvest of their trade, to excel them in the various mechanic arts, and to exhume the precious and ordinary metals which abound in the mountains that form the spine of the peninsula.

To this peaceful people, thoroughly adapted to the placid Buddhist creed, which has left some of its most ancient and magnificent ruins in that region, the Jesuits and Franciscans came about the time when the English colonists were planting our Jamestown and Plymouth. It will profit us to study the germination and products of the seed which they planted. In 1583, Ruiz, a Spanish Franciscan, had landed near Touron, a famous port, which our Western seamen pronounce to be one of the finest and safest in the world. But it was not until 1615 that a flock of the sable fathers settled down upon the land.

The plant put forth a sweet blade. The Jesuits found, as they record, "an admirable disposition to embrace the Christian religion." The radical truths of Christian doctrine fell into a soil prepared to nourish them. Buddhism had fallen into decay. The Cochin Chinese were ready, in God's providence, for a new and better growth. Had the unmixed and healthful seed of the Word been sown and faithfully cultivated, no doubt the wondrous blessings which have made the land of the Karens glad in our day, would then have descended upon their

neighbors; and all those nations of the Cambodian peninsula would now be rejoicing in a ripe and rich Christianity like that of the Protestant races of the West.

But the seed was, alas, that which Rome ever sows. Truth—but with it what a mixture of error and evil; darnel, cockle, poppies, and a host of gaudy, but poisonous and narcotic weeds, which in time choke and almost exterminate that truth. The palace of a Cochin-Chinese or Cambodian nobleman to-day presents a strange miscellany. On the one hand, many specimens of civilized art; the most beautiful and curious clocks, musical boxes, and articles of taste; breech-loading rifles, gold-mounted revolvers, spy-glasses, splendidly illustrated European books, fine pictures in oil or water-colors; charming dinner and tea-sets of French porcelain; richly carved and upholstered beds and chairs. But on the other hand, the half-naked, crouching dependents; their mouths crimsoned with betel and areca; the filthy habits of eating; the leering concubines; the manifest ignorance of what the arts and the sciences of Christendom teach and infer; and the prevalent love for the old idolatry, and vile practices. The despotic rule is unchanged; the wealth in all the hands of the nobles and a few traders and usurers; the poor forever poor, ignorant of human rights, living only for sensual good; the converts only exchanging Buddhist ideas with Buddhist forms and names, for Buddhist ideas with Roman names and Roman forms. Religiously and morally, the Cochin-Chinese have gained but little from three centuries of Romanist missionary labors.

But Romanism introduced a new and mighty element into the politics of the nation. Its four hundred thousand followers in a population of ten millions became, within a century past, a compact body, which could turn one way or the other the scale of opposing parties. And the spirit of Romanism made it only too willing to use such power for its own ends. The result has been in Cochin-China just the same that it has been in almost every other country in which the self-styled "True Church" has been allowed to ripen and go forward.

King Gia-long, who reigned from 1801 to 1820, was a capital scholar in the hands of the priests; intelligent, ambitious, and fully impressed with the immense superiority of European arts and arms. Bishop D'Adran supplied him with French mechanics and military officers, who taught his people to manufacture fire-arms, to cast cannon, to make good gunpowder, and to construct vessels of war. Messieurs Chaigneau and Vannier were made high mandarins. An army was drilled according to the French tactics. Gia-long subdued his enemies at home, and he conquered a part of Tung-king. But it were not human nature if the imperial family which holds the Pope's stirrup, or bows down for the Pope to place his foot upon its neck, does not trip him and lay him on his back in the mire when the time comes. It was so in Venice, and so in Cochin-China. Is it strange that Ming-Ming, the son of Gia-long, bears the reputation of a persecutor of the Christians? And that the next picture is that of Romanists hunted out of the land, priests beheaded, "Christianity" put under the royal ban? Now is the time for the well-known cry of religious persecution; now French fleets must interfere; now the blood of these "martyrs" must be avenged.

Just such as this is the prior history of successive French expeditions which have burned cities, slaughtered thousands of Cochin-Chinese people, taken forcible possession of six provinces of the kingdom, established a "protectorate" over the others, extended this "protectorate" to the whole of Cambodia, seized the

control of the Mekong, the great river which opens access to Thibet and Western China, and aspired to erect an empire to be recognized as Asiatic France.

The newspapers announce the recent burning of several villages, and the destruction of three hundred "Christians" in Cochin-China. They tell nothing of the provocations and oppression, which intensified and perhaps justified heathen hatred, heathen warfare, and heathen vengeance. The doings of the "True Church" on the under and darker side of our planet are the same which have sown discord, mischief and bloodshed, wherever she has obtained power among the nations of this upper and brighter side. They stand higher and brighter only because they have climbed closer to the throne of Christ, and are better illuminated by the light of his holy and blessed Word.



The Old Catholics of Germany and the First Synod.

BY THE ABBE MICHAUD.

(From the *Independent*.)

IN the course of a few days the first official and constitutional Synod of the Old Catholics of Germany will be held, conformably to the statutes approved by the Constance Congress of September, 1873. It is at Bonn, the residence of Bishop Reinkens, that all the members of the Synod are to assemble, whether ecclesiastics or lay delegates of the various parishes. Though Bonn is not precisely a central place for all Germany, still it is there that, besides Bishop Reinkens, Professors von Schulte, Reusch, Knoodt, and Langen reside. At Bonn, too, is found the university seminary in which are educated the young men who are destined for the priesthood and for the defense of the cause of Old Catholicism. Hence it is at Bonn, a city at no great distance from Cologne and Crefeld, where the most populous Old Catholic parishes have been organized, that the Synod ought naturally to be held.

This Synod will possess a great historic importance, as being the first in point of date, and also as being held under exceptional circumstances of great moment. It must not be forgotten that the struggle between the Court of Rome and the Prussian Government has assumed the character of an embittered contest; and that already three bishops of relatively considerable note—those of Posen, Cologne, and Treves—are in prison; that the Bishop of Paderborn will soon be in the same position; that the new laws concerning the deposition of bishops and the administration of vacant sees were on May 11th approved at a third reading in the Prussian Chamber; and that these laws, taken in connection with those of May, 1873, are of the highest importance as well for the public peace of Germany as for the fortunes of the Roman Church in that country. What are the Old Catholics of Germany going to do under these circumstances? Will their Synod be void of religious and political effect, or will it mark the first stage in the road to reform?

To understand aright the significance and the importance of this first Synod it must be remembered that the Old Catholics of Germany cannot hope for any adherents except from among the Catholics. However defective the condition of the Protestants, orthodox or liberal, of the German Empire, it is notorious that hitherto no Protestant has evinced the least desire of becoming an Old Catholic.

Of course, the sympathy of the Protestants of Germany for their Old Catholic countrymen is very great; but there is a very wide difference between this sympathy and an adhesion in belief and worship. Hence, if the Old Catholics would gain recruits, they must look to the Catholics of the Roman Church. But then the masses belonging to the Roman Church are still very ignorant, even in Germany, though there elementary instruction is sufficiently developed. This ignorance of the masses, which makes them timid and causes them to believe that the slightest reform, even in externals and in disciplinary matters, is a complete change of religion, obliges the Old Catholics to use extreme reserve and prudence.

Under the influence of this spirit of reserve and prudence it is that the Synod of 1874 will open and hold its sessions. As the Catholic masses, whether on the banks of the Rhine or in Bavaria, would certainly be alarmed if they were to see a single word omitted from the profession of faith they are wont to recite from their prayer books, it appears certain that the Synod will set aside the question of suppressing or retaining the *Filioque*. So, too, probably the Synod will not propose the communion of the faithful under both eucharistic species; for the Romanist masses would suppose that the Old Catholics wished to take away from them their Catholic religion. Probably, too, the Synod will not attempt to authorize religious services in the German language, and will retain the use of Latin in the celebration of the mass and in the administration of the sacraments.

Such timidity as this may appear excessive to one outside of Germany, especially in America, where liberty of movement and boldness in action have raised the minds even of the masses to an understanding of reforms. Many Old Catholics in Germany certainly grieve to find on the part of the Romanist masses of their country so much resistance to the great work they have undertaken. They too, could wish to move more quickly; but they resign themselves to the necessity of going slowly.

For the rest, if we are correctly informed, the Synod purposes to institute one or more commissions, whose object will be to prepare a reformed liturgy. Not only will this liturgy be drawn up in the vulgar tongue; but, further, it will be expurgated of all those false legends, of all those superstitious practices, of all those false miracles, of all those pious falsehoods wherewith for ages the Roman congregations have filled the Roman liturgy. This work of expurgation will be considerable. The *Deutscher Merkur* itself, the official organ of the Old Catholics of Germany, has already several times exposed some of the falsifications which abound in the Roman breviary.

This is not all. In accordance with the remarkable and energetic speech of Prof. Friedrich, at the Cologne Congress, in 1872, it is probable that the Synod will treat of confession. As always is the case, there will doubtless be three shades of opinion with regard to this subject. One party, of very little numerical strength, will desire the suppression of obligatory private confession, and will demand that it be made optional; others, at the opposite extreme, will declare for the obligation of private confession as it has been practiced by the great moralists of the Roman Church in recent times; others, finally, will merely insist upon the suppression of the scandalous abuses introduced by Jesuit confessors during the past 300 years into the practice of Catholic confession. Most probably, in the endeavor to do justice to all these currents of opinion, in one or other of which the minds of all may be found, the Synod will draw up a set of theolo-

gical propositions, which will enlighten men's minds and which will place confessors and faithful in a position to themselves begin, in a practical way, the important reformation of sacramental confession. Every one knows that it is especially by means of private confession that the Jesuits have made themselves the masters of consciences and of families, and that consequently it is necessary to reform confession as it exists, to re-establish it on its true Christian basis, to make it what it ought to be, *i. e.*, Christian, not Jesuitical—in order to put an end to the domination of Jesuitism and Ultramontanism over the Catholic masses.

The question of a Catholic, not an Ultramontane catechism will also be considered. Every pastor feels the necessity of placing in the hands of children, and even of adults, a summary of Christian doctrine. A few days ago the first proofs appeared of a projected catechism by Professor Michelis. The *Union Chrétienne* likewise publishes the prospectus of a universal catechism by Dr. Guettée. The first of these is the simpler, better adapted for the use of children, and less full than the other. Guettée's catechism is more exhaustive, better fitted for instructing adults and for striking the minds of thoughtful children. Probably Pastor Herzog, of Olten, Switzerland, will also write a catechism, in which will be found simplicity and clearness of expression. The commission will examine and decide.

Finally, as it regards the Congress that hitherto has met annually, will it be retained in the old form, or will it be transformed into a meeting of theologians, called together for the discussion of certain questions? It is probable that the latter will be the case. However this may be, men's minds desire to make progress, by freeing themselves from the darkness with which Rome has enveloped them. Already the Anglican Commission and the Orthodox (Greek) Commission have begun to express their views as to the points of divergence which separate them from the Old Catholics. It is important that these points of divergence be thoroughly studied and that theologians of every Christian communion and of every land set about this study. The Synod will certainly strive to smooth away the preliminary difficulties. If it did nothing more, this in itself were much. The good will of all, in every church, will do the rest, by God's grace.

Such are the chief points which, in addition to purely local and exclusively German questions, will make the first Synod of the Old Catholics an object of interest for all Christian churches.

SIGNIFICANT ITEMS.

SCIENCE AT THE IRISH CATHOLIC UNIVERSITY.—A protest against the defective educational system of the Irish Catholic University has been addressed to Cardinal Cullen and the Catholic hierarchy. It has been numerously signed by students past and present, among them many members of the legal and medical professions, also several Roman Catholic priests. The memorialists express themselves thus: "We regret that the teaching of science in the University has not been attended to so much as it might be. This neglect has afforded a very plausible argument to the enemies of the Catholic University, who never tire of repeating that the Catholic Church is the enemy of science. No one can deny that the Irish Catholics are miserably deficient in scientific education." It goes on to say "that it is deeply to be deplored that the lecture list of the University does

not include the name of a single Professor of the physical and natural sciences, or the name of a solitary teacher in even such branches as descriptive geometry, geology, and zoology, comparative anatomy, mineralogy, mining, astronomy, philology, ethnology, mechanics, electricity, or optics." The memorialists declare "that the contrast between the treatment of science in the Irish University and in all other similar institutions cannot be permitted to continue if the establishment *is to live*." With reference to the inferiority of Irish Catholics in scientific knowledge, the memorialists say, "We are determined that such inferiority shall exist no longer. If scientific training be unattainable in their own University, Irish Catholics will seek it at Trinity or the Queen's Colleges, or they will study for themselves the works of Haeckel, Darwin, Huxley, Tyndall, and Lyell." The signatories further represent the absence of theological instruction from the curriculum, and complain that the teaching of modern Continental languages has of late years been almost wholly given up, in consequence of which "many students have been driven to seek instruction elsewhere."—*London Times*.

The University thus characterized by its own *alumni* is that for which Cardinal Cullen still demands an endowment from the Imperial Revenue, with the condition annexed that there shall be no control exercised by the State over either the expenditure or the Educational curriculum.—(*Monthly Letter of the Protestant Alliance*.)

MISSIONARY INTELLIGENCE.

HOME WORK.

Chelsea.—Rev. M. Dwight.

DURING the month of June our missionary, Rev. M. Dwight, made 414 visits, mostly to families. In some score of instances he called upon saloon keepers and others, and endeavored, even in the haunts of vice, to find a hearing for the Gospel. It is an interesting circumstance that not less than 365 of the families visited were either Roman Catholic or mixed. Not less than forty-nine of these families were found destitute, and supplied with the holy Scriptures. It was not so easy always to obtain an opportunity to read the word of God and offer prayer; yet this was permitted in the case of eight Roman Catholic families. Among those whom the missionary sought to benefit by his visits, were a number of Jews, some of whom, in spite of the proverbial difficulty attend-

ing labors for their conversion, were found accessible in some measure to the truth. In one family Mr. Dwight was permitted to offer prayer, and to one—perhaps the same—he sold a copy of the entire Scriptures—both Old and New Testaments.

Cincinnati.—Miss Purlier and Miss Schiller.

BEFORE the closing of the industrial schools over which our Bible women in Cincinnati preside, they were permitted, through the liberality of kind friends, to provide their scholars with an entertainment, which gave general satisfaction.

In reviewing the scholastic year, Miss Purlier says: "More than *nine hundred* scholars have been enrolled in my school during the winter, and *three hundred and seventy* were present at its close. The Master has enabled me to provide materials for their work, and they have been weekly supplied

with reading matter. They have improved in knowledge and deportment, and have carried to their homes words of truth and love. Some of them have died in hope, others live in charity. I never speak confidently of changes wrought by my instrumentality; but I may rejoice that some who were a few months since among the lowest, now walk to the house of God in company.

"During the month duty has called me on errands of mercy to the Orphan Asylum and to the Hospital. In the latter a majority of the patients are Roman Catholics,

"BUT THEY LISTEN ATTENTIVELY

to the Word read and the prayer offered. Many of them request the loan of religious books—a request with which I readily comply. A number of these Roman Catholic patients read and appear to love the Bible. The poor, sick and dying have claimed a portion of my time by day and by night. Two Bibles have been given to the destitute—one to a poor wanderer, but who, I hope, is a penitent man; the other to a

"POOR ROMAN CATHOLIC WIDOW,

who sustains herself and her children by washing. On receiving the Bible and other religious reading, her looks of gratitude were encouraging.

"The Sabbaths are laborious days. My Sunday class has varied from fifty to two hundred and fifty. To keep this host of little souls in order, to prepare their mental and moral food, and to feed them like a tender shepherd, requires more talent and more grace than I possess.

"THESE LONG STREETS, LANES AND ALLEYS

furnish innumerable plats, grown thick with noxious weeds, where the good seed must be sown and guarded. The street-preaching gathers hundreds who

never go to church, rough noisy men and women, with a multitude of children. They are not very respectful listeners to the Word; but the walk of a mile brings me to Sabbath-school and, afterward, to this group of humanity, with my bundle of papers, numbering four or five hundred.

"THE POLICE NO LONGER INTERFERE

with my work, and the crowd press forward when the distribution of papers, tracts and cards commences. The strong jostle the weak, and there are murmurings; but order and silence are made the condition of receiving a single leaflet. These papers are read apparently with as much eagerness as they are sought. In the crowd are persons of almost every nation, age, creed and condition.

"FATHERS READ THESE TRUTHS

to their children, and children to their parents. So they press upon me till my store is exhausted, and I promise the disappointed ones to come again if the Lord will. I am not worthy of the work; yet I am sent to these lost ones, in these regions of the shadow of death, to sow the seed, which the Spirit of God alone can vitalize, and cause to bring forth fruit."

Louisville, Ky.—Mrs. J. M. Sadd.

IN her report for the month of June, after speaking of the prevalence of illness, Mrs. *Sadd* mentions in particular two cases in which this affliction had seemed to be blessed of God to conversion. Of the first case she says: "Mr. W., when very sick, sent for me. He was a Roman Catholic, but could not find peace. He was greatly interested in hearing the words of Jesus, and had many regrets that so much time had been wasted. When assured that the Bible nowhere commands us to repent *yesterday*, he was almost overjoyed. I

visited him when I could, and I sent for an excellent Christian man to pray with and talk to him. He found him relying on Jesus only. He died in peace, requesting us to have him buried as

"AN UNWORTHY BUT BELIEVING
CHRISTIAN.

"Rev. Dr. Mathews preached at his funeral and accompanied his remains to their resting place. A number of Roman Catholics were present. The children are to attend our Sunday-school. Another man, formerly belonging to the same church, when very sick said that he could not die without seeing me. I hastened to him, and found that he, too, had a Saviour to comfort him. We think that he is somewhat better, but we fear that he will hardly recover."

Davenport, Iowa.—Rev. C. Peisch.

Rev. C. Peisch, our German missionary in the cities of Davenport, Iowa, and Rock Island, Ill., sends this report for the month of June:

"The past month has been the most exciting and memorable one in the history of our mission. At the request of Dr. Fairall, our Superintendent of Home Missions, I commenced open-air services in one of our public parks on Sunday afternoon, June 7th. A large crowd of Germans 'of the baser sort' gathered around me, and, by their shoutings, compelled me to give up preaching. On the following Sabbath, two German ministers accompanied me, and we began to hold public worship, but these rowdies were there in full force. While I endeavored to preach, they called me a liar, and other bad names. The German Baptist minister, who reproved them, was struck, and received bodily injuries. Our meeting was broken up. We appealed to the Mayor for protection, which was promised us, but on last Sabbath the mob took possession of

the park, and assaulted Rev. Mr. Snyder, a German Congregational minister, who fled to a neighboring house pursued by these howling infidels. Not a policeman was visible. Kegs of beer were opened, and glasses thrust into the faces of Christians. A lady, who exhorted them, was nearly pushed down and trampled under feet.

"This outrage has aroused the whole city. The pulpit and press have, without exception, denounced this attack upon free speech. The leading Germans held a mass meeting, and advised their countrymen to desist from these disgraceful proceedings. We meet again next Sabbath, and are determined to preach Christ. The Mayor, though elected by this foreign element, has issued a proclamation, prohibiting all interference with us. This opposition has already reacted in our favor. Our mission work is very prosperous."

Iowa City, Iowa.—Rev. Francis Kun.

Rev. F. Kun, our Bohemian missionary in and around Iowa City, makes the following report of his labors for the month of June:

"Though we have many adversaries our work is prospering. The people in large numbers assemble to hear the Gospel preached, and there are indications that some are beginning to feel the saving power. In Cedar Rapids, where I recently commenced to preach, the congregation is increasing, and many, who had become indifferent on the subject of religion, are being awakened. The Romish priest is endeavoring to counteract my influence, but the Lord is on our side. We are in need of a house of worship, and will either build or rent one. The mission school under the superintendence of Mr. Pomeroy is doing well.

"Our monthly, the 'Voice of Truth,' continues to extend its influence, and is read by thousands in various parts of the

United States. Who will furnish the means to extend its circulation?"

Keokuk, Iowa.—Rev. H. R. Riemer.

Our German missionary in Keokuk, Rev. H. R. Riemer, writes as follows concerning his work during the month of June:

"As I advance further in my missionary labors, I feel more and more the importance of religious literature as a means in reaching Roman Catholics.—Many of them read the truth, and are made free in Christ Jesus. Of the 150 families visited during the month, more than 50 were Roman Catholics. Some of them come to hear me preach, and many of their children are in our mission school.

"I am also convinced that speaking the truth in love is the most successful method of winning these deluded people. Their attachment to the 'Mother Church' is not so strong as we sometimes think, and if we approach them kindly, they can be converted to 'the truth as it is in Jesus.' Our congregations are large, and the mission school has more scholars in attendance than at any previous time."

Indianapolis, Ind.—Rev. A. Maas.

Rev. A. Maas, our German missionary in Indianapolis, Ind., sends the following account of his labors for the month of June:

"Amid many trials and difficulties I have continued my work, but 'none of these things move me' because I have enjoyed the sustaining presence of the Master. In going from house to house and talking with the people about Jesus, I have seen many evidences that my labors were not 'in vain in the Lord.' Over 250 families have been visited, and hundreds of pages of religious literature distributed. The daily prayer

meetings at the rooms of the Young Men's Christian Association are seasons of great spiritual power. Our German Protestant Churches are steadily advancing. My aim is to persuade unconverted Germans to attend public worship, and I rejoice that I have been successful in my efforts in this direction.—Pray for us."

Chicago.—Rev. A. Miller.

Rev. A. Miller, our German missionary in Chicago, makes this report for the month of June:

"In this great and wicked city the cause of God is making some progress. The larger proportion of our unconverted German element is infidel, and difficult to reach; but the German Catholics as a class are accessible. The opposition of the Papal Church to the German Government has opened the eyes of intelligent Catholics in the country, and they are beginning to assert their independence. In my visits among them I meet many hopeful cases, who are ready to leave the corrupt Church. Some conversions have recently taken place, but I must not mention names or circumstances, lest the Jesuits take advantage of it.

"Every department of our mission work is prospering. We need more laborers in this extensive field. From morning until night I am constantly engaged."

Italy.

NEW CHURCH DEDICATED IN NAPLES.

AN interesting and significant event took place recently in Naples, in the dedication of a new Methodist Church in the *Largo S. Anna di Palazzo*. The services, which were extended over an entire week, began on the 17th of May with an English service. Rev. L. Wiseman, M. A., preached to a large congregation a solemn discourse on the words

—"For we preach not ourselves, but Christ Jesus the Lord" (2 Cor. iv. 5.)— Exercises in Italian followed, with crowded audiences on this and the successive days. Beside the regular services of Divine worship, there was a lecture on the evening of the 21st, by Rev. Mr. Ragghianti, of Viareggio, on the celebrated Arnolfo da Brescia. More than 700 respectful and enthusiastic listeners heard it with evident satisfaction, and frequently interrupted the speaker with their lively applause. Prof. di Sienna, Rev. Messrs. Sciarelli, Moreno, Di Pretoro, and others took part in the public exercises, and in the visitation of the interesting schools.

Northern Mexico.

From advanced sheets of the *Missionary Herald*, for August, kindly furnish-

ed us by the American Board, Boston, we take the following:—

"MR. BEVERIDGE wrote from Monterey April 10th, and opened his letter to add a postscript, saying: 'A letter from Zacatecas tells me that the *first* baptisms were administered there three weeks ago—38 persons, 14 from other churches, making 51 in all. No church organization existed there a month ago.'

"Mr. Herrick reports a visit by himself and Don Brigido, in May, to several out-stations of the mission, and to Galcena, where the Gospel had never been preached before. He was much encouraged, on the whole, by what he saw of indications that there is, to some extent, among the people, an awaking from the sleep of indifference increased interest in the reading of the Bible, and a desire to hear the voice of the preacher."

LITERARY NOTICES.

BOOKS.

The Biblical Museum: A Collection of Notes Explanatory, Homiletic and Illustrative on the Holy Scriptures, especially designed for the use of Ministers, Bible-Students, and Sunday School Teachers. By James Comper Gray. Vols. III and IV. New York; Anson D. F. Randolph, & Co. 384 pp. each, 12 mo. \$1.50 per volume.

We have already noticed the two earlier volumes of this work, covering the four Gospels. The first volume of the new installment treats of the Acts and Romans, the second of the Epistles as far as that to Philemon. A fifth volume, which may be expected this autumn, will complete the New Testament. In some of its features this Biblical Museum is unique. While there are many commentaries which this work cannot rival in the wealth of scholarship they exhibit, and the help they furnish in connection with the great and difficult passages, few or

none of the commentaries can compare with the Biblical Museum in respect to the help they afford the Bible class teacher or the speaker in the prayer meeting, both in understanding and mapping out his theme, and in illustrating it by means of anecdotes, etc. It is in truth a *Biblical Museum*, compressed into a small space. Occasionally the illustrative story is far-fetched or below the dignity of such a composition; but in the main, Mr. Gray is happy in selection. After all, the chief value lies in the running Commentary, which is always brief and strictly to the point. We are informed that the publishers have issued a separate edition of the Notes on the Gospel of St. Mark, to meet the convenience of the large numbers of teachers and scholars who make use of the International series of lessons, and are consequently at present engaged in the study of the Gospel according to St. Mark.

Our First Hundred Years: The Life of the Republic of the United States of America illustrated in its Four Great Periods: Colonization, Consolidation, Development, Achievement. By C. Edwards Lester. New York: U. S. Publishing Co. 1874.

The first number of a well printed book, which is to be completed in twelve monthly parts. All intelligent efforts to familiarize the people with the history of the past are praiseworthy; and while Mr. Lester is neither a profound scholar nor a writer of the first order, he is sufficiently sprightly to be sure of finding many readers. The present specimen of his book gives us reason to expect that it will contain a large amount of useful information which every one will be glad to have renewed up his familiarity with before the Centennial Celebration.

Mable Hazard's Thoroughfare.—By the Author of the Win and Wear Series. 334 pages, 12mo.

Between the Cliffs, or Hal Forrester's Anchor. By Emma Marshall; bound with *Wandering May*, or *Come to me*. 123 & 134 pp. 12mo.

Maggie's Mistake.—A Schoolgirl's Story. With 18 illustrations. By L. Frolich. 344 pages, 12mo.

We have not space for a separate notice of these three attractive volumes just published by Robert Carter and Bros.; but from the glance that we have taken at their contents we are convinced that they will prove interesting and profitable reading to young readers. Mabel Hazard's *Thoroughfare* will teach how to be happy by making others happy; Maggie's *Mistake* will show the way in which a wilful, headstrong child became docile and obedient; while the two stories that constitute the third volume will point the way to Him who alone is the Way, the Truth, and the Life.

How Marjory Helped. By M. Carroll. A Prize Story, Selected by the Ladies' Commission on Sunday School Books. Boston: Lee and Shepard. 1874. 315 pages, 12mo.

The lesson of this charming story is that happiness can best be given to others and secured for oneself by the simple act of helping. The little heroine, doubtful of

what utility a child like herself could be, learned early that she was to minister to others, like as the Son of Man came not to be ministered unto but to minister.—From this time she never withheld good from those whom it was in her power to benefit. The story is very pleasantly told, and conveys a most valuable moral. Our young readers, and indeed many of a more mature age, will find it both entertaining and profitable.

The Bible Regained, and the God of the Bible Ours; or, The System of Religious Truth in Outline. By Samuel Lee.—Boston: Lee and Shepard. 1874. 285 pages, 12mo.

Such a volume as this makes us sad; just as we are pained at the sight of an old and staunch ship drifting from its moorings and involved in extreme peril. The author, a clergyman brought up under "Orthodox" influences, and now, as we learn from his own statement, past three score and ten years of age, renounces his old belief, in the persuasion that he has "regained the Bible." He fancies that theology has grievously distorted the character of God and the main features of the Divine government. God is not Justice and Love, but Love alone. To him the doctrine of three persons in one God is "supremely absurd" (p. 18). No vicarious sacrifice of a Christ was needed. In his agonies Jesus was an ensample merely (p. 103). For "penalty, as appealing simply to fear, is not and cannot be an element in the moral administration of God" (p. 22). With these views, it of course follows, that the author regards probation as not confined to the present world, but continuing after death, and punishment as eternal only in the case of those, (if there be any such,) who are incurable. We are not surprised at the avowal that his views are more in sympathy with those of the great pagan philosophers than with the doctrines of the "Orthodox" theology. These philosophers of Greece and Rome, he says, (p. 15) "occupied positions of sublimity, and expressed opinions of the character of the Deity that should shame some of our modern theologians. I would sooner choose

the Deity of some of those great men for my heart's trust and love, than the God of Drs. Shedd, or Hovey, or Hickok."

Apart from its evidence of great doctrinal aberration, there is nothing remarkable about this book. The style is inelegant, and occasionally ungrammatical; and the obscurity and repetitiousness of some portions are serious defects in a purely literary point of view.

From E. Steiger, Publisher, New York, we have received *Kindergarten Toys, and how to use them*. By Heinrich Hoffman (Paper, 38pp., price 20cts;) a little treatise in which the first lessons to be given in object teaching are very fully explained.

Also from the Congregational Board of Publication, *The Philanthropics*: or the Practical Workings of Christianity. By Rev. J. U. Parsons. Revised by the Rev. E. N. Kirk, D. D.

This little volume acquires a mournful interest from the connection of the lamented Dr. Kirk with the editorship. A memorial and an excellent little photographic portrait of Dr. K. precede it. The object of the treatise is an admirable one to prove the Gospel of Christ to be the *only true Gospel of Humanity*. This is attempted not by means of general assertions which a skeptic might gainsay, but by a

detailed specification of the various departments of Christian activity. The array of facts will astonish any one who is not conversant with the circumstances. We can scarcely imagine a more effective argument in favor of Christianity, than that which is founded on the almost utter absence of similar philanthropic provision in non-Christian communities. A number of woodcuts do good service in illustration.

The Bibliotheca Sacra and Theological Eclletic. Edited by Edwards A. Park and George E. Day. Andover: W. F. Draper.

Contents for July, 1874:—1. Exegesis of Acts xxvi. 28, 29, by Rev. Henry S. Burrage. 2. The Unity of our Lord's Discourses, by Rev. Frederic Gardiner, D.D. 3. The Natural Foundations of Theology, by Thomas Hill, D.D., LL.D. 4. Richard Rothe's Ministry in Rome, by Rev. Samuel Osgood, D.D. 5. The Use of *Col* with Negative Particles, by Rev. C. M. Mead. 6. Edmund Burke, by the late George Shepard, D.D. 7. A June Day in Jerusalem, translated from the German of Dr. Franz Delitzsch, by Rev. Selah Merrill. 8. Baptism of Infants, and their Membership.—Modern Views, by Rev. G. F. Wright. 9. Notices of Recent Publications.

RECEIPTS

*In behalf of the American and Foreign Christian Union, for the Month ending
30th June, 1874.*

MASSACHUSETTS.

Shelburn Falls. E. Maynard, for Mexico \$10 00

CONNECTICUT.

Guilford. 3d Cong. Ch. and Soc'y, per A. G. Hull, Tr..... 6 01
Middlebury. Cong. Ch. and Soc'y, per M. De Forest, Jr., Tr..... 11 00

CONNECTICUT—continued.

Madison. Cong. Ch. and Soc'y, per F. T. Jarman 16 20
..... 33 21

NEW YORK.

Coxsackie. 2d Ref'd Ch., per O. Lampman, Tr..... 6 63
New Berlin. P. L. Fuller, for Mexico, \$1 C. W. \$1..... 2 00

NEW YORK—continued.

New York. Woman's Union Miss'n Soc'y, for Mexico, \$100 currency \$30 gold—\$133 75; Sab. School Com. of N. Y. Presb'y \$15; W. U. Mission Soc'y, for Mexico, \$5; W. W. Chester's Estate in full \$1,333.45.....	1,487 20
Harlem. U. Pres. Sab. School, per Alex. Fletcher, for the "Free Church of Italy".....	28 00
	1,523 83

NEW JERSEY.

Newark. Central Pres. Ch., per E. A. Smith, Tr.....	25 00
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PENNSYLVANIA.

Pittsburgh. Wm. Wills \$4 and C. W. \$1.	5 00
Philadelphia. 1st Pres. Ch., per Miss M. H. Gano, through Wm. G. Crowell.	24 00
	29 00

MARYLAND.

Baltimore. Miss Mary S. Kelso \$4 and C. W. \$1.....	5 00
" Mrs. Commodore Purviance, for Mexico, \$10 and C. W. \$1.....	11 00
	16 00

KENTUCKY.

Louisville. Rev. Dr. Humphrey, Rev. A. B. Simpson, Mrs. Jno. Graham, Mr. Grimstead, \$5 each; others \$5—for City Missions.....	25 00
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INDIANA.

Indianapolis. Bethlehem Chapel Christ'n Church.....	5 00
" Avenue Christian Church.....	5 00
" Mr. Geo. Tousey \$10; G. W. Alexander \$9; B. Lathrop \$1.....	20 00
	30 00

OHIO.

Cincinnati. Friends in Cincinnati.....	20 00
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WISCONSIN.

Muscoda. V. Hreisek, V. Simpach, F. Podhola, \$1 ea.....	3 00
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IOWA.

Belle Plaine. M. E. Church.....	25 00
" Evangelical Church.....	10 00
" Congregational Church.....	12 00
Wilton. Grace Ref'd Ch., S. Wilderson, J. Ours, Julia McGuire, Mrs. P. Green, J. Wilderson, Mary Giesler, \$1 ea.; others \$8.....	14 00
" Wesley Chapel, E. J. Witmer, M. G. Witmer, \$2 ea.; others \$5.50.....	9 50
Sweetland Centre. M. E. Church.....	18 25
North Prairie. M. E. Church.....	18 75
Fairview. M. E. Church.....	13 25
Iowa City. Dr. J. Coulson, I. L. Townsend & Co., \$5 ea., for the Bohemian Paper.....	10 00
	130 75

NEBRASKA.

Crete. F. Schleis, Miss Mary W. Merrill, \$1 ea., for the Bohemian Paper.....	2 00
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Received for the CHRISTIAN WORLD, in addition to items specified above:

Dr. G. W. Andrews, Baltimore, \$1; Rev. C. G. Finney, Oberlin, \$1; R. Edwards, Pittsburgh, \$1; J. D. Reinboth, Philadelphia, \$1; M. S. Moore, Bloomington, 50 cts.; Rev. R. S. Van Cleave, Sewickleyville, \$1; W. R. Eastman, Plantville, \$1; Sidney Avery, Belvidere, \$1; C. J. Alton, Putnam, \$1; John D. Clute, N. Y., \$1; F. N. Whitney, Philadelphia, \$1; H. V. B. Jacobus, Trenton, \$1; A. S. Dole, Fitchburgh, \$1; Dr. R. M. Tindle, Pittsburgh, \$1; Wm. Armstrong, Philadelphia, \$1; Sam'l Carter, Norwich, \$1; John L. Griswold, Peoria, \$2; Mrs. M. L. Clark, West Salem, \$1; Rev. J. Wykes, Sidney, \$1; Rev. J. M. Palmer, Portland, \$1; A. S. Skinner, Bucksport, \$2; Pringle Hamilton, Oberlin, 50 cts.; Rev. G. Whitaker, Westfield, \$1; Rev. W. Johnson, W. Boylston, \$4; Rev. C. W. Thompson, Danville, \$1; Miss M. C. Farley, Ipswich, \$2; Dea. E. C. Brewster, Bristol, \$1; Mrs. J. Gregg, Canandaigua, \$1; Mrs. G. W. Hildreth, Lockport, \$4; S. H. Lloyd, Albany, \$1; Mrs. P. A. Leonard, Willoughby, \$1; D. C. Alling, Rochester, \$1; Rev. R. E. Wilson, Havana, \$1; H. L. Achilles, Rochester, \$1; Rev. A. S. Freeman, Haverstraw, \$1; Mrs. B. H. Kinsman, Barre, \$1; Mrs. E. Carlton, Northfield, \$1.25; Rev. A. Bigelow, Hancock, \$1; W. O. Marvin, Baldwin, \$1; Mrs. E. C. Childs, Mott Haven, \$1; Miss McCormack, Brooklyn, \$1; Prof. J. Tatlock, Pittsfield, \$1; Calvin Hatch, East Bridgewater, \$1; Clara Thurston, Elmira, \$1; Jno. Clark, Carthage, \$1; Rev. O. H. Millard, Ontario, \$1; Harrison Slogg, Ontario, 50 cents; Wm. Sanderson, Ontario, 50 cts.; H. L. Porter, Berlin, \$3.50; Chauncey Bevin, E. Hampton, \$2; Mrs. S. H. Fowler, Orange, \$1; J. C. Councilman, Pikesville, \$1; Gen'l E. Whittlesey, Washington, 50 cts.; Dea. D. Beebe, Guilford, \$1; Mrs. C. Day, Catskill, \$3; W. B. Hyde, Franklin, \$1; W. C. How, Portland, \$5; Miss R. A. Faxon, Weymouth, \$1; Rev. A. F. Brown, Smyrna, \$1; A. Eldridge, North White Creek, \$2; Wm. Orr, Albany, \$3; L. De Rudder, Collville Valley, \$1; A. Dewing, Westminster, \$1; Rev. E. Sibley, Binghamton, 25 cts.; Rev. C. Mills, Crawfordsville, \$2; C. Fairbanks, Westborough, \$2; Mrs. H. Ireland, N. Y., \$1; Dea. M. Chase, Litchfield, \$3; Anna Tuttle, Hancock, \$1; Eliza B. Duncan, Union Falls, \$5; Dr. B. West, Philadelphia, \$1; Miss E. A. Potter, Philadelphia, \$1; Dr. M. R. Carson, Canandaigua, \$1; Wm. Baldwin, N. Y., \$2.24; Mrs. H. M. Osgood, Salem, \$1; Jas. W. Yandes, St. Pauls, \$1; J. L. Welford, Memphis, \$1; Mrs. E. Dodge, Gouverneur, \$1; Rev. S. Allen, Winthrop, \$1; W. P. Payson, Foxboro, \$1; Rev. J. M. Bruen, Irvington, \$3.....	110 74
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Total Receipts in June....\$1,958 53

THE CHRISTIAN WORLD.

Vol. 25.

SEPTEMBER, 1874.

No. 9.

EDITORIAL NOTES.

ARE CHRISTIAN MISSIONS A FAILURE?—We imagine that those who so flippantly assert that they *are* have for the most part a very faint and inaccurate idea of what they have accomplished. The calumnies which thus find a wide circulation are often quite as much the result of ignorance as of a willful desire to misrepresent. On this account we are always glad to come across the unbiased opinions of intelligent travelers, formed after a thorough acquaintance with the countries where the Protestant missionary has had a fair opportunity to show what he can do for the civilization of a degraded people. Mr. *Charles Nordhoff* is very favorably known as a skillful writer for the periodical press, and his book on “California ; for Health, Pleasure, and Residence” gives a better idea of our Pacific domain than any work of the kind that we are acquainted with. Recently he has published a second volume on “Northern California, Oregon, and the Sandwich Islands,” in which the last named occupy a very considerable space. In this work Mr. Nordhoff gives great credit to our American missionaries. We think that we can see from his remarks that it would have suited him quite as well had these devoted men and women taken with them a little less of the characteristics of New England, of which “the white frame houses with green blinds, the picket-fences whitewashed until they shine, the little white frame churches scattered about the narrow ‘front-yards,’ the frequent school-houses, usually with but little shade” are “a very accurate reproduction.” But the very fact that Mr. Nordhoff evidently thinks that they sought “somewhat vigorously” from the beginning “to make New England men and women of these Hawaiians,” makes his testimony all the more valuable to the fact that, “to a large extent, they have succeeded.”

We have not room to copy all that the author has to say in commendation of the American missionaries, as a body, and of Mrs. Thurston, Dr. Coan, Dr. Judd, and others individually, and so must confine ourselves to the following paragraphs :—

“As you ride about the suburbs of Honolulu, and later as you travel

about the islands, more and more will you be impressed with a feeling of respect and admiration for the missionaries. Whatever of material prosperity has grown up here is built on their work, and could not have existed but for their preceding labors ; and you see in the spirit of the people, in their often quaint habits, in their universal education, in all that makes these islands peculiar and what they are, the marks of the Puritans who came here but fifty years ago to civilize a savage nation and have done their work so thoroughly that, even though the Hawaiian people become extinct, it would require a century to obliterate the way-marks of that handful of determined New England men and women.

" Their patient and effective labors seem to me, now that I have seen the results, *to have been singularly undervalued at home.* No intelligent American can visit the Islands and remain there even a month, without feeling proud that the civilization which has here been created in so marvelously short a time was the work of his country men and women ; and if you make the acquaintance of the older missionary families, you will not leave them without deep personal esteem for their characters, as well as admiration for their work. They did not only form a written language for the Hawaiian race, and painfully write for them school books, a dictionary, and a translation of the Scriptures and of a hymn-book ; they did not merely gather the people in churches and their children into schools ; but they guided the race, slowly and with immense difficulty, toward Christian civilization ; and though the Hawaiian is no more a perfect Christian than the New Yorker or Massachusetts man, and though there are still traces of old customs and superstitions, these missionaries have eradicated the grosser crimes of murder and theft so completely, that even in Honolulu people leave their houses open all day and unlocked at night, without thought of theft ; and there is not a country in the world where the stranger may travel in such absolute safety as in these islands."

This is the people whose morals when the missionaries first settled among them were so infamous that the latter were compelled not only to forbid their children from associating with the native children, but even from learning their language " because to hear only the passing speech of their neighbors was to suffer the greatest contamination." The money cost to the Christians of the United States, during the thirty-three or five years that the missionaries were supported from this country, was \$903,000 ; and now not only do the native Christians sustain their own ministers, both American and Hawaiian, but they have a missionary society of their own, sending their own missionaries throughout Polynesia and translating the word of God into other tongues. Nay, as Mr. Nordhoff informs us, the islands sent assistance to the United States in the hour of her need, between 1861 and 1865,

both in officers and men, and "contributed to the treasury of the Sanitary Commission a sum larger than that given by most of our own States."

We may well ask the detractors of our Protestant Christian missions, if the labors of our missionaries on the Sandwich Islands (or, in India, Ceylon, and elsewhere) are a failure, to show us any secular enterprise of a moral character which can be called successful.

THE PROGRESS OF PROTESTANTISM IN ITALY is evidently alarming the opponents of the truth. Perhaps no better proof could be found than their own malevolent expressions. The Roman Catholic priesthood of Pisa not long since started a paper there apparently to oppose and if possible destroy the influence of the Evangelical *Fede e Scienza*, at first edited by Professor De Michelis. The new ultramontane journal, which calls itself *La Torre di Pisa* (whether its leaning Romeward had anything to do with its assuming the name, we know not) is lavish in its abuse of its Protestant contemporary. We learn from a correspondent of our own in Pisa, that a few weeks ago it spoke of "quel maldetto fogliaccio 'Fede e Scienza', che e uno dei vituperi di Pisa (that accursed sheet Fede e Scienza, which is one of the disgraces of Pisa)"; while it likened the Evangelicals to *the plague of frogs sent upon Italy as a judgment of God!*

THE MISSION WORK OF THE FREE ITALIAN CHURCH.—It is with very great regret that we have learned from the *Missionary Herald* the financial embarrassments of the American Board in the prosecution of its work in Papal lands. When, a couple of years ago, the Board yielded to the great pressure brought to bear upon it to induce it to undertake to do denominationally and for the Congregationalist Churches a part of the work previously done by the American and Foreign Christian Union on the larger basis of our common Protestantism, it was with the distinct understanding that these new labors would be generously sustained by the Churches, and would not be allowed to interfere with the effective prosecution of the Board's existing missionary operations. We are sorry to learn that these just anticipations have been disappointed and that the treasury so far from receiving the liberal contributions which the managers were entitled to expect, has been involved in a considerable debt, incurred solely in the prosecution of efforts in nominally Christian hands. Under these circumstances, and after mature deliberation, the Board has very naturally decided upon retrenchment, beginning where such retrenchment was deemed most practicable. In carrying out this unwelcome but necessary measure, the Prudential Committee announce that they have withdrawn a missionary from Spain, and have determined to cease, after the present

month, co-operating with the Free Church of Italy in support of the evangelistic work up to last year sustained by the American and Foreign Christian Union, and assumed by the American Board upon its relinquishment by us. As eight or nine Evangelists, some of them among the most efficient and valuable men in the Free Church of Italy, have been receiving their salaries from the United States, we can readily understand the embarrassment felt by our good brethren, the members of the Evangelization Committee at Florence. It would be a great misfortune if all these Evangelists, or any considerable proportion of them, should be compelled, as they will be in all human probability, through lack of the means of subsistence, to abandon the fields where they are now laboring. Some of these fields—such as Bassignana and Turin—were never more promising than they are just now.

We need scarcely say that we shall be very happy to receive and forward to their destination any sums of money which friends may desire to contribute to this interesting work now in such great need.

PIUS IX.'S HEALTH AND HIS "CAPTIVITY."—Early in the summer, letters from Rome brought the intelligence that the aged Pontiff was far from well, having been attacked by the intermittent fever, so common an ailment in the Italian capital, during the warm season especially. A change of air is recommended by physicians in such cases, but Pius refuses to leave the Vatican palace. It is true that the country seat of *Castel Gandolfo*, the summer retreat of his predecessors, is unoccupied and ready to receive him. No more delightful and salubrious spot could he desire than this exquisite palace, within fifteen miles of Rome, and from its elevation commanding a magnificent view over the lake of Alba and the Roman Campagna. But to reach this delightful spot, guaranteed to him by direct stipulation of the government of Victor Emmanuel, Pius would have to traverse the dominions which he asserts that the Italian king has wrongfully wrested from his hands. Besides, it would be an acknowledgment that his so-called Captivity is an empty pretense. It would interfere with the brisk traffic which some of his followers are said to have been carrying on of late, "selling at ten cents a piece the single straws upon which he is reported to have slept." Above all it might diminish very seriously the amount of the collections of Peter's Pence on which the Pope luxuriates with those who so magnanimously have ventured to share the rigor of his "imprisonment" in a palace the dimensions of which are only 1,151 feet in length by 767 in breadth, and which consequently covers but *twenty acres* of ground; which contains the insignificant number of 4,422 rooms (according to others, 11,000), and of which the distinguished Signor Nibby in his "*Itinéraire de Rome*" gives the following general description before entering in

the minor wonders of its construction : " This immense edifice, which can be called a collection of several palaces, is 180 *toises* long by 120 broad. Although its architecture is neither symmetrical nor regular, because it was built at different times, yet there are seen the works of the most famous architects, such as Bramante, Raphael, Pirro Ligorio, Dominico Fontana, Carlo Maderno and Bernini. This palace has three stories, which contain many apartments, an infinite number of large parlors, of chambers, of galleries, of large chapels, of immense corridors, a magnificent library, an immense museum, and a very beautiful garden ; beside twenty courts, eight grand staircases, and about two hundred other staircases for the interior service." Perhaps, with so spacious a prison which he can leave at any time, and with St. Peter's close by, a still more remarkable monument of the luxury of his predecessors in the Pontifical chair, Pius may be reasonably comfortable during the hot weather, even without resorting to the more quiet retreat of Castel Gandolfo.

PAPAL AND ANTI-PAPAL DEMONSTRATIONS have taken place in the neighborhood of the Vatican to which we have made little allusion because they really have little or nothing to do with the religious questions of the day. In one of these the Pontiff, on making his appearance at a balcony, was greeted by the crowd assembled on the Piazza before St. Peter's with the cry : " Viva il Papa Re ! " " Long life to the Pope-King ! "—a cry which was interpreted by the royal troops present as seditious, and occasioned a number of arrests, among others, it is said of several English and American ladies. The other demonstration was of a hostile character, took place three nights later, (June 24th,) and was attended, we are told, with such shouts as " Down with the Vatican ! Down with the pilgrimages ! Long life to Garibaldi ! Down with the Church ! Death to the priests ! " The two scenes inspired Pius, in addressing a deputation of the Roman nobility who came the next day to express their regret at the occurrences of the night before, with the idea of instituting a contrast which he skillfully set forth in these words :

" I need not recount what has taken place, for every one knows it. I have witnessed two demonstrations—one which took place in the day, the other at night. That of the day was spontaneous, a thing of the moment, full of filial love. It was that in which was heard the cry of *viva*, and which desired long life. The one that took place in the night came to the Vatican after having deafened the public in the streets through which it passed with its discordant, brutal and menacing cries. It filled the streets with tumult, and made their darkness brilliant with the glare of torches of pitch, of bitumen, and I know not what horrible ingredients. And its cry was—*death* !

" In this you may see the great difference between the two demon-

strations. And for myself I draw this conclusion : Those who cried out in the open light of the sun asked for life. That is the cry of love. Those, on the contrary, who cried out in the darkness, yearned for death. That is the cry of hate, of impiety, of folly. Behold, then, the children of light who come by day, and the children of darkness who come by night."

But has it never occurred to the Pope that if a great part of the Rome of to-day is malignant to the Papacy, if the ideas of the *commune* have taken deep root and threaten the very existence of society, it cannot but be owing to the training which the masses have received for centuries at the hands of those who have worn the triple crown? The brief time that Victor Emmanuel's government has been in Rome could never have engendered the hatred that pervades the rabble against everything papal. It has only permitted the manifestation of that latent ill-will which dared not show itself before. Those who had been oppressed by a hideous despotism for centuries, those who groaned under a misery which the gorgeously arrayed prelates had never endeavored to lighten with their little finger, those who mourned for sons, brothers or acquaintances, shot down like dogs in the revolution a quarter of a century ago, and those who, for having participated in a just straggle to obtain their individual and municipal liberties, were year after year subjected to espionage and surveillance of the police that confined them like little children to their houses from *Aur Maria*, or sunset, to sunrise—all these and other victims of papal severities hated Pius IX. no less sincerely before than since Rome was joined to Italy. The Vatican is only reaping the seed which it has for long ages been sowing.

"THE SACRED HEART OF JESUS."—The dedication of different dioceses and even of entire countries to the "Sacred Heart" has suggested yet another step in the development of the superstition first dreamed of by Margaret Mary Alacoque. We have already frequently adverted to the great impulse given last year to this devotion, especially in France, and to the number of pilgrimages made even by members of the "Right" in the National Assembly, to the little town of Burgundy where, in 1689, Marie Alacoque first gave out that she saw the blessed Saviour offering his bleeding heart as an object of worship. But the fable of *Paray-le-Monial* seems likely now to receive still greater credit and be covered with yet higher honor. A remark dropped by Pius IX. to Father Chevalier, to the effect that the Pope would dedicate the whole Church to the Sacred Heart, if such were the desire of the Roman Catholic world, was gladly welcomed by that body of ecclesiastics known as the "Congregation of the Sacred Heart of Jesus." Accordingly the form of a petition addressed to Pius IX. has been drawn up, in

which entreaty is made that the "most Holy Father" would consent to perform the solemn consecration. This act is here represented as the solitary method of staying the tide of affliction that is beating upon the Church. "After eighteen centuries of hard work and of laborious life," say the petitioners, "the Church of God has reached a time of persecution which makes you cry out in the midst of tempest with a voice full of distress indeed, but also of hope: 'The Church and society have no other hope than in the Sacred Heart of Jesus; it is He who also will cure her of all her woe. Propagate this devotion everywhere. It will save the world.'" The Pope's declaration is eagerly endorsed by the subscribers, who say in conclusion: "This inviolable port will be the place where the bark of Peter will find peace. And the solemn day of its consecration will open for all Catholic nations, we feel convinced, that era of peace and prosperity which they have so long awaited."

Copies of the petition are to be circulated throughout all Christendom, and when signed are to be returned to Father Chevalier, Superior of the Missionaries of the Sacred Heart at Issoudun, France, before October 1st 1874. They are then to be collected in richly bound volumes, and laid at the Pontiff's feet on the 17th of the same month, the feast of "the blessed Margaret Marie Alacoque."

We have no doubt that the petitions will be signed by vast multitudes and will be successful in procuring the Pope's offices in the consecration. We only wish that we could believe that the blessed fruits of peace and prosperity, foretold in the petition, would follow closely upon the solemn act, not for Peter's bark, nor for Catholic nations alone, but for the whole Christian world.

WAS IT A PRIESTLY TRICK?—The city of Bahia has of late been the scene of a violent personal controversy. It would appear from the letter of a correspondent of the *Imprensa Evangelica*, writing from Bahia, under date of May 27th, 1874, that while the Brazilian Empire has been convulsed with the war of the clergy upon the Free Masons and the Government's retaliatory measures, there has been comparative quiet in the particular diocese of the Archbishop and Primate of Brazil. In spite of the fact that there have been published official lists of the Free Masons, many of whom are members of Roman Catholic "Brotherhoods," no one has until now been disturbed. "Almost every day," says the correspondent, "there die Masons without being denied the so-called spiritual aids of the Church, and without any one opposing their interment in holy ground; nor do I know that on an occasion of a baptism any person has been rejected as a godfather because of his being a Mason."

It happened, however, on the 9th of May last, that one of the most prominent Masons in Brazil, Dr. Guilherme Pereira Rebello, Director

of the Lyceum, died, and was shortly after buried, his funeral being attended both by Roman Catholic priests and by members of the order of Masons. A few days later there appeared in the *Chronica Religiosa* a document in the form of a solemn Abjuration, purporting to have been signed by the deceased on the 1st of May, and running as follows: "I, Doctor Guilherme Pereira Rebello, declare that I renounce Masonry, on account of its being prohibited by the Roman Catholic Church of which I am a son; and as to the mystery of the most Holy Trinity I submit to all the decisions of the same Holy Church." The paper was signed by witnesses, whose signatures were duly attested as genuine, and corroborated by the public seal.

So far all was simple enough. But lo! on the 14th of May, there appears a second document, emanating from the same pen, equally attested by witnesses, and authenticated by the public seal. In this second document which is dated May 8th, and is addressed to the Grand Secretary General, to all the Masons in general, and to his relatives and friends, Dr. Pereira declares that should he succumb to the illness with which he is now afflicted, and should any paper appear which purports to be a retraction or abjuration of Masonry, "that paper must not be received as authentic, since he will never consciously acquiesce in such demands." He, however, thinks it "very possible that his signature may have been appended to such a paper in the midst of other papers which he had been signing in his capacity as director of the Lyceum." Finally he declares himself "an Apostolic Catholic, educated and dying in the faith, maintaining the doctrines he has hitherto maintained, and regarding Free Masonry as a holy and purely beneficent association, a fruitful offshoot of Catholicism."

If, as his old friends assert, Dr. Pereira Rebello was an honorable man, incapable of stooping to dissimulation, much less of uttering a direct falsehood on his very death-bed, the question as to the authenticity of the former of the documents is a very curious one. Did the priestly attendants of the dying man skillfully manage to procure his signature by submitting the paper in question in the midst of other papers of an altogether different character? So assert the Free Masons of Bahia, fortifying their assertion by pointing out the dilemma in which the Ultramontanes found themselves. To refuse funeral rites to a man of so much distinction and influence, was a perilous step; and, on the other hand, to concede them to a person who had but recently written very forcibly in defence of Free Masonry, and was himself notoriously a member of the order, seemed a total sacrifice of self-respect and dignity. While the matter is still involved in much obscurity, it certainly looks strangely like one of those priestly tricks commonly designated as "pious frauds."

VENEZUELA ENGAGED IN THE PAPAL CONFLICT.—About a year and a half ago, as we remarked in the *CHRISTIAN WORLD* for April 1873, the republic of Venezuela gave signs of a disposition to throw off its bondage to Rome and assert its true dignity as a sovereign State. In consequence of the intermeddling of the Archbishop of Caracas in political affairs, the government enacted a law establishing civil marriage, and President *Guzman Blanco* himself in order to set a good example to the masses, presented himself with his wife before a civil magistrate to fulfill the requisite formalities, though their union by a priest dated from five years before. During the past months the conflict thus set on foot has by no means ceased, and the news that now comes by telegraph to the Associated Press, under date of July 9th, is to the effect that the Church question is assuming an aspect similar to that presented in Italy, Switzerland, Prussia and Brazil. As far as President *Guzman Blanco* is concerned, we are told that “there is every appearance that he will dispose of the questions pending between the Holy See and the government of Venezuela by breaking off all relations with the Vatican.”

HOW THE NATIONAL CHURCH OF GENEVA CAME TO ITS END.—Under this heading the *Chrétien Belge* makes some pertinent remarks which we regard as sufficiently valuable to translate : “The government of Geneva, without even consulting the pastors, called all the electors without distinction, Roman Catholics and Protestants, to take action upon a new reorganization of the National Protestant Church. The majority of votes having been cast in favor of this reorganization, it acquired the force of law. But it could not do so without killing the Church, since now each pastor, be he Rationalist or even Atheist, can preach whatever he pleases. The Evangelical National pastors, it is true, have said : “Under these circumstances, there is no longer a Church ;” but they have thought it their duty to remain in order to reconstitute the National Church, by calling the believers to them. The *Revue Chrétienne* does not approve the very grave decision taken by these pastors to remain in the official establishment in spite of the new organization which they are the first to deplore. ‘God forbid’ it adds, ‘that we should judge in a moral point of view a resolution conscientiously adopted by men who are worthy of all our respect! Yet to us it is inexplicable. It is vain to say : To remain in a Church which is no longer anything but the parody of what is understood by that name, which sanctions by its very organization the most scandalous doctrinal anarchy, is to accept a responsibility which cannot in fact be refused. It is, in addition, a proof to the democratic State, that it can dare to do everything without meeting with effective resistance on the part of bodies of Protestant clergymen. Thanks to Heaven, there are the

Free Churches of the Cantons of Vaud and Neuchâtel to demonstrate the contrary. We are very little moved by the famous argument respecting the influence which it is expected to retain over the masses, for it is certain that they remain in the most favorable situation for being deceived; moreover, it is not proved that they could not be reached by a courageous missionary work, honored in advance by decided acts. It must be admitted that it was under other conditions that Christianity and the Reformation gained their sway over souls. All these calculations of probability in respect to the consequences of doing one's duty, have not the worth of that holy imprudence which does not believe that it is permissible to sacrifice the elementary notion of the Church, a whit more than any other truth."

THE PHOTOGRAPHS OF AONIO PALEARIO.—REV. DR. J. B. Thompson requests us to state that, after a long and involuntary delay, he has been able to mail copies of the interesting portrait of the Italian martyr and Reformer to all his correspondents who applied for them. He still has a few copies of the carte-de-visite size, which he will forward to any persons desiring them, who will address him, at Catskill, N. Y., enclosing the price—50 cents.

ROMAN CATHOLIC PEERS AND BARONETS.—In the present uncertainty investing the relations of Church and State in Great Britain and Ireland, it is interesting to note the representation which Roman Catholicism has in the higher classes of society, and especially in the ranks of titled nobility. According to the most recent data we are able to lay our hands on, the House of Lords, including eight minors, consist of 465 members, viz:—4 Princes of the Blood, 2 Archbishops, 20 Dukes, 18 Marquises, 110 Earls, 23 Viscounts, 24 Bishops, 230 Barons, 16 Scottish representative Peers elected for each Parliament, and 28 Irish representative Peers elected for life. There are besides 9 ladies who are Peeresses in their own right.

According to a statistical table in the *New York Tablet*, the total number of Roman Catholic Peers in Great Britain and Ireland is 35, viz:—1 Duke, 1 Marquis, 9 Earls, 4 Viscounts, and 20 Barons. By far the oldest of these dignitaries in point of creation is the Baron of Beaumont, whose title was created in 1309; but the most influential, is naturally the Duke of Norfolk, whose elevation dates from 1483. Among the Baronets, the highest class of commoners, whose present number we cannot state with accuracy, the Roman Catholics lay claim, according to the same authority, to 49 persons. None of these, of course, dates back of the year 1611, the title of Baronet having been first conferred by James I.

Statistics of Roman Canonization.

OUR Protestant contemporary, *Fede e Scienza*, a few weeks since republished a curious statistical article from the *Unità Cattolica* relative to the Roman Catholic saints who have died since the year 1500. The article, which is based upon investigations of *Isodoro Maini*, reveals some noteworthy facts.

Among the saints, popularly so called, in the Roman calendar, there are two distinct classes : the *Beati* and the *Sancti*. Canonization is the solemn ceremony by which the exaltation of a holy personage from the first to the second of these classes is proclaimed to the Christian world, and his name is offered to the faithful as worthy of universal veneration. For this last and highest honor, a chief prerequisite is that the beatified saint shall have wrought at least two well authenticated miracles. His claims are long and carefully examined by a pontifical commission, before which the *Advocatus Dei* urges his merits, while the *Advocatus Diaboli* makes a show of presenting reasons why the honor should not be conferred. If in the end the *beatus* prove himself worthy, and his supporters can show that they are able to defray the great expense attendant upon the ceremonial, the public services are held in St. Peter's church. Nothing can be done in Rome without parade and money. Accordingly the choir of the great basilica—the portion which stretches from the grand altar immediately beneath the dome to the further end of the edifice—is magnificently fitted up for the occasion. A profusion of great wax tapers give a brilliant effect to the vast structure. The Pope himself takes part in the solemnities, and tens of thousands of spectators are glad to gain a glimpse of the unusual display and listen to the magnificent music of the papal choir.

According to Signor Maini, the total number of those who having died since the beginning of the sixteenth century have been canonized, that is, declared to be Saints, or *Sancti*, is ninety-six, while the number of those that have been declared *Beati*, or Blessed, is 320. Of both classes, amounting together to 416, 297 suffered martyrdom and 119 were merely “confessors,”—having, to use the favorite expression of writers on this subject, sanctified themselves by the heroic exercise of virtue. 358 were men, only 58 were women. It is noticeable that more than three-fourths of the entire number—321—belonged to the “religious orders.” Still more important is it to observe the distribution of these among the several orders. The great Franciscan family claims the largest number, or 117. But little behind it come the Jesuits, with 90. The *Dominicans* follow with fifty-nine. No other evidence is needed of the fact that these three orders exert a preponderating influence in the modern Papacy. Only one other order, that of the Augustinians, has more than a decade. The Augustinians have 19 ; the Carmelites, 5 ; the

Theatines, 5 ; the Trinitarians, 5 ; the Minim friars, or *Minimi*, 3 ; the Premonstrants, 1 ; the Hospitalers, the Oratorians and the disciples of Francis de Sales, each, 2 ; while the orders of St. Basil, the Servites, the Benedictines, the Somasci, the “Chierici della Madre di Dio,” the Scolopii, the “Chierici Minori,” the Camilians, the Lazzarites, the Passionists, and the Redemptionists, have each but a single representative.

The geographical distribution of these modern saints is also important to be noticed. In the first place, almost all belong either to Europe or to Asia ; the Asiatics, numbering 187, consisting of 181 Japanese martyrs, 5 Koreans and 1 Indian. The inferiority of America in this regard appears from the circumstance that Mexico and Peru alone furnish any saints ; the former four and the latter three. Up to the present moment there has been no one either “beatified” or “sanctified” from the United States. Among Europeans, the Latin nations naturally have the lion's share. All Europe furnishes 222. More than one-third—76—are Italians, 66 Spaniards, 40 Portuguese, 14 from France, 13 from Holland, 5 from Belgium, 4 from Germany, 2 from Poland, and one each from Denmark and Poland.

Thus we see that a single country, and that by no means the largest or most populous in Christendom, furnishes by far the greatest proportion of saints for the calendar. It will be remembered that the same country has contributed a number of Popes, which is truly wonderful in a church which pretends to be “Catholic” or “Universal.” It may be supposable that, for some occult reason, the 25,000,000 of Italians have produced more than one-third of the entire number of holy men and women in the past three and three-fourths centuries. But can we conceive that Italy, during the eighteen hundred years for which it is pretended the Papacy has existed, should have boasted more than three-quarters of all the men whom the Holy Ghost designated as fit to be the “Vicars of Christ” and “Vicegerents of God on the earth?” Yet such is the showing of the tables of Popes. Of 257 who are admitted into the regular succession from Peter to Pius IX., omitting schismatics and antipopes, not less than 191 were from the mainland of Italy and the Italian islands of Sicily and Sardinia. The anomaly is still greater when we discover that in Italy itself the distribution of the nativities of the Popes is even more unequal, and that 135 of the Pontiffs of the Roman Catholic church, to use the expression of an Italian journal, were born in the provinces which before the year 1870 and the breach of the Porta Pia, constituted the “most happy states of the Holy See!”

Tendencies of Ultramontanism.—A Voice from Belgium.

[In Belgium, as in nearly every other part of the Roman Catholic world, the last few years have witnessed the gradual but rapid destruction of the *liberal* party in the church—a party which undertook to mediate between Papal absolutism and modern ideas of liberty, and which hoped it possible still to maintain the attitude which the Gallican party long struggled for in France. How futile the endeavor, and how vain the hope, will be seen from the following paragraphs of a speech delivered by *M. Frère-Orban* in the Belgian Chamber of Deputies, on the 29th of April last, which produced a very profound impression in the country. We translate from the *Chrétien Belge* for June, 1874.—Editor CHRISTIAN WORLD.]

THE attempt has been made to put liberal opinion to sleep, while its adversaries, by the thousand methods of activity and aggression at their disposal, continued to labor towards the accomplishment of their work. The warfare between the two parties is as lively as it ever was at any other period. The pacification of spirits has therefore been a chimera pursued by the cabinet, and which must be consigned to its place among all the deceptions which its administration has permitted us to note. The spiritual leaders say to the lay leaders, borrowing a sacred expression : “ We shall not bring peace upon the earth, but war ! ”

We used to say in this very spot, ten years ago : “ We are defending on this little corner of the earth a cause which is great as the world ; we are defending the independence of human reason and the rights of conscience against the undertakings of the Theocracy.” The warfare between the clerical and the lay parties, as it was then called, seemed to some persons antiquated ; but I predicted that before long that war would be everywhere declared in Europe. And my presentiments did not deceive me. In almost every land, men are compelled to defend themselves against theocratic pretensions, which might have been believed to be henceforth impossible. They are to-day more absolute and more full of life than ever they were !

We noticed at the same epoch, gentlemen, the new constitution of the Catholic party, principally in our country. We noted its tendency, more and more marked, to repudiate all the principles upon which our institutions are founded.

At that time, we still courted those who named themselves Liberal Catholics. They drew themselves up behind the Cardinal Archbishop of Malines ; they invoked the name of M. de Montalembert ; they boldly raised their banner aloft. Since then the Liberal Catholics have been crushed. It was not in vain that the dogma of Infallibility was decreed. On the head of the Liberal Catholics sentences have fallen against which they are forbidden to protest. From the moment the Pope declared himself against the Liberal Catholics—and he has so declared himself—

silence has been imposed upon them, and they will not venture again to break it.

No independence is left the laity, and it has been distinctly shown to what a state of servitude the intention is to reduce them. One of the lay leaders of the clerical faction, a former minister, (M. d'Anethan,) a man devoted to the Catholic party, ventured to draw up a bill on the subject of Cemeteries. An episcopal edict (of the Bishop of Tournai, then on a visit to Rome), given outside the Flaminian Gate, condemned his temerity; he ought first to have obtained the consent of the Church!

The new doctrine is affirmed more and more in all its splendor. The Pope above the King, not in the Church, but in civil affairs. The Pope is the representative of God on the earth; if he speak *ex cathedra*, it is as if God himself spoke. It is better to obey God than men, is said next; consequently, we must execute all the Pope's sentences. Accordingly, the Pontifical flag above the national flag, the Syllabus above the Constitution! (Cries of "Very good," on the left; interruptions on the right.)

Henceforth in the Pulpit, in the Confessional, in the Catholic circles organized at all points in our territory, in the Press, spread by all the means of influence at the disposal of the clergy, means which are unequalled, in educational institutions of all grades, and above all in the Catholic University, the political principles on which our social state rests will be attacked, condemned and branded; they are so treated in public instruction of all degrees; they are particularly so treated in the Catholic University.

It is therefore, gentlemen, an open war against our institutions which is to-day made by the Catholic party. And it is in such circumstances that the servants of the clerical policy come to us and say: "Let us hold our tongues, let us be silent and let them act! We have enough to do in busying ourselves with the affairs and enjoyments which our material interests may give us." And I, on the other hand, say that our material interests themselves could not be protected by the senseless policy of the clerical party.

The future of our institutions is involved in the quarrel which it stirs up with a fanaticism which had not been seen for two hundred years; and with all the forces of my soul, I cry to Liberalism that it cannot, without failing in its duty, decline the combat to which it is provoked.

Pius IX. on the United States.

IN the midst of his lugubrious utterances respecting the "persecution" to which the Roman Catholic Church in general and he himself in particular are continually subjected in these degenerate days, Pius IX has found the heart to speak words of commendation respecting the United States. To some visitors claiming to be representatives of America, he is reported recently to have said that their country was the only one where the Church enjoyed perfect liberty, and where he could send his ecclesiastical mandates without interference on the part of the civil power.* It did not occur to the aged Pope, that when he uttered these words, he was virtually taking ground in favor of the separation of Church and State. If in this country the Pope is permitted to issue his bulls and briefs to all his Roman Catholic followers, what is the reason, unless it be that here Church and State are altogether independent of each other? So long as the Church receives no support from the State, so long will the former be permitted to exercise its functions without secular control. It is otherwise the moment the Church or its ministers consent to receive the money of the State. The State is not wont to lavish its treasure upon the ministers of religion without the prospect of an equivalent. There must be a *quid pro quo*. The clergyman who receives a state support is less a servant of Christ's Gospel than a public functionary with a distinct responsibility to the superior from whose hands he receives his stipend. Where there are two masters it is vain to expect that there will never be a conflict of authority; or rather it may confidently be predicted that the conflict will come sooner or later. The State will be likely to tighten the reins. The Christian minister will find himself at some time or other called upon to choose between obedience to the Law of God, as he understands it, and the Law of man as the State imposes it. In such circumstances it is frivolous for him to hesitate or to expect to enjoy at one and the same moment the advantages of union and of separation from the State. To be conscientious and consistent, he must promptly sever the chain which renders him the State's bondman.

The Papal Church in every part of the world is endeavoring to grasp both the pecuniary and social advantages of State support, and the independence of a condition of freedom from State control. More than that, it is assuming an attitude of hostility to civil government at the very moment when it seeks to profit by its resources. Far from recognizing the right of the State to interfere with the internal administration of a

* " 'America,' said his Holiness, 'is the only country where I am really a Pope in the eyes of the Government. In every country of Europe I fear to see my acts overruled or counteracted by their Governments, whereas in America I may send all my pontifical documents without fear of their publication being prohibited.' "—*Catholic Review*, (Brooklyn and New York,) July 18th, 1874.

State Church, the Ultramontanism of to-day claims to subject kings and legislatures, even in their own proper sphere of action, to the higher law of the Church.

We hold that the position of the State is more logical than that of the Church, and that the only escape from the difficulties of the situation is by their complete divorce. The Pope by admitting that the United States, where the Roman Catholic Church is not, and never has been, to any considerable extent, united with the State, is the only country where he enjoys complete freedom of ecclesiastical action, virtually admits the superior advantages of a complete divorce of Church and State.

Progress in Chili.

AFTER long stagnation South America is arousing herself and putting forth efforts to attain the rank to which her vast territorial extent, the fertility of most of her soil, the advantages of her varied climate, the richness of her mineral resources and the excellence of her harbors, evidently entitle her to aspire. In the race of improvement the republic of Chili does not intend to suffer itself to be distanced. The great length of its sea-coast and the comparative ease with which its natural products can be brought to a profitable market, give it unusual facilities for reaching a station of commanding influence. And the government, aided by foreign enterprise, is awake to the necessity of supplementing what is lacking in the natural resources of the country by all the appliances of modern civilization. A great railway system has been instituted, and it will not be long before the entire extent of the state will be brought into easy communication with the capital and with Valparaiso.

In the march of improvement the chief obstacles encountered have been ignorance and intolerance. Like all the rest of Spanish America, Chili has suffered untold evil from the illiteracy of its citizens—an illiterary due, in no slight degree to the apathy of the priesthood of the dominant Church, which there, as elsewhere, claimed the exclusive right to give secular, as well as religious, instruction. The State has begun to apply itself seriously to finding a remedy for this flagrant evil. In doing so, and in attempting to accomplish other reforms, the government has found the disadvantage of the present relations sustained by the Church to the State.

We have more than once emphasized the unsatisfactory position in which the question of marriage is now placed. Like other exclusively Roman Catholic countries, Chili knows nothing of *civil* marriage. The correctness of the Romish belief being taken for granted, the rite of marriage is a *sacrament* of the Church. Of course no one save a priest can rightfully perform a sacrament. Therefore any pretended marriage,

not blessed by the priest, however publicly announced and however formally entered into, is null and void, and entails upon the fruits of the union the stigma of illegitimacy. According to the laws of Chili, consequently, even Protestants must appear before the priest and have their marriage registered by him, though the formality may be little more than a parody upon the accustomed rites. (See the *CHRISTIAN WORLD* for August.) In the case of a Protestant and a Roman Catholic applying for the solemnizing of their nuptials, the priest is more apt to interpose difficulties and to refuse to act unless the former consents to make a profession of the Romish faith. To how much hypocrisy, on the one hand, and vice, on the other, this state of things inevitably leads, it is unnecessary to say.

Until lately the appeals made to the legislature have proved of no avail, although there were not wanting liberal men in considerable numbers who admitted the weighty objections lying against the present laws. Now, however, the religious question has come up for earnest discussion. The President in his message at the opening of Congress briefly and somewhat vaguely alluded to it, but his words were sufficient to show his sympathy with reform. He spoke of "the necessity of renovating our old institutions, eliminating from them their defects, and supplying their deficiencies, inoculating in our new laws the spirit of progress which our communities have attained to, and conferring on every citizen his rights, his liberties, in the fullest latitude compatible with social order." And he added: "Such are my own sincere aspirations, and such must be the grand aim of your patriotic endeavors."

The President's message foreshadowed the action of Congress, with which he seems to be in entire sympathy on this question. At the very first session of the Chamber of Deputies, June 2d, 1874, a bill was introduced to alter not less than six articles of the National Constitution, with the view of introducing religious liberty. The gratifying result was that of *forty-nine* members present, *twenty-nine* signed the motion, and according to the *Valparaiso Record* of June 13th, to which we are indebted for most of the facts in the present article, there were others ready to affix their signatures. It must, however, be noted that in order that these changes may be made in the Constitution, they must not only be approved by the present Congress, but by the succeeding Congress, two years hence, in 1876.

Although we are not yet in possession of the proposed modifications, we deem it well worth while to insert the constitutional articles in question as they now stand. They will of themselves show the necessity of the action which it is proposed to take.

"*Art. 5.* The religion of the Republic of Chili is the Catholic, Apostolic, Roman, with exclusion of the public exercise of any other.

"*Art. 39.* The duties of the Chamber of Senators are . . . (3rd Paragraph) to

approve the nominations by the president of the Republic for archbishoprics and bishoprics.

"*Art. 80.* The President elect in entering on the office shall render to the president of the Senate, in joint meeting of both houses in the Senate Chamber, the following oath: 'I swear by God our Lord and these Holy Gospels that I will faithfully perform the duty of President of the Republic; that I will observe and protect the Catholic, Apostolic, Roman Religion; that I will maintain the integrity (territorial) and independence of the Republic, and that I will observe and cause to observe the Constitution and Laws. So help me God and be my defense; and if not, demand it of me.'

"*Art. 82.* The special duties of the President are....(Paragraph 8th) To nominate for archbishoprics, bishoprics, dignities and prebends in cathedral churches, as proposed, by three names, in the Council of State. The person on whom falls the choice of the President for archbishop and bishop must also obtain the approval of the Senate....(Paragraph 13th) To exercise the rights of Patronage respecting churches, benefices and ecclesiastical persons according to the laws....(Paragraph 14th) To concede exequatur or retain decrees of Councils, papal bulls, briefs and rescripts with consent of the Council of State; though, if these contain general determinations, exequatur can only be granted or withheld by a law.

"*Art. 102.* There shall be a Council of State, the President of the Republic presiding, composed of the members of the Cabinet, two members of the higher courts of justice, an ecclesiastic of high rank, a general of the army or navy, the head of some office of finance, two individuals who have served as members of the Cabinet or as diplomatists, and two individuals who have been intendentes, governors or common-councilmen.

"*Art. 104.* The duties of the Council of State are....(Paragraph 3d) To propose, in list of three, for archbishoprics, bishoprics, dignities and prebends of the cathedral churches of the Republic....(Paragraph 4th) To deliberate in all matters of patronage and protection that call for settlement, hearing the opinion of the higher court of justice which the law may indicate."

It is probable that although definite and final action in the direction of constitutional amendments must take the necessarily slow course marked out by the Constitution itself, the present session of Congress will go as far as it is able in the passage of bills to remove some of the more prominent features of injustice now tolerated by law. The *Record* quotes on this point the following sentences from a recent editorial in the *Patria*:

"While Congress takes steps preparatory to a change of the Constitution, our rulers have decided, for their part, to carry forward the alteration in a direction in which an immediate result may be obtained, with the approval of liberal and enlightened men, with benefit to dissenters and the opponents of political priestcraft, and with increased prestige for the country abroad. They have begun by proposing to suppress separate jurisdiction for ecclesiastics, and by submitting to the civil tribunals causes relating to the validity or nullity of marriages which may not have been celebrated according to the Catholic rite." The *Record* adds: "Would that this might prove the beginning of the end of

that oppression of conscience which the church in this country has so long been permitted cruelly to exercise in the interest of a proselytism as reckless as it is unjust."

As an indication of the change which has rapidly come over public sentiment in Chili, we are told the time in Holy Week, during which traffic is suspended, has been very much shortened, and that the municipality of Santiago has this year for the first time declined to accept the invitations sent it to attend the solemn services in honor of the image known as "Our Lord of May," traditionally held on the anniversary of the earthquake of 1647, and the procession in honor of the Host that takes place on the festival of "Corpus Christi."

Confusion in Austria.

From the *N. Y. Christian Advocate*.

Of all the European States none can boast or complain of more inextricable confusion in its political and ecclesiastical parties than Austria. The so-called Constitutional party gained the victory after a long struggle in 1871, but only to find that its triumph entailed great responsibilities and the solution of grave questions.

The cosmopolitan character of the Empire makes it an almost impossible task so to form any political code that it can satisfy all parties in a political sense; for each nationality claims in some respect the preference, and is unwilling to concede to others the rights that it claims for itself; and thus there is continual struggle between the Bohemians and the Austrians proper, and, indeed, between these latter and all the other nationalities that go to make up this strange national medley. For many years the strife was between all these and the Hungarian Empire, which labored in vain to free itself from Austria, and finally settled into a sort of dual arrangement, whereby there is now an Austro-Hungarian Empire in which there is a continual rivalry on the part of each to outdo the other.

Just now some new questions arise in connection with the quarrel between the bishops and the Government, which contribute to complicate matters even more. The Germans of Austria evidently lean toward their Teutonic brothers of Germany proper, and in the present struggle with the Ultramontanes desire to see them conquer, while the Bohemians and Croats stick pretty closely to their religious leaders, because these flatter their prejudices and cultivate their religious fanaticism. The Slavonic element has ever been at war with the Teutonic, and is now ready to seize every leverage offered which may give it a support in the contest. In political matters the Hungarians are in antagonism with both these powers, while in ecclesiastical questions

they would be liberal so far as liberalism does not endanger their national preponderance in the compact. There are few matters in which the world has been more deceived than this Hungarian question. With all the appearance of a disinterested love of liberty, the Hungarian nation has steadily pursued its own selfish aims, and kept an eye to the main chance.

We notice an article in the journals from the pen of ex-Mayor Medill, of Chicago, now abroad, which is very severe on the Hungarian movement headed by Kossuth, and which affirms that no people were ever more deceived as to the true merits of a case than were we in our sympathy for the great Hungarian leader.

The whole struggle of that day was an effort on the part of the Hungarians to crush out the Croats from representation in the Hungarian Diet, to which they were honorably entitled, and which Austria designed them to enjoy as a ballast against Hungarian demands. Had the Hungarians been willing to grant equal rights to all the nationalities within its bounds, Austria would never have turned on them and sought the intervention of Russia. And thus much of the strength of Austria has been exhausted in these internecine quarrels. But now a new element of trouble is appearing in this ultramontane feud, which bids fair to become very bitter. All the different states of Austria may be said to be honey-combed with convents and ecclesiastical foundations of all sorts, and these are determined to make a bitter fight for existence in spite of the civil efforts to sequester many of them, and relieve the State from their embarrassing trammels. Even the German clergy scattered throughout these non-German provinces are antagonistic to the liberal movements of Germany in Church matters, and they thus exert a great influence over the masses of the common people, who are steeped in the grossest ignorance, and under the complete control of the priesthood. Outside of these provinces and the Tyrol the clergy have but little influence, and the great portion of intelligent people in Austria are either indifferent or hostile to the priesthood as a class. It is positively affirmed that in the cities not more than thirty per cent. of the adult population pay the least attention to religious matters, such as the acceptance of the sacraments and other ceremonies peculiar to all Catholic countries.

The trouble between the Church and State just now is the inclination of the Emperor to join with the Parliament in breaking the Concordat which has since 1855 bound Austria so closely to the Papacy: and the conflicts arising from this question are likely still more to confuse the party relations of the leading men in Church and State. The nationality question is likely to be swamped in this ecclesiastical one, and there will be a new deal of parties for the future. Whether this, how-

ever, will be a desirable solution of the difficulty is very much to be doubted, because an absorption of nationalities may ruin the prospects of Austria as an Independent State, for the very rivalry of the different clans develops an activity which even the call of the Church could not bring forth. Any contest between the Church and State will largely range culture and ignorance in opposition to each other, and when this question arises in Austria, the more intelligent portion of the population will make but a poor showing. As things are now constituted, the German portion of the population must be forced into the liberal ranks, but unfortunately these are numerically small in comparison to the whole population, so that ignorance could easily swamp intelligence in the struggle. The mass of the people, in a land where intelligence is on the whole so low, cannot possibly understand its true interests, and is ever more inclined to march at the command of the priests than to consult its true interests or the dictates of common sense.

The first and most important effort of the Government and the political parties, if they desire to make of Austria a solid and lasting State, is to free the Government from all ecclesiastical influence. The people must have the courage to claim the school for the State, and reject ecclesiastical control in educational matters. The present condition of the schools is a sort of medley which affords the priests every legal opportunity to interfere and embarrass. The civil right of marriage must be acknowledged in all cases where the parties desire it, and the Church must cease to be the tyrant in purely social life. Taking matters all in all, the Austrians have made remarkable progress in the last twenty years, under the most unfavorable circumstances. It is only within a few years that they have had a press with the least sign of independence or enterprise, or that any other religion than the purest Catholicism has been allowed to make itself known. In breaking thus abruptly the trammels that have bound it to ignorance and superstition, it is quite natural that it should be hurled into supreme confusion.



First Roman Catholic Congress in Italy.

[From the New York *Methodist*.]

BY AN OCCASIONAL CONTRIBUTOR.

THE more intelligent and zealous members, and particularly the Jesuitical leaders, of the Roman Catholic Church, seem conscious of the waning power of their cause, and are, therefore, resorting to various means to stop the process of decay and infuse life and warmth and activity into this spiritually dying body. Their general policy is apparently now to seek to save the Church from further decline and death,

rather than to make many converts from among their antagonists. Such, at least, is the case in the Roman Catholic countries of Europe. For this purpose, they establish new orders, or associations, such as the "Sons" and "Daughters of Mary," and endeavor to strengthen and extend their old ones. For the same reason they have recently betaken themselves to holding congresses, one here and another in Germany, in order to confirm both the clergy and laity in the faith and stimulate them to greater devotion, zeal and activity for the Holy Apostolic Roman Catholic Church.

The first Catholic Congress in Italy was held in Venice, commencing on the 12th and closing on the 16th of June. Opening addresses were delivered by Cardinal Trevisanato, Patriarch of Venice, Doctor John Baptist Acquiderni, and Duke Salviati, President of the Congress. Remarkable seclusion and even great secrecy prevailed at both its public and private sessions. The subjects to be considered were divided into four or five sections and assigned to appropriate committees or commissions, who were to do their work at very secret meetings in the house of Dr. Castagna and make their reports to the Congress at its so-called public sessions. These were held in a very remote church, the *Madonna dell' Orto*, whose doors were carefully kept shut against every one who did not enjoy the confidence of the leaders, or, in other words, was not known to be a genuine clerical. The reports of the various committees were adopted at these general meetings, after very little discussion and with the slightest, if any, amendment; the latter being treated as rather out of order. Thus united councils were sought through the questionable means of profound secrecy, ecclesiastical domineering, and the repression of free sentiment. And yet it has leaked out that the clergy of Venice, the seat of the Congress, showed themselves, for reasons as yet unknown, quite averse to a part of the action taken. Several important subjects were considered and significant resolutions adopted by this clerical assembly. Among the former were Religious Works or Orders, Associations, Works of Charity, Education and the Press. Action was taken in earnest favor of establishing more branches of religious orders, and especially those of the "Sons" and the "Daughters of Mary," among students and youths belonging to the more wealthy classes of society; also in favor of employing more efficient means to promote pilgrimages to the Holy Land and various noted shrines in Italy. Resolutions were passed in favor of measures to secure the more general and strict observance of the church holidays, which have fallen into great neglect. By the term "church holiday" they do not mean Sunday, so much as a festival which occurs during the week, which they seem much more intent on observing, and much more strictly, than Sunday itself. But concerning a large majority of the week-day festivals, the Government has passed a law making their

observance voluntary, rather than obligatory. This was justly done, as we believe, to prevent the laboring classes from being robbed of so much of their time for ordinary work, all which they greatly needed for their own and family support. But the Roman Church has taken great umbrage at this and like laws, regarding them as the sacrilegious work of her persecuting foes.

"Peter's-pence" received also due attention from the Congress, and measures were earnestly recommended to make it more regular, productive and permanent—a "consummation devoutly to be wished" by them in these days of the pitiful poverty (?) of the Holy See, and cruel imprisonment (?) of the "Vicar of Christ." Strong resolutions were adopted in favor of securing the more liberal support of impoverished ecclesiastics, the finer ornamentation of their plainer churches, and the enlargement of their processions, especially that of *Corpus Domini*. The assembly earnestly recommended the establishment of Roman Catholic Associations, adapted to the place, at every social and industrial centre; and especially that in every city and town where there is located an institution of higher education, the faithful of the Church secure the foundation of societies of Catholic youth; and in large cities and industrial centres they form also female and industrial associations and those of mutual aid. In reference to education, significant action was taken in favor of employing all legal means to secure liberty for their instruction. Accepting the proposition of Baron d'Ondes Reggio, who also made a fiery address in favor of his position in which he said: "Let the Italian Catholic Congress raise first its voice against such a calamity and impiety," as obligatory instruction; they declare that it was contrary to the sacred duties and prerogatives of governmental power. In order to guard against the evils which certain text-books used in the public schools produce, in which Roman Catholic faith and morality are more or less attacked, they recommended that Roman Catholic teachers compile text-books according to the Government programmes, and also have them approved by the Minister of Public Instruction.

The following action was taken with reference to a strictly Church University: "The first Italian Catholic Congress following the most noble example of other Catholic countries, appoints a commission of prudent and competent persons who shall study and prepare a plan to be presented at the next Congress, for the foundation of a Catholic University. We strongly recommend the speedy establishment of academies, seminaries and colleges, as preparatory schools for the proposed university." Due attention was paid to the religious press, and resolutions were adopted, strongly urging the laity to give a more liberal and general support to the clerical journals already existing, and recommending the establishment of other purely church papers, some of

them to be gratuitous for the laboring classes and the poor. A special commission was appointed to prepare an address of congratulation and pledged fidelity to the Pope, to be presented to him on the 21st of June, the twenty-eight anniversary of his coronation. This they did in truly loyal terms, and even adulatory manner, and he replied to it at length and in befitting, paternal language. The Congress seems to have been wholly in the interests of the Clericals, and, as one can readily perceive from our brief notes, its every utterance is but an expression of clerical dogma. Its final action, on each subject, has been given to the public through the church press.

It was really an important assembly, both as the first one of the kind the Church of Rome has ever held in Italy, and because of the learned and influential men who took prominent part in it, and its consequent powerful influence upon the policy and workings of Romanism in this country. It was decided to hold the next Congress in Florence, in September, 1875.

MISSIONARY INTELLIGENCE.

HOME WORK.

“FURNISH AMPLE FIELDS

Cincinnati.—Miss Purlier and Miss Schiller.

The reports of both of our Bible women in Cincinnati, for the month just passed, have been received. Both bear witness to continued toils for the ignorant and degraded, particularly those who are Romanists. Both ladies have prosecuted their customary plan of visitation and employed other means to reach the masses. Writing of the almost utter impracticability of relaxing her exertion, even during the excessive heat, Miss *Lavinia Purlier* says: “But how or where shall rest be found? The Sabbath labors are imperative. The large class in school taxes all my energies; mental and moral food must be prepared for it, and a thousand and one tales of sorrow at home and abroad must be listened to, which draw upon my sympathies till they seem to be well nigh exhausted. The different places for Street Preaching

in a measure prepared for the good seed; for as soon as the benediction is pronounced, the eager crowds press on every side, *all anxious and some clamorous* for tracts, books and papers. When convinced that my last scrap of paper has been given, the recipients express their gratitude

“WITH VARIED GESTURES AND IN VARIOUS TONGUES;

while some of the disappointed murmur, and poor women, and sometimes men, often follow me, asking for charity or counsel. I look upon their wretchedness with compassion, and seem to hear One saying, ‘They will faint by the way, if I send them away empty.’ But whence bread for these famishing hundreds? So have passed the Sabbaths. If on the week day I presume to think I will retire to a ‘desert place and rest awhile,’ they lie in wait by the way, or search out my solitude. . . Feeble ones in distress ask piteously that I would

go on errands of mercy for them. Sometimes I have made about twenty calls a day, beside sowing by the wayside on stony places and among thorns. God has given me health and strength and more means during the last month for relieving distress. O, that He would superadd more grace and wisdom!"

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Chelsea, Mass.—Rev. M. Dwight.

The report of Mr. *Dwight* for the month of July, does not differ materially from that for the previous month. His labors continue to be principally among Roman Catholics, and it will be among them that their fruits may be expected. Of the 424 visits made, 355 were to Romanist families, and of the 53 families destitute of the Holy Scriptures who were supplied, *all but two* were Romish. Again Mr. Dwight reports the interesting circumstance that to one *Jewish* family he sold a copy of the Bible. Indeed, it would appear from the respective number of Roman Catholic, Protestant and Jewish families in which the missionary was permitted to read or repeat portions of the word of God and offer prayer, that the Jews are as open to the ordinary methods of evangelization as any other class of the population, unless it be the poorer part of those who are known as Protestants, but whom pecuniary destitution detains from places of public worship.

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Indianapolis, Ind.—Rev. A. Maas.

REV. A. MAAS, our German City Missionary in Indianapolis, Ind., makes this report for the month of July:

"The weather has been intensely hot, and therefore not favorable for missionary work, but I have not ceased to labor. My health has continued good, and I find increasing pleasure in visiting the poor and the afflicted. It is my delight to tell them that Jesus is a sym-

pathizing Saviour. One of these disconsolate souls said to me, 'If I could know that my sins were forgiven, I would be happy. When I go to the priest, *he* says I am absolved, but that does not make it so. I want to *know* it for myself.' While I repeated the words, 'The Spirit itself beareth witness with our spirit that we are the children of God,' a new light dawned upon this man.

"During the month, I have called upon 260 families, and held religious services in the most of them. My visits have been continued to the Jail, House of Refuge, and other institutions."

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Keokuk, Iowa.—Rev. H. R. Riemer.

REV. H. R. RIEMER, our German City Missionary in Keokuk, Iowa, makes this report for the month of July:

"The great temperance revival that is sweeping over the country renders the work of the German missionary extremely difficult. The Germans regard all ministers of the Gospel as being in sympathy with the 'crusaders,' and hence the deep prejudice that has been engendered against us. In my field, I have felt this opposition, but the truth will finally triumph. Temperance is one of the cardinal principles of Christianity, and must be enforced.

"In my visits to 150 families, I found many encouraging indications. Many who attend the sanctuary have become tender, and now manifest a desire to be Christians. May the Holy Spirit lead them to the cross! Another cheering fact is, that some of the youth in our Sabbath-school are seeking the Saviour. May the number be increased!"

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Chicago.—Rev. A. Miller.

WE have received from Rev. A. Miller, our German City Missionary in

Chicago, the following report of his labors for the month of July :

"While the large proportion of the Germans of this city are irreligious and difficult to reach, it is an encouraging fact that German Protestantism grows rapidly. This progress is indicated by new edifices and increasing membership. Our German pastors are earnest laborers, but the field is too large to be fully cultivated by regular ministers. Hence the need of city missionaries.

"My work can not be estimated by figures. The various German Protestant congregations have been benefited by my labors. Strangers have been induced to attend the house of God and become members of the church. During the month, unusual sickness has prevailed in the city, and my time has been occupied in visiting the sick. Some of the ministers have been prostrated, and I have supplied their pulpits. The Lord helps me."

Davenport, Iowa.—Rev. C. Peisch.

REV. C. PEISCH, our German City Missionary in Davenport, Iowa, and Rock Island, Ill., sends this report for the month of July :

"In my report for June, I described the attack upon our public services. These repeated outrages stirred the entire city. Mass meetings were held, and resolutions, denouncing the Mayor, passed. He was threatened with impeachment, and was finally compelled to attend our meeting in the park. The entire police force was present. An immense crowd assembled, to which I preached. The rabble preserved order, but a bitter feeling against us was manifested. The Mayor delivered a speech, urging all to obey the laws.

"As I expected, these outrages have reacted upon the enemies of free speech and a free Gospel. We continue to meet and hold services every Sabbath

afternoon without any disturbance. Some of our persecutors are now respectful hearers. We are anticipating good results from this trouble. Let us thank God that the right has triumphed. Our congregations and mission schools are well attended."

Iowa City, Iowa.—Rev. Francis Kun.

REV. F. KUN, our Missionary to the Bohemians in and around Iowa City, sends the following report of his labors for the month of July :

"Since I commenced the mission in Cedar Rapids a short time ago, the Lord has permitted me to see some of the fruit of my efforts there. The congregations are increasing, and considerable interest is manifested. The Roman Catholics are alarmed, and their priest is doing all he can to counteract the influence of our mission, but he is not very successful. Some Romanists attend our services, and are becoming more and more interested. The mission school is full, and I am persuaded that the instruction received by the children produces a good effect upon the parents.

"During my visits from house to house, I have observed that many adults are more approachable on the subject of religion. Their children have learned our beautiful hymns in the mission school, and sing them when they return home. It is impossible for father and mother to be indifferent in such an atmosphere of Christian song.

"But while the school is an important instrumentality, the religious paper exerts a powerful influence. Our monthly, the *Voice of Truth*, continues to speak throughout the land. In my own field of labor, I have seen what it has accomplished, even among Romanists. We do not publish controversial articles, but religious truth, making the atonement of Christ the central idea.

While much of our paper is devoted to articles intended for adults, we do not neglect the young. Every number contains something to interest them.

“Our *Hlas Pravy* has reached Bohemia. We received a letter from the editor of the *Voice of Zion*, published at Koline, congratulating us that we had such a paper as the *Voice of Truth* in America. He promises us some subscribers from Bohemia, and says that the prospect for evangelical religion is brightening in that long-oppressed land.”

Bohemia.

From advanced sheets of the *Missionary Herald* for September we cull the following respecting the new and interesting work of the American Board in Bohemia.

“PROSPECTS AT PRAGUE.

“Mr. Adams, now left alone at Prague, wrote from that place May 18. He mentions, gratefully, individuals who had rendered him assistance, notices the Sabbath-school, the preaching service, and the general promise of the work; and speaks decidedly of the opening for more laborers from America:—

“‘I was very much pleased with Mr. —’s display of tact in managing the Sunday-school, which met with me for the first time yesterday. Not all the children came who were in the school which Mrs. Schaufler left; we did not expect them; but twenty-five were present, and I regard it as very hopeful, expecting that it will greatly increase. . . . When they were asked at the close if they had been kept too long, it would have done your heart good to see their faces, as they answered unanimously in the negative.

“‘In connection with our preaching service, it has been evident, from the

first, that a prayer-meeting, or a Bible-class, or both combined, was needed here some time during the week. My own knowledge of Bohemian is still so limited that it would be very hard for me to conduct such a service alone, yet it would be the best possible practice for me in becoming familiar with the language. I have promised to commence a Bible-class in my study next week, and shall expect much help from Mr. — in carrying it on; and I believe the Lord will help. His hand is to be seen in the movements here very clearly, and I look for great things to be done here in the name of Jesus.

“‘When I consider what a rich field and what a glorious prospect Brother Schaufler has in Brunn, and what is opening before the brethren in the Tyrol, I am more convinced that God was in the movement which resulted in our separation, especially as he seems so clearly to have raised up helpers for this field. And still I am waiting with much hope,—though reports are not very encouraging,—for help to come from home. There would be no doubt, if you could see things as they look to us, that you would be overwhelmed with the conviction that others should come from home, to do the work that is waiting now, and to prepare for the greater work which the future will surely bring.

“‘With regard to the preaching service which is carried on here in connection with our work, there is not much new to be said. We are obliged to depend on various persons for conducting the services; and of course the whole effort cannot be so a unit as if only one, or at most two persons, were the preachers. Thus far, also, we have been unable to visit the people much at their homes, and thus have failed to secure great influence over them. But we hope these difficulties will soon be overcome, at least in a measure. I

hope some time to be able to preach in Bohemian. Whether it will be best for me, a foreigner, who can never use the language like a native, ever to preach stately in Prague, is a question which the Lord will answer in his time; but we trust that means will be provided by which we can secure a nearer approach to unity in our services than can be the case with our present arrangement."

Ireland.

IRISH CHURCH MISSIONS.

The 25th Annual Report of the Irish Church Mission Society exhibits a very encouraging degree of prosperity. The receipts of the Society for the last year amounted to £23,513 11 6, or \$113,800. It supported 30 Ordained Missionaries, 100 Lay Agents and Scripture-Readers, 48 Schoolmasters, 61 Schoolmistresses, and 142 Irish and English Text Teachers.

£1504, or about \$7,500 were expended upon Training Schools, Male and Female. From the nearness of its field of operations to England the Society has the advantage of frequent visits and constant inspection on the part of many of its British patrons, and their concurrent testimony to the thoroughness of the work done is very explicit.

While almost the whole of Ireland is a hopeful field for Protestant activity, there are naturally some portions more ready, to all human judgment, than others. Thus while the Report speaks of the circulation of handbills as the only available means in the county *Armagh*, and the Superintendent is forced to say, I do not at present see any prospect of admission into the town of—which has for many years been a matter of desire to me, the story is quite different from the *Castlekerk* Mission comprising a part of the county of Galway (in western Ireland). The Missionary writes:

"ROMAN CATHOLICS ARE GRADUALLY BECOMING MORE LIBERAL.

"The true history of the world reaches them on every point; about two years since, by a dexterous use of the facts of Communism, which they unscrupulously described as the result of Protestantism, the priests greatly re-established their influence. They proclaimed Romanism and Denominational (*i. e.*, Ultramontane) education as antidotes and remedies. Communism has been crushed, and the excitement over, people ask how is it possible that it flourished in "Catholic France," but withered in Protestant England? The Pope destroyed the liberties of the Gallican Church, exterminated French Protestants, got all his own way, and then came Atheism and Communism. Now the tide seems turned against the priests again.

"The attitude of the Roman Catholics is much more friendly than this time last year. They are very accessible, and inclined to receive instruction. There was a night school this winter, which at first seemed to be in a very flourishing condition. The school has been well attended, and the progress made by the scholars considerable. I have had very nice testimonies from Roman Catholic parents to the progress made by their children. The attendance at the Sunday school, at Divine service, and at the weekly meeting keeps up.

"The converts have not failed in sending forward their subscriptions to the church fund. We also pay our own church expenses, unaided by the contribution of one single landlord, or gentleman of property."

PROGRESS IN A HALF CIVILIZED COMMUNITY.

Of a couple of small islands on the western coast of Connemara—Turbot and Inishturk—the Report says:—

"That large house standing just

above the white sands of Turbot is the school and home of the Reader and Schoolmaster; and there on the extreme point of the rock of Inishturk is the other little school-house. Only a few years since, dear Mr. Dallas visited these islands, and was met by almost perfect savages; the children literally naked, and the parents so untamed that it was often a matter of actual danger for a Protestant to approach the shore. Now our welcome is assured, and should they have heard of our intended visit, you will not want an opportunity of speaking a word in season to many willing ears. The Turbot school numbers some five-and-twenty children; that of Inishturk, fifteen. The Reader here has been settled in his Island home nearly fifteen years. He can tell you of the progress of the work, and of effects, both direct and indirect; of fruits of Missionary labour gathered only to be scattered broadcast through the world. But let us speak to this group of the natives, who with all the curiosity of a half-civilized people, have gathered about us. The controversy is the subject on which they are most willing to enter, and you will shortly be amazed at the knowledge of Scripture they possess. They cannot read nor write, most of them grown-up people, but the word of God has been spoken and preached until they are as familiar with its great leading doctrines as we are ourselves. Never tired, they will speak and listen until too late for us to stay, for the day soon draws to a close when so much is to be seen and heard, and deep as may be the interest of those who may visit the scenes of Irish Church Mission work, time and tide, which wait for no man, warn us to return to the mainland and a more hospitable region."

INSUBORDINATION TO THE PRIEST.

Naturally the people have changed

their estimate of the value and authority of the Roman Catholic priesthood. The missionary writes:—

"But a few days since these islands received a visit from the priests of Rome. Mass was to be performed and confessions heard. The natives, grown refractory of late to the once galling tyranny of these spiritual despots, showed but small alacrity to obey the summons. The ever ready stick, robbed now of its terrors, was wielded *in vain*. No blow was struck; but threats and curses did their utmost to compel obedience. Suffice it to say, the priests retired; no mass was held and no confessions made. A second visit on the following day produced results hardly less damaging to the prestige of the priestly visitants, and never has the cause of spiritual liberty received in these two islands so powerful a stimulus.

"Here then we will leave them, not without strong and earnest supplication that He who has graciously blessed the self-denying labours of his people to break in pieces the fetters of superstition and priestcraft, will bind the poor wandering souls of these islanders to Himself with the gentle cords of love and the easy yoke of holiness."

SOME DIFFICULTIES ENCOUNTERED.

One Missionary in his account of his field shows that it so happens that in places it is even more difficult than formerly for a convert to find support. He says:—

"The strange condition of the public mind in general, and the Roman Catholic mind in particular, presents difficulties to Missionary exertion which can only be felt by those engaged in it to the full extent; mixing up as they do, and being intimately acquainted as they are with the people. The organization amongst the labouring classes in the towns is now so strong and so systematically carried out, that no man

can get employment unless he is in what is called "Society". This effectually prevents, unknown to themselves, even Protestants giving work to Roman Catholics, unless those Roman Catholics are connected with, by being members of, this Society. In former times, when a Roman Catholic became an inquirer, we were able to procure employment for him in the service of some Protestant employer; and the Reader would have frequent opportunities of giving him instruction. This is entirely at an end; and almost the very moment a man becomes at all anxious about his soul's interests, he feels in necessary either to break off intercourse with the Readers, or to get away to a place where he is not known. I have a case of this kind in this parish: A man, who had for a considerable time been in close intercourse with the Rea-

ders, and likewise with a family of godly Protestants, next door to the one in which he lodged, was made the subject of many warnings. The priest was informed of his being in the habit of spending much of his time with this family, and with the Readers, and at once he was desired by the priest to leave the house, and, fortunately, he took refuge in this parish, and I have had opportunities of much intercourse with him, and of the most satisfactory kind. He is a man of earnest mind; and it is surprising, considering the small amount of education he has had, the deep insight he has got into the truths of the Gospel. He is, constitutionally, a timid man, but he attends divine service most regularly, and likewise the Lord's Table. I have never met a man who can more clearly give a reason of the hope that is in him."

LITERARY NOTICES.

Northern California, Oregon, and the Sandwich Islands.—By Charles Nordhoff, Author of "California: for Health, Pleasure, and Residence," etc. New York: Harper & Bros. 1874. 256 pp., 8vo.

On a previous page of this number we have quoted largely from the very just remarks of Mr. Nordhoff, respecting our missionaries in the Sandwich Islands, and what they have done. We will only add here, that the present strikes us as even a more interesting and instructive work than that which appeared a couple of years ago. Mr. Nordhoff writes in the same clear, unostentatious style. Having always something entertaining to state, he is never tempted to draw the reader's attention from his subject to his modes of expression. Nothing being written for effect, he is singularly fair in his estimates; see, for instance, his discriminating remarks on the Chinese as Laborers and Producers, and on our Treatment of the Indians, in the chapter entitled

"An Indian Reservation." The publishers have done their part admirably, paper, type, illustrations (of which there are about a hundred in the best style of wood cuts) and binding leaving nothing to be desired.

The Life and Death of John of Barneveld, Advocate of Holland; with a view of the Primary Causes and Movements of the Thirty Years' War. By John Lothrop Motley, D. C. L., LL D., Corresponding member of the Institute of France, etc.; Author of "the Rise of the Dutch Republic" and the "History of the United Netherlands." In two vols. with illustrations. New York: Harper & Bros. 1874 389 & 475pp. 8vo.

These volumes carry on the great drama which Mr. Motley has undertaken to reproduce through another act—not the most exciting, nor the most momentous, yet very essential to the development of the plot. The author's first historical work traced the process of the consolidation of the Republic of the Netherlands,

a process which may be said to have been complete at the death of William the Silent. The second narrated the gigantic struggle of the United Provinces until they secured for themselves partial recognition as an independent state. The fourth work, upon which Mr. Motley is even now engaged, is to describe the terrible Thirty Years' War, ending with the full concession of autonomy to the Dutch. The present work chiefly occupies itself with the short interval between the second and fourth. As John of Barneveld, or, as he was properly called, Oldenbarneveld, was the leading statesman of this period, Mr. Motley has connected his name with the title to the work, which, however, is in no sense a biography. While we do not as yet feel prepared to pass judgment upon the work as a whole, and say that it ranks strictly on a level with the author's previous magnificent histories, we can, from the partial examination we have been able to make of it, confidently assert that it exhibits the same indefatigable and conscientious study of the original sources in the archives of many lands, and the same skill in marshalling the results of research with the most decided effect. Mr. Motley, in treating of the period of history covered by these volumes, has fallen upon an epoch of excited theological controversy, but has prudently endeavored to avoid a discussion of its purely doctrinal aspects. We should have applauded his determination more heartily had he been able to adhere to it a little more closely, and avoided giving pretty clear intimations of his own opinions respecting the merits of the controversy, by those slight marks of approval or censure which are apt to escape all except the most cautious. But even as it is, we congratulate the eminent author upon the completion of another installment of his great history, and the reading public of both hemispheres on the possession of a new and masterly discussion of the events of a decade or two of years which have exerted a potent influence on European, and even American history down to the present moment.

The Venerable Mayheos and the Aboriginal Indians of Martha's Vineyard.—Condensed from Rev. Experience Mayhew's History printed in London in 1727, and brought down to the present Century. By William A. Hallock, D.D., Honorary Secretary American Tract Society. New York : Amer. Tract Society. 1874. 190 pages, 18mo.

Our esteemed friend Dr. Hallock has stereotyped and printed this little volume at the joint expense of himself and Mr. Moses Allen—the first Corresponding Secretary and Treasurer of the Society, and the only surviving founders. This labor of love will be duly appreciated. A fitter book for republication could scarcely have been found than this unparalleled story of a family which through five successive generations, or 160 years, reaching from the seventeenth to the nineteenth century (1646—1806), devoted itself untiringly to the conversion and civilization of the Indians of our country. The original work is too well known to require further notice. This little edition is furnished at the low rate of 50 cents, (postage 4 cents), and will be very appropriate for the family or Sabbath School library.

The Methodist Quarterly Review.—D. D. Whedon, LL.D., Editor. New York : Nelson and Phillips.

Contents for July, 1874 :—1. Ralph Waldo Emerson, by Prof. Geo. Prentice. 2. Skepticism and Faith considered as Motive Powers, by Rev. John W. Armstrong, D.D. 3. Ewald's History of Israel, by Wm. Salmond. 4. Dr. Bender on the New Testament Idea of Miracles, from the German, by Rev. J. P. Lacroix. 5. Germany and the Jesuits, by Prof. W. Wells. 6. Synopsis of the Quarterlies. 7. Foreign Religious Intelligence. 8. Foreign Literary Intelligence. 9. Quarterly Book-Table.

We have also received the Messrs. Harper's periodicals, the *Monthly* and *Weekly* containing a very large amount of useful, along with a considerable quantity of very entertaining, information. The *Eclectic Magazine* for July, if not perhaps quite equal to some of its predecessors, is as usual almost indispensable for those who do not take the foreign quarterlies and magazines.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
31st July, 1874.*

CONNECTICUT.

Kent. 1st Cong. Ch., per John Hopson...	\$17 66
Westport. Mrs. W. C. Brinkerhoff \$1 and for C. W. \$1.....	2 00
	19 66

NEW YORK.

Brooklyn. Mrs. H. L. S., for City of Mexico.....	30 00
Glasco. Mrs. Rev. J. J. Buck \$4 and C. W. \$1.....	5 00
Auburn. Miss Georgiana Willard \$30 for Home work, \$20 for general work; Miss Caroline Willard \$20—for South America	70 00
Rochester. Thos. Broxholm, for Bible work.....	4 00
N. Y. City. Rev. Prof B. N. Martin.....	10 00
" Dividends on Tel and R. R. stock..	77 00
	196 00

NEW JERSEY.

Newark. 2d Pres. Ch., per W. L. West- fall, Treas	15 01
Perth Amboy. A friend, per E. W. Barnes, Esq., for the Church of San Fran- cisco, Mexico City.....	100 00
	115 01

PENNSYLVANIA.

Brooklyn. Mrs. Esther B. Morgan, be- quest in part, per E. A. Weston, Ex.	149 75
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ILLINOIS.

Rock Island. Presb. Church, for German City Mission, and to constitute Rev. Mr. Findley a L. M.....	50 00
" United Presb. Church, Hugh War- nock, A. F. Cooke, Mrs. J. F. Wal- lace, James McWhinney, J. D. War- nock, \$5 ea.; others \$11.10—for Ger. City Mission	36 10
Moline. Meth. Epis. Ch., for Ger. City Mission	13 90
	100 00

IOWA.

Davenport. 14th St. Meth. Epis. Church, I. T. Martin, Mrs. I. T. Martin, J. S. Carr, Wm Bennett, \$5 ea.; J. G. G. Cavendish \$3; Miss Mary Martin, Mrs. Wm. Bennett, \$2 ea.; Mrs. Wm. Fawcett, Mrs. Kelley, Mrs. Elliott, Ann Thompson, Mary Chenowith, \$1 ea.; others \$53.00—for German City Mission, and in part to consti- tute Rev. W. Fawcett a L. D.....	85 00
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IOWA—continued.

Morning Sun. United Pres Church, H. M. Ochiltree, Verona Bell, Cassie Orr, \$5 ea.; W. M. Wilson, J. S. Elliott, R. H. Coulter, G. B. Miller, \$1 ea.; others \$31.....	50 00
Morning Sun. Ref'd Pres. Church, C. E. McCaughan \$5; Jonas Reed, A. O. Hensleigh, Rev. C. D. Trumbull, \$2 ea.; Samuel Bell, D. McCaughan, W. E. McCaughan, \$1 ea.; others \$16 55, to constitute Rev. C. D. Trum- bull a L. M.	30 55
" Pres. Church, Mrs. A. G. Brown, D. H. Morrison, \$5 ea.; others \$11.25..	21 25
Davenport Hon. Hiram Price, for Ger. City Mission	25 00
La Porte City. Meth. Epis. Church.....	12 80
" Pres. Church	15 30
" Ger. Evang. Church	6 75
" Eng. Evang. Church.....	9 25
Mount Auburn. Meth. Epis. Church, for Bohemian Paper	7 75
	263 65

*Received for the CHRISTIAN WORLD, in ad-
dition to items specified above:*

Jos. Wilson, Ovid, \$5; O. Robinson, Elmira, \$1; J. Putney, Providence, \$2; Hon. A. Wurts, Flemington, \$1; W. Newcombe, Houghton, \$3.60; R. Bliss, Allston, \$1; P. V. Hixon, Tioga, \$1; John Polhemus, Bound Brook, \$1; H. A. Deming, Mattoon, \$2; Mrs. J. G. Moffet, N. Y. City, \$8; A. J. Gould, Andover, \$1; E. Davey, Bloomfield, \$2; Dea. B. Gil- bert, Wilton, \$1; Clarence Nash, South Norwalk, \$1.25; Rev. J. A. Cooper, Baldwin, \$3.50; R. E. Musso, Collinsville, \$1.25; D. E. Boies, Bloomington, \$1; Patrick Welch, Canandaigua, \$1; J. W. Bushnell, Kankakee, \$3; Dr. Leonard French, Manchester, \$1; W. G. Tolman, Fitchburg, \$1; Miss S. E. Kings- bury, Francetown, \$1; Rev. W. T. Savage, Franklin, \$1; S. B. Cotes, M.D., Batavia, \$1; Mrs. C. E. Col- lins, New Haven, \$1; C. H. Symonds, Niagara Falls, \$1; S. B. Smith, Niagara Falls, \$1; G. F. Sadd, Geneva, \$3; Rev. G. Bellaney, Jack- sonville, \$1; G. Dukehart, Philadel- phia, \$1; Rev. M. C. Welch, Mans- field, \$1; Geo. M. Sabine, Malone, \$1; M. H. Clement, City, \$1; Mrs. C. S. McLellan, Boston, \$2; J. B. Bartlett, Williamsburgh, \$1; Mrs. C. T. Danforth, Sinking Springs, \$1; B. B. Burt, Oswego, \$2; Wm. Baird, Newark, \$1; R. E. Craig, English- town, \$1; Gen. J. J. Knox, Knox- boro, \$1; Rev. J. W. Stapp, Ma- comb, \$1; R. Gilliland, Bakerstown, \$1; D. McKay, Rochester, \$1; Dr. C. L. Ford, Dundee, \$1.....	69 60
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Total Receipts.....\$913 67

THE CHRISTIAN WORLD.

Vol. 25.

OCTOBER, 1874.

No. 10.

EDITORIAL NOTES.

CHURCH AND STATE IN BRAZIL.—Public discussion is so certain to advance the cause of religious liberty, that we rejoice in the continued agitation of which Brazil is just now the scene. The claims of the Roman hierarchy have no where been more clearly enunciated than in the great South American empire, and no where are they more distinctly seen to be utterly incompatible with civil liberty and even with national independence. There is consequently no prospect of a permanent peace, or even of a truce, between the contending parties. It is a mark of the judicial blindness that has fallen upon the Papacy in our times, that it is everywhere offering a challenge which no State can decline to accept without a complete forfeiture of self respect. Since the Romish Bishops, recognized by the State, and supported by it, to the exclusion of the ministers of every other Christian denomination, aspire to institute an *imperium in imperio*, violate the constitution by publishing bulls of a foreign potentate which have not received the required approval of the civil authorities, excommunicate citizens from the national Church for acts which are in no sense religious, and by their interdicts forbid the celebration of marriage, which according to law can be valid only when performed by Romish ecclesiastics, thus subverting the very foundations of order and decency, and introducing anarchy, nothing remains for the government but to prosecute the war against them to the bitter end.

The latest case tried is that of the Bishop of *Para*, who venturing to liken himself to our blessed Lord before the Jewish Sanhedrim, refused to plead in a court whose competence he denied. The defense volunteered by two of his friends proved of no avail, and on the 1st of July the prelate was condemned by the Supreme Tribunal of Justice to *four years' imprisonment with hard labor*, in accordance with the 96th article of the Criminal Code!

If the severity of this sentence surprises us, we must not forget the fact that the union of Church and State in Brazil renders the Bishop's fault very serious. Granted the propriety of that union, and it follows

that his is no slight transgression who takes advantage of his ecclesiastical position, and for little or no reason deprives an entire community of the consolations of religion, of public worship, of that baptism which is believed to be indispensable to eternal salvation, of legitimate matrimony and Christian burial. That such high handed acts of priestly arrogance were occasionally tolerated during the Middle Ages is no reason why a like degree of submission should now be practised. One of the advocates of the Bishop of Para said with truth, that the condemnation of the Bishops would not be a solution of the difficulty. But whereas the Bishop of Para, in a recent book of his entitled *Direito contra o Direito*, announces as the only solution "Liberty"—understanding, of course, unrestricted liberty for the clergy to do as it pleases—the government and people of Brazil will doubtless speedily come to the conclusion that in a complete separation of Church and State lies the only way out of the unfortunate entanglements of the present. So long as the Romish clergy objects to this separation, and persists in employing the powers it possesses to disturb the public quiet, it can scarcely be astonished if it is met by measures of severity which are certainly much to be deprecated.

VALUE OF A CHRISTIAN LITERATURE.—We need make no apology for giving so much space in our "Missionary Intelligence" to a letter of the Rev. J. Rockwell Smith, detailing his first attempts to preach the Word of God in the city of *Maceio*, some 125 or 150 miles south of Pernambuco. The bad reception which he met with at the hands both of some of "the baser sort" and of the police authorities will not, we trust, discourage him from repeating his visit. We look with strong confidence to seeing there a new station of the Presbyterian Church (South)—a Church which is fast awaking to the demands of the missionary work in foreign lands, and some of whose missions are among the most interesting which our countrymen have established.

There is an important remark in Mr. Smith's letter to which we desire to make special allusion. It is that the interest for some time existing in Maceio was awakened by the reading of the *Imprensa Evangelica* (the excellent paper published every two weeks by our brethren of the Presbyterian Mission in Rio de Janeiro) and of evangelical books and tracts. Although there were a number of persons ready to listen to the truth, and eight or ten who were hopeful subjects of renewing grace, yet the little community seem never to have had the opportunity of hearing the pure Gospel proclaimed by the living preacher. It is thus, doubtless, though probably not to so great a degree, in other parts of Brazil. And yet if this work at Maceio were the only fruit of the time, labor and money expended upon the *Imprensa Evangelica*, who would say that the results had not been fully worth the outlay? In

every part of the world the expenditure for a Christian literature has, in our opinion, proved as remunerative as for any other department of the Church's activity. True, much of the good it accomplishes does not strike the eye. It often escapes notice and rarely meets with human applause. No matter ; it will reveal itself at the last day—that day of amazing disclosures which will strip off much of the glory investing human acts of charity, while ennobling many deeds of Christian beneficence that were ignored by the world. And yet, even with our limited knowledge of results, the fruits of Christian publications have been such as to encourage us to develop to its greatest extent this branch of Christian service. Scores of incipient churches in Mexico, organized or as yet unorganized, owe their origin to the tracts and papers, as well as to the copies of the Holy Scriptures, which for the past few years have been judiciously disseminated throughout the Republic.

THE LATE REV. DR. GRANDPIERRE.—The death of this eminent divine will be recognised throughout the Protestant world as a great loss to the cause of Christ, especially among the French speaking nations. A long life of seventy-five years was full of active labors for the renewal of Christianity where it had become obscured by superstition or rationalism, and for its implanting where as yet it was unknown. Henri GrandPierre was born in Neuchâtel, Switzerland, and his first ministerial duties were as pastor of the French Church in Bâle. But the greater part of his life he spent in Paris, as head of the Missionary Training School, and as pastor of the Chapelle Taitbout belonging to the Free Church, and afterwards as one of the associated pastors of the Reformed, or established Presbyterian Church. Of remarkable oratorical powers, his eloquence always secured for him, and for the Gospel which he preached with unswerving fidelity, a numerous and attentive auditory. He became the president of the Consistory of Paris, attaining thus the most prominent post in the Protestant Churches. The influence which his manly dignity, his prepossessing personal appearance and address, his acknowledged moral worth conferred upon him, he unreservedly devoted to the furtherance of the cause which he had most at heart. He preached Christ, and was blessed as one of the chief instruments in the religious awakening of the present century in France. He was indefatigable in labors to raise up and sustain missionary workers in Southern Africa, and no less to send evangelists and colporteurs throughout France. Some of our readers will remember with pleasure seeing him in this country, to which he was bound by warm personal friendships and by a generous sympathy with our free institutions and Christian organizations, as well as by the circumstance of having relatives in our midst. He died on

the 10th of July last, in the delightful village of Arlesheim, near Bâle, in the midst of warmly attached friends.

THE PASTORAL OF THE ARCHBISHOP OF PARIS.—Even in France the Romish episcopate finds itself unable to avoid collision with the civil authorities. The Cardinal Archbishop of Paris, Monseigneur *Hippolite Guibert* recently returned from a visit to Rome, and on the 2d of July wrote a pastoral addressed nominally to the clergy and faithful of his own diocese. But instead of a religious document, it proved to be a philippic against the government of Victor Emmanuel of so virulent a character that the latter took prompt measures to prevent its dissemination in Italy, and ordered the seizure of those journals which had ventured to print it. In France itself, so unfavorable was the impression made, that the *Journal Officiel* of Paris announced by authority the displeasure of the government at the publication of the Bishop's letter, and significantly suggested that a continued discussion of it was undesirable. And the cautious *Moniteur*, while expressing approval of this semi-official hint, went on to observe: "A great part of the difficulties of our external situation, for the past six months, arises from the *mandements* of the Bishops. There is no need of deceiving ourselves: the pastorals of the Bishops of Nismes and of Angers, and a previous mandement of the Cardinal Archbishop of Paris, came near setting fire to the train, at the end of last year. In every case these documents furnished the German Government with a pretext for intervention in our internal affairs, and if the Italian Government had shown as little consideration as the Cabinet of Berlin, a grave complication might have arisen in twenty-four hours. . . . The Cabinet of Versailles is no longer in a position to endure without detriment to its foreign relations the public attacks of the Bishops upon foreign Governments." Some of the comments of the Italian press, as reproduced in the *Fede e Scienza*, of August 6th, are noteworthy. The *Lombardia*, of Milan, considers the pastoral still more remarkable for what it omits than for what it says. "Not a single word is there that puts in question the full and perfect liberty of the Pontiff in the discharge of his high functions and of his relations with the Catholic world. . . On the political sentiments of the Romans the Bishop observes a prudent silence: of aversion to the invading Government, to the new laws, to the new order of things, of longings for the fallen temporal reign of the priests, he dares not say a word." And the *Libertà* calls attention to a fact which is full of significance, when it observes of this pastoral of Cardinal Guibert and similar productions, that while all of them have been full of declamations intended to arouse the Roman Catholic masses and put arms in their hands, yet these tirades have produced not the slightest effect—an indifference which it ascribes not to the absence of

love for the old faith among the Roman Catholic masses, but to a persuasion that the faith may remain intact even if the Pope be not a temporal sovereign.

THE "PUBLIC WORSHIP REGULATION BILL," which was finally passed by both Houses of Parliament just before the close of the late session, marks an epoch in English ecclesiastical history. Not that it is at all certain that it will accomplish much in the way of suppressing Ritualistic excesses. On this point there is evidently a great diversity of opinion. To mention but one defect of the bill, the refusal of the Lords to concur in the proposition of the Commons to provide for an appeal from the decision of the Bishops to that of an Archbishop, left the bill in an anomalous condition, by making it possible for the most divergent practices to exist in neighboring dioceses. The great benefit which the passage of the bill has accomplished has been in demonstrating the strength of the Protestant element in the English Church. When the bill was first brought forward in the House of Lords by Archbishop Tait, there appeared, as we stated in the *CHRISTIAN WORLD* for July, to be only the very faintest probability that it would ever be a law. It had many adverse elements to contend with. It was not a government measure. It labored under the disadvantage of having emanated from the unpopular Bench of Bishops who had all but confessed their impotence to deal with this, the most important religious problem of the day; it met with the instant and determined opposition of a compact band of Ritualists in both Houses. Contrary to expectation, however, it began to gather about it friends. The number of its enemies was soon seen to be smaller than was at first supposed. The very opposition of the late Premier, Mr. Gladstone, and his introduction of a series of resolutions virtually proclaiming, as Sir William Harcourt expressed it, "that free license should be given to Romanizing innovations," helped to secure the triumph of the Archbishop's bill. Mr. Disraeli, with that keen appreciation of the drift of popular sentiment which is characteristic of the wily Tory leader, came out boldly for it, and said some things which will long be remembered in his honor. "The object of the bill," he said, "is to put down Ritualism, which is understood by the House and the country to mean practices in the Church to which they are not used, and which are symbolic of doctrines most uncompromisingly opposed. Whether these doctrines are or are not adopted by them, whether they apply to the worship of the Virgin, to the Confessional, or to the various subjects which were quoted by the Hon. member for Berks, so long as they are doctrines held by the Roman Catholic Church, I am prepared to treat them with that reverence which my mind and conscience extends always to religious ceremonies sincerely believed in; but what I object to is that they should be claim-

ed to be held by ministers of a Church, who, when they enter it, enter at the same time into a solemn compact with the nation that they would oppose those doctrines, and utterly resist them. *What I do object to is the Mass in masquerade.*"

Take it all in all, we cannot doubt that the discussion will bear good fruit. In fact, it has already done good by giving expression to the detestation in which the great mass of the English people hold the Ritualistic movement. As Sir William Harcourt, the new aspirant for the honors of the leadership of the liberal party, lately wrote to the *London Times*: "I know that Ultramontaniam is struggling in the nineteenth as it did in the sixteenth century—in England as it is in the rest of Europe—for supremacy over the civil power. I earnestly hope that the statesmen of the reign of Victoria will have the wisdom and courage to crush it as they did in the days of Elizabeth. I know there are those to whom these doctrines are odious, but they are those to whom the history of the Reformation and the distinctive name of Protestant are detestable."

THE SONNEBERG CELEBRATION.—A singular festival was held on the 3d of August last, in the little town of Sonneberg, in the old duchy of Saxe-Meiningen. Some little distance from the place, far up among the hills of the famous Thuringian Forest, there had stood, ever since the fifteenth century, a quaint old inn—known as the Judenbach hostelry. A register, or "Chronica," giving the names of all the prominent visitors that ever stopped there during the last four centuries, records that Martin Luther was its guest not less than four times, and Tetzels, the impudent seller of indulgences, we believe, upon at least one occasion. A few months since the antique edifice was about to be demolished, when a wealthy merchant of the neighboring town, one Herr Leischmann, stepped in and purchased it because of the interest of its historical associations. He had it carefully taken to pieces and transported to a magnificent site overlooking Sonneberg, where it now stands slightly restored and equipped with furniture and utensils either old, or in strict imitation of the old designs. It was here that the recent festival was held in honor of the completion of the transferred inn and its presentation by Mr. Leischmann to the town. The festival naturally assumed the character of a fair of the olden time at which great crowds of people congregated; and its projectors taking a hint from the two most famous personages whose names were on the roll of the inn's guests, combined with the fair a representation of a scene such as might be fancied to have occurred wherever Tetzels appeared to vend the papal indulgences. The sale of indulgences, drawn up after the model of those whose proceeds went to defray the construction of St. Peter's at Rome, was actively prosecuted by a company of persons in

monastic costume, who assured the purchasers, after the most approved manner, that—

“The moment the money in the box doth ring,
The soul out of purgatory to heaven doth spring.”

But their brisk traffic was rudely broken in upon by another company, with Martin Luther at their head, who after a brief struggle with Tetzel and his followers, remained masters of the field. An address, with a general chorus of that grand hymn of the Reformer's, “*Ein feste Berg ist unser Gott*,” concluded the whole symbolic performance, which, if somewhat grotesque in a few of its details, was interesting as a reminder of the mental degradation from which the glorious Reformation, under God, rescued the inhabitants of Europe.

THE PRETENDED GAINS OF ROMANISM.—We heartily concur in the opinion expressed, a few weeks since, by the *Presbyterian Banner*, respecting many of the boasted gains of the Romish Church both in Europe and in America. We are convinced that, wherever the true state of the case is known, it will almost always be found that the gain in one place is more than offset by a loss somewhere else. The *Banner* cites some recent utterances of delight by the New York *Tablet* over what it is pleased to regard “a decided turn in the tide towards the religion of their fathers among the Scots,” and makes the remark that “Rome's gain in Scotland in modern times has arisen from Rome's loss in Ireland. The exodus of many laborers from Ireland to supply the demand in the cities and large towns of Scotland, is the cause of what occasions the *Tablet* so much joy. To say that Romanism is making any appreciable progress among the Scotch people themselves, is simply nonsense.” And the editor adduces some statistics which are well worth weighing, and that prove conclusively that both in Scotland and in England Romanism is in fact losing ground, in spite of the Irish immigration. It says:—

“The June number of the *Geographical Magazine* has a fair-minded and apparently accurate analysis of the statistics of Roman Catholicism in Great Britain, which is anything but encouraging to the Romish Church, and which should tend to encourage timid Protestants who are at times alarmed because of the alleged progress of Rome in Protestant countries. It begins by showing that from constituting above a third of the population of England and Wales in Queen Elizabeth's time, the Catholics, owing to the penal laws, had declined in 1699 to a little more than half of one per cent. (0.54), and though they rose in 1769 to 0.97 per cent., in 1778 they numbered only 0.89, and remained stationary or diminishing to the beginning of the present century. After Irish emigration had begun to set in, the percentage reached 1.07 in 1844, and was speedily driven up by the famine, the highest being reached in 1863, when there were 5.49 Catholics to every hundred inhabitants. Since that date there has been a steady decrease (to 4.02 per cent. in 1872). In Scotland, the year of maximum strength

was 1865 (10.16 per cent., against 8.88 per cent. in 1870). Mr. Ravenstein's calculations purport to show that this falling-off has been due not wholly to emigration but largely to secessions from the Church. Thus it will be seen that even in Scotland, as well as elsewhere in Great Britain, Rome has been losing ground within the last few years."

The truth undoubtedly is that, save in its missions among the heathen, Romanism is about stationary or is positively retrograding, the world over. Take, for instance, our own country. For many years, but especially of late, the Romish organs have been endeavoring to create the impression that their numbers were vastly greater than any census of the United States indicated. Thus we have been gravely informed that the Roman Catholics in the United States number eight, ten, or even more millions, whilst there is little likelihood that there are five millions of *actual* adherents of the Papal Church among us. That there would be ten millions, if the Romanists that have landed on our shores from Europe and their descendants had remained constant to their faith, we do not doubt. Let it be remembered that within the past thirty years we have received a very great part of the former Roman Catholic population of Ireland and of Germany. It is probably safe to say that out of 2,598,214 immigrants that came to us in the single decade of years 1851 to 1860, between 1,750,000 and 2,000,000 were Roman Catholics. For forty or fifty years the immigration has been preponderatingly Roman Catholic—for the greater part of the time overwhelmingly so. And yet even now the utmost claimed by Papal authorities is that about a quarter of our population is Roman Catholic, while in fact the Romish element does not amount to more than about an eighth. If we seek for the cause of this falling away, we shall find it in the circumstance that, not to speak of those multitudes who have drifted away from the Romish Church, without attaching themselves to any other, the conversions to Protestantism have been so numerous in every part of the country, but particularly in our Western States, as to render the number of converts from Protestantism to Popery relatively contemptible. In the words of the *Bauer*, "nearly every live, active and vigorously aggressive Protestant Church has more or less members who were brought up and reared in the Roman Catholic Church. Not only is Rome losing its political power, but the number of its adherents is lessening, notwithstanding its frantic efforts to rear asylums, religious houses, and educational institutions."

A ROMISH PILGRIMAGE TO A PROTESTANT CHURCH.—The Cathedral of Canterbury, the seat of the Primate of the Established Church of England, can probably boast of the distinction of being the only Protestant Church in the world which is the objective point of a Roman Catholic "pilgrimage." The reason is very obvious: the Cathedral

was once the church of the famous Thomas A'Becket, and it was within its walls that the prelate who had dared to defy the authority of the King of England was slain by armed men, probably at the royal instigation. We insert the full report of the "pilgrimage" given by a Roman Catholic contemporary, merely calling attention to the sublime contempt with which all mention of the fact that the edifice is in Protestant hands, and the see of a "so-called archbishop" is omitted! The writer is wrong in describing this as probably the first pilgrimage to Canterbury since 1538. There was one celebrated in July, 1873, as we noticed in the *CHRISTIAN WORLD* just a year ago.

"On Tuesday, the 11th inst., [August], a small band of eight clergy and laymen made the pilgrimage from London to Canterbury. His Grace the Archbishop had given his approbation and blessing to the pilgrims, the main object of whom was to unite in prayer for the conversion of England. A Votive Mass of St. Thomas was said at 6.30 A. M., in the Church SS. Peter and Edward, Palace Street.

The pilgrims started from Victoria by the 7.40 train, and arrived at Canterbury in ample time for a second Votive Mass at 11 o'clock. During the journey the Rosary was publicly recited by the *Itinerarium*, or prayers for a journey, a service which contains some of the most beautiful and sublime expressions of devotion in the Catholic Church. The congregation at Canterbury, precisely one half of which, we understand, consists of military, have been hitherto without a suitable place of worship, but, owing to the exertions of Father Power and the devotion of the faithful, a handsome and spacious church is now in course of erection. Nothing could exceed the courtesy and kindness with which Father Power welcomed the pilgrims of St. Thomas. At noon they proceeded to the cathedral, where they ascended the steps to the site of the Shrine on their knees, engaged meanwhile in prayer for their several intentions. On the exact spot where the Archbishop was martyred in the Chapel of St. Benedict, which forms the north transept of the cathedral, the stone is still shown upon which his blood was poured forth in the cause of God's Church, A. D. 1170, in the evening of the 29th of December. The day is consecrated to the martyr's memory by the Universal Church, but for England the festival is raised to the rank of a double of a first-class with an octave. Another festival observed by English Catholics in his honor falls on the 7th of July, on which day the translation of St. Thomas's relics, by Cardinal Langton, took place, A. D. 1223. The pilgrims returned to London by the evening train, and their devotions were concluded by a public recitation of the *Te Deum*. It is much to be desired that the pilgrimage to Canterbury should be permanently revived. That of yesterday was probably the first which has been made thither since the body of St. Thomas was burnt, and the shrine desecrated and destroyed in 1538. Many eminent foreign ecclesiastics have been of late years to visit the holy spot. Only the other day the Bishop of Canton in China obtained a piece of the Cathedral pavement to consecrate as his own altar-stone. The cause for which St. Thomas died is identical with the cause for which so many Catholic bishops and priests are now suffering imprisonment. He upheld the spiritual power against the encroachment of the temporal."

THE FABLE OF PIUS IX.'S CAPTIVITY.—We find in one of our exchanges a paragraph from a sketch by Mary Howitt, in the *Leisure Hour*, fully confirming all that we have from time to time said, respecting the deception practised upon the Roman Catholic laity in regard to the alleged "captivity" of Pius IX. The "Holy Father" is everywhere described by the priests as enduring a cruel imprisonment. Mary Howitt writes :—

"In the Austrian Tyrol, where our summers are spent, this is the general belief amongst a people not deficient in good sense and intelligence, but credulous of every fact related to them by their priests, or read by them in their Catholic newspapers. We naturally, going direct to them from Rome, are eagerly beset with questions regarding the health and condition of the cruelly suffering head of the Church, who has become to their imaginations as a second crucified Saviour; and, but for the credit which we have established in that one little village, our statements would not be accepted, for how should we, who are Protestants, know better than the priests? They believe us, however, and their simple hearts are comforted; but they are only a few out of the many thousands who are imposed upon by these outrageous fabrications. At Antwerp, one Sunday, a preacher having painted in most vivid colors the maltreatment, the sufferings, the imprisonment of the head of the Church, cried out, 'How is it possible to deny all this, when here is the straw on which lies in chains the Holy Father?' At these words the whole congregation burst into sobbing and weeping, and, rushing forward to the priest, secured for themselves little bundles of the straw, which he sold at half a franc a bundle. Almost all the parish priests sell these, and it is said that half the money goes to the Vatican. But this is not all. At Ghent they sell photographs, in which is represented the Pope in chains, looking out from between strong iron bars from a little dismal cell, a *bersagliere* standing guard over him with his musket. This photograph, the priests say, was taken from the life, therefore it cannot be false, and there is shown the Holy Father suffering in one of the most horrid dungeons in Rome. These photographs are sold to the members of the Catholic Association at half a franc each, and to other people at one franc and a half. The half of this money goes to St. Peter's. They sell thousands of copies. The one I procured bears the number 45,343 of the ninth series. It is a singular fact that the Pope at the present time has never for his years been so well in health as now, never so merry or free. Hundreds of people, both Catholics and Protestants, see him every week—almost daily—in his luxurious palace, full of joke and lively repartee, as is his wont. This cannot last long, at his age; but at the time I write, he walks about his spacious gardens at a pace which tries the breath of the well-fed cardinals in attendance; visits his aviaries, is attended by his

favorite black cat, and knows no imprisonment which himself or his priests, the Jesuits, have not imposed upon him. And all the while, through the distant places of Europe, the priests are selling the pretended damp straw of his dungeon, and the poor, ignorant, but devout peasants are breaking their hearts over the lying pictures which represent him behind his prison bars!"



The Church Visible and the Church Invisible.

IS SALVATION POSSIBLE OUTSIDE OF THE CHURCH VISIBLE?

WE confess that we have read with great interest some recent utterances of persons who may be regarded as trustworthy exponents of Roman Catholic sentiment on the question of the possibility of the salvation of men and women who refuse to acknowledge the authority of the Papal system. We have always supposed the Romish theory to be this : Outside of the Church there is no salvation, and this Church is that outward organization which receives tradition as equally binding upon the conscience with the written word of God, and submits to the Pope of Rome as God's appointed Vicegerent on the earth. We had read that the controversialists of the sixteenth and seventeenth centuries made much of this claim of the Romish Church to be the sole depositary of the truth and the sole channel of salvation. The very liberality and charity of Protestantism was employed as a weapon against it. "The Protestants," it was said, "whether Lutheran or Reformed, while asserting the greater purity of their doctrine and the Scriptural warrant for their ecclesiastical government and their modes of worship, do not pretend that none outside of the pale of their Churches will be saved. On the contrary, they expressly admit their confident hope that there are many excellent Christian men and women in the Church of Rome who, though plunged in gross error, and members of an anti-christian system, will yet certainly be saved. But the Roman Church professes no such liberality of sentiment ; it consigns all who die outside of it to the punishment of the lost. Does not ordinary prudence, therefore, dictate the necessity of embracing the security the Roman Church offers? Should its claims prove worthless, the adherent of this Church may still be saved, even according to the Protestant theory, while if they be valid he adopts the *only* mode of salvation."

The claim of the Romish Church is founded upon the very theory of its nature. According to Rev. Dr. Hodge, in his recent work on Theology, (vol. I. p. 134,) the following among others are the tenets of Rome on this point : The Church is essentially an external, organized community, as the commonwealth of Israel ; to this external society all the

attributes, prerogatives, and promises of the true Church belong ; membership in this society is the indispensable condition of salvation, as it is only by union with the Church that men are united to Christ, and, through its ministrations, become partakers of his redemption ; all outside of this external organization perish eternally.

It follows closely from this that Romanists have repudiated *in toto* the distinction which the Reformers insisted upon, between the *invisible* Church, which is the true, and the *visible* which is but a feeble and imperfect counterpart of it, since it does not contain all that are true Christians, and does contain many false and hypocritical members. Thus Bellarmine, as quoted by Dr. Hodge, declares that there are three marks of the Church : the profession of the true faith, the communion of the sacraments, and the subjection to the lawful shepherd, the Roman Pontiff. "And," he adds, "there is this difference between our opinion and all others, that all others require internal virtues to constitute any one in the Church, and on this account make the true Church invisible, but we believe that all virtues are found in the Church, —nevertheless that one may in some way be said to be a part of the true Church,—we do not think that any internal virtue is required, but only the external profession of the faith, and the communion of the sacraments which is received by the sense itself. For the Church is an assembly of men as visible and palpable as in the assembly of the Roman people, or the kingdom of France, or the republic of the Venetians."

The determination of this matter is, consequently, of the very highest importance. As Dr. Hodge remarks, in the work from which we have quoted above : "Almost all the points of difference between Protestants and Romanists, depend on the decision of this question, 'What is the Church?' If their theory be correct ; if the Church is the external society of professing Christians, subject to apostle-bishops, (i. e., to bishops who are apostles), and to the Pope as Christ's vicar on earth, then we are bound to submit to it ; and then, too, beyond the pale of that communion there is no salvation."

We have been thus explicit in setting forth the Romish view, not because there is any doubt or dispute respecting it, but because it appears to us that some of the late utterances of men of prominence in the Roman Catholic communion are altogether inconsistent with any intelligent understanding of that view. To one or two of these utterances we have heretofore alluded, but we repeat them for the purpose of bringing them more vividly to the recollection of our readers.

In commenting, two years since, (*CHRISTIAN WORLD*, for September, 1872,) upon the remarkable letter of "Father" Walworth addressed to a former classmate who had become an avowed infidel, we called

special attention to the opinion the priest expressed respecting the genuineness of the "conversion" he had experienced in his youth under the preaching of a Protestant Revivalist—Elder Knapp. "I look back to it," he wrote, "with pleasure, and hail it as a happy reality. That many delusions existed in my mind at that time, is certain enough. But equally certain am I that a real, substantial, and lasting impression was made upon me then, which changed the whole current of my life." And he added: "Had death come then I know no reason why I should not have met it with such hope of mercy as becomes a Christian penitent." This remarkable language we took to be an unequivocal affirmation that a member of a Protestant communion may be in a state of salvation; and that he, as an individual, was, at the time of his conversion in a Protestant Church, as sincere a Christian, as sure of salvation, as now when he is a member of the Roman Catholic Church.

More recently (July, 1874), we cited some sentences from a sermon of the well-known Irish friar, "Father" Burke, on the subject of prayer, in which after speaking of the atmosphere of devotion in which he had known "Protestants, Methodists, and Quakers" to live, he expressed his inability to answer the question whether or not their prayers would be of advantage to them. But he added: "He knew that if they were in the state of invincible ignorance of the faith, that spirit of prayer would save them."

And now we find in the *N. Y. Tablet*, for September 5th, 1874, a still more noticeable expression of opinion. In a very courteous reply to some remarks of Rev. Thomas J. Melish, in the *Church Union*, the editor endeavors to prove the necessity of such a unity as the Church of Rome boasts. But this part of the paragraph is less striking and novel than the latter half, wherein he concedes the very distinction between the visible Church and the invisible Church, against which Roman Catholic theologians have objected, and plainly grants that many who are outside of the pale of the former are yet included in the latter, and so are the heirs of salvation. Here is the entire paragraph:—

"To the first point we answer that any other unity than a government unity will leave only a school of undefined religious faith, that the government unity of the Catholic Church was founded by Christ on Peter, who became by the power of Christ the foundation of the Church, for Christ is the foundation essentially and Peter by participation, and that there is no Church Catholic but the Roman Catholic. It is Catholic in time, because it alone traces its existence back to Christ, Catholic in doctrine, because it alone has the fulness of Christ's doctrine, and Catholic in space and numbers, because it alone has spread from the rising to the setting sun, amongst all tongues and tribes. The word

Roman marks the centre with which all churches must be visibly connected. To be sure, there is such a thing as what theologians name the soul of the Church, and which is composed of all men whose spirits are in the grace of Christ. *Though these spirits may not belong to the visible Church of God, whose head is the Pope, they do belong to the invisible Church of God, whose head is Christ.* Undoubtedly, there are many belonging to the visible Church who do not belong to the invisible Church, by reason of their sinfulness : and there are many not belonging to the visible Church who do belong to the invisible Church by reason of their sinlessness. We hope Mr. Melish is of the number. For the rest, we say with St. Paul : ‘ Those that are in the law shall be judged by the law ; those that are without the law shall be judged by their own consciences, their conscience bearing witness or condemning them in the day when Jesus Christ will judge the world according to my Gospel.’—(Rom. ii.)”

We are free to admit our inability to reconcile these liberal and truly Christian sentiments with the admitted doctrine of the Romish Church, as expressed by Bellarmin and the standard theologians. Instead of a single Church which is visible—as visible and palpable as any human assembly—and which requires no internal virtues in those who are constituted its members, but, instead, merely an external profession of faith and a participation in the sacraments—in place of this we have the notion of the two Churches, the one visible, the other invisible. The visible, so far from being the only true Church, is subordinate to the invisible ; for while the former has the Pope for its head, the latter depends immediately from Christ himself. What is this but saying that the invisible is the true Church, that, after all, it is union to Christ, and being transformed into his sinless image, and not union to the Roman Pontiff, that saves ?

However indistinctly or inconsistently these views may be held, we rejoice to see some evidence of a more Scriptural and charitable spirit among many who are members of the Roman communion. May the prayers of God’s children ascend with far greater fervency than heretofore, that the great truth of the spirituality of his kingdom may come to be practically accepted by all bearing the Christian name, and that the doctrines of grace, in so many places obscured by human inventions and perversions, be again proclaimed from the pulpit of every nominally Christian Church !

The Gospel in Italy.

AN APPEAL TO AMERICAN CHRISTIANS.

[The notice contained in our September number of the intention of the American Board of Commissioners for Foreign Missions to discontinue its appropriations to the Free Italian Church has doubtless pained many of our readers. It has called forth the following letter from one of them, himself a native of Italy, who in this land of light and unrestricted liberty has never forgotten the spiritual needs of his own country. Ed. CHRISTIAN WORLD.]

WITH regret the last number of the CHRISTIAN WORLD informs us that the American Board has taken the unwelcome but necessary determination to cease co-operating with the Free Church of Italy in support of the Evangelistic work in that country. And the reason for taking this step is given as being a lack of the necessary means for continuing any longer to sustain the evangelical labor which has cost so much, and is just now beginning to take deep root in the hearts of the Italians. What! Can such a thing be possible? Are the American Christians to stand with folded arms and see such a holy institution, which has already done so much good and is promising to do marvelous things for the future generations, helping to bring near the glorious day of Christ's coming on earth, I say, are we with calmness and indifference to stand by and see such a glorious work abandoned to perish? God spare us from such a wrong! Yes, nothing less than a wrong, a sin, would it be, if we, who profess to be Christians, should calmly gaze upon the destruction of all that which exists of good in Italy, and let the nation abandon itself to Indifference, Skepticism or Communism, which would undoubtedly be the result, if the Gospel is once taken away or ceased to be preached to the Italians; unless they combine once more with the papal or clerical party, which is in every sense only an abomination to this world. The Gospel is the only light that can guide the increasing multitudes of those once Roman Catholics, but who have now discovered the iniquity of that church, and hence separated themselves from it, but who are like so many stray sheep searching for a shepherd—the only light that can guide and bring them to the true Shepherd as well as Saviour. No, I cannot believe that the Christians of the United States, as well as those abroad, will let such a calamity befall the progress of God's Word. The readers of these few lines can not very easily check the voice of their conscience, which shows and tells them what their duty is under such circumstances. If we take into consideration what the expenses are to sustain those "eight or nine" Evangelists, is it after all such a wonderful undertaking? Let us see. The average salary for an Evangelist in Italy is about 2,000 lire a year, making \$400 in American money; hence if there are eight Evangelists, it would make a total sum of only \$3,200! A sum which a dozen good and rich Christians could

pay themselves, and not be in the least the worse off for it, while having the consolation and the reason to rejoice that it is within their power to bring thousands of sinners to Christ, preparing in the meantime an everlasting treasure for themselves in heaven. But while the large gifts will be of great assistance, the small ones will also help, and be equally appreciated by Him who expects us to contribute according to our abilities. Hence I would request all your readers who find it within their means, and who take pleasure in seeing the Word of God spread and preached from one end of the world to the other, to make a special effort in behalf of this holy cause not only, but to use also their influence with other Christians who unite with us in our prayers that His kingdom may soon come, by reminding them that that great day of glory will not come until the Gospel is preached to every creature.

RINALDO E. MUSSO.

Collinsville, Conn., Sept. 2d, 1874.

The Protestant Revival.

[From the *London Christian World*.]

It is surely not wonderful that the Protestant sentiment should just now be at fever heat in the Fatherland. Germany is in the thick of the battle which Luther commenced; the Romish priesthood, baffled and checked so often, but still never turned aside from its one purpose, is carrying on its old work of intrigue and conspiracy, and abusing the name and privileges of freedom to crush out freedom altogether, and the national feeling has been stirred to its very depths by the excitement of the struggle into which it has thus been plunged. The difficulties which those feel whose minds have been trained in scrupulous respect for individual rights and constitutional liberties, do not trouble the German people, who see the imminence of the danger, and the necessity of meeting it effectively. Bismarck is in their eyes the champion of national right against Ultramontane aggression, and if at times he deals with his opponents in a rough and high-handed style, they know too well the character of his adversaries to judge him too severely. The recent peril from which he has so narrowly escaped has certainly served to justify this view, illogical as it may possibly be, and inconsistent with many of our English notions, for it seems pure Quixotism to treat men who do not hesitate to employ the assassin's knife as fair and honest adversaries. But whether they be right or wrong in condoning encroachments on the real or supposed rights of individuals or churches for the sake of the public safety, that is, the sacrifice of the forms of liberty for the preservation of liberty itself, certain it is that Germany endorses the acts of her great statesman, and that the

contest in which he is engaged has awakened an enthusiasm which now gives such Protestant festivals as the Luther Festival, celebrated last Sunday, an increased interest and significance.

So, too, we have had an outburst of feeling in this country which has evidently astonished politicians of all classes, and which must have come as a very unwelcome surprise upon the priest party in the Anglican Church, to whom it must show, if they are capable of learning the lesson, the miserable failure of the crusade in which they have been engaged against Protestantism. Here for forty years have they been laboring to undermine the principles and undo the work of the Reformation. They have reviled its authors with an unscrupulous malignity with Rome could not surpass; they have poured contempt upon the doctrines it honored; they have sought to revive the superstitions which it condemned and renounced. The learning of scholars, the eloquence of powerful preachers, the diligence of self-denying and laborious workers, have all been enlisted in the service. A literature varied in style and character, and bearing on it the marks of great ability and research, as well as great skill in meeting the popular taste, has been created for the sole purpose of undermining the Protestant faith and inculcating in its place an Anglo-Catholicism whose one difference from the creed of the Romish Church would be in the article of Papal supremacy. In time it was thought safe to resort to more open and daring methods of propagandism, and histrionic arts borrowed from music-halls and Oddfellows' clubs were employed for the purpose of catching the unwary. It was supposed that this varied instrumentality had effected so much that the law might be defied, bishops bullied, and the Protestant feeling of the country outraged with impunity. In truth there had been so much pusillanimity shown by the professed defenders of the truth that it was not surprising that the Revolutionists had become as insolent as they were lawless. The singular unanimity shown by the Legislature in relation to their conduct must surely have shown them they have been living in a fool's paradise. We are not prepared to assert the wisdom of all that has been done, but at all events we can congratulate ourselves and our readers on the strong determination which Parliament has shown not to allow a few priests to change the customs and laws of the people. A great many vexed questions have been raised in the course of the discussion, about which there must be difference of opinion, but on the necessity for the State to control the idiosyncrasies of its own clergy, and to prevent them from betraying the nation into the hands of Rome, there is an agreement of opinion which is irresistible. Many of our legislators have condoned the evident defects of the Primate's Bill, in order that, by passing it, and passing it with an overwhelming majority, they may proclaim the resolution of Parliament with a clearness and a force

which cannot be mistaken, not to allow this great Protestant country to be beguiled from its loyalty to the principles of freedom. No wise man can be insensible to the significance of such an expression. Whatever be the immediate results of the measure, the intensity of the feeling which has forced it through both Houses of Parliament has raised up a formidable barrier, and one which will not easily be swept away, to the prosecution of the Ritualist conspiracy. It is probable that the Bill will not do much, and to us it appears that while there has been much cry there is little wool; it is even possible that some of its promoters did not mean it to do much, except to drive some extreme men into secession, and to quiet public alarm. But they have awakened a feeling which it will not be so easy to quell; they have opened questions which cannot be settled so readily and comfortably as they may suppose; and the current which they have set in motion, and which already has acquired a momentum and force which they never expected, may yet sweep away a good deal more than the rubbish of Ritualistic extravagance. The Protestantism of England is awake, and it is for those who understand its principles and see its difficulties, to teach it that it can never be really secure until it has deprived an organised hierarchy which from its very nature is prone to sacerdotal developments of the prestige and power it derives from its union with the State.

(From the Chicago "*Advance*.")

Zones in Romanist Devotion.

BY REV. G. L. WALKER, D.D.

I MAKE no claim to the ownership of an infallible *devotionometer*. Probably one cannot go into any given congregation of ostensible worshipers and tell with barometric precision just how great is the spiritual pressure. Nevertheless, one cannot help having an opinion about the matter. Entering reverently a Christian sanctuary, Catholic or Protestant, listening attentively to what is said or sung, observing carefully the manner of those who are gathered, an impression is inevitably gained concerning the presence or absence or intensity of the devotional sentiment. And that impression is probably substantially correct. The signs of devotion are not so obscure that a sympathetic eye can readily mistake them. I have been quite interested, therefore, during six months' almost daily observation, in seeing into what very distinct zones Catholic devotion, in Southern Europe, divides itself. Not that the lines of demarkation are altogether geographical. They are not. The zones do not exactly follow physical boundaries. Social separations and differences of blood very greatly affect them. Educational

distinctions are manifestly influential in deflecting, this way or that, the expression of the religious sentiment. The object of this brief article is not, however, to account for the phenomenon, but to record the fact.

Where, then, in Catholic Europe does devotion reckon lowest? I have no hesitation in answering,—at Rome. Were there a spiritual barometer accurately to test the problem, the record would be: “Area of lowest pressure, the Eternal City.” It was not with any prepossessions or prejudices that I came to this conviction. I knew well the admiration and longing with which Catholics, cleric as well as lay, look toward the central city of their faith, and I was not unprepared to find something to justify so warm an emotion. But the result of some months’ attendance on Catholic services in scores of different Roman churches, of interrogation of clerical sacristans and keepers of “sacred relics” contained in them, of observation of worshipers and of priests, is the profound assurance that real earnest devotion touches its lowest ebb in Rome.

Of course it is needless to say that in Rome generally, and especially in some of the chief Roman churches, the machinery of worship is invested with a splendor not to be found elsewhere. Such wealth of whatever can fascinate the eye or ear is poured out nowhere else beside. The whole world seems to have been laid under contribution to make those churches gorgeous and those services imposing. But discriminating (as it is not hard after awhile to do) between the outward and the inward, between the mechanism and the power, and the conviction is forced home on the observer that hollowness has about reached its ultimate. The careless, perfunctory manner of the clergy, even at the great churches, on days of thronged attendance, and in the performance of the most solemn rites, is often absolutely amazing.

Any one who has seen the canons of St. John Lateran or Sta. Croce in Gerusalemme hob-nob and take snuff at evening service, or has witnessed a succession of infant baptisms in any Roman church, will know well what I mean. And as to the people, the signs of true devotion are much what such clerical manners would naturally encourage. For tokens of practical grip on faith and conscience, one looks with less result over Roman congregations than over any other in Italy.

Going south of Rome to Naples, there is not, it must be acknowledged, much improvement. The slippery, untruthful Neapolitan character seems to have little for religion to take hold of. Easy, careless, vociferous, tricky,—one could hardly expect much devotional sincerity among them, even had their education in religion and morals been much better than it has. But as one goes northward from Rome, signs of improvement appear. A considerably more reverent and earnest aspect marks the clergy and congregations in Florence than is seen in the mother city. Milan and Venice, especially the latter, are better still.

Indeed I was most powerfully struck by the great contrast between the manner both of people and of priests in the services at St. Mark's in Venice, and those with which I had grown so sorrowfully familiar at Rome. How forcibly the bowed heads and silent departure from the choir-stalls of the canons and priests of St. Mark at the close of an evening service, differed from the careless, jocose going out at St. John Lateran, or St. Peter's in Rome!

But it is as you go still further north and into comparatively rural parishes that the indications of deepening sincerity and devotion multiply. And in many of these they are both numerous and affecting. No eye, however prejudiced against Romanish faith or ritual, can fail to moisten with sympathy at the tokens of earnest, heart-felt sincerity which are visible in many a little congregation of northern Italy. Whatever the fact respecting the great cities, here in these country villages the doctrine and the polity of Rome hold a most vital control.

To take but one or two examples. Going over the Simplon-pass a few days ago, we stopped at noon at the little village of Simplon, and found our way to the little church. It was some festa day, and the whole population was there. And it was a congregation good to look upon. They had come out of their poor homes to the church dotted about with the graves of their dead, in the obvious conviction that they were about a serious and actual business. We entered, a company of strangers, but we saw nothing of that distracted attention and curious observations of our actions or attire which we should inevitably have seen in some great church of a Southern Italian city, in which strangers are infinitely more common. It did one good to see a Roman service in which the worshippers were manifestly in earnest.

I might speak in a similar way of this little Swiss village, from which I write. The stoutest Protestant could but have been touched by last Sabbath morning's spectacle. The entire population of the little hamlet marched in reverent procession behind the uplifted figure of the Virgin, from the church, round the small square, back to the church again, with a sincerity of demeanor it did one good to behold. Nor did my eye fail to notice, nor my head fail to sympathise with, the sole exception to this general act of devotion. He was a poor fellow under some priestly censure forbidding him to join the public rite. And he stood, half hidden behind a wall, hat in hand, such a picture of reverence and sadness as would have melted a stone.

I have but one comment to make on this observation of the very different zones in Romanish devotion. However much one must respect sincerity wherever he finds it, that must be a singular religion whose adherents are obviously least sincere and least earnest at its very central seat of power. The object of any religion is to make men honest and devout. But somehow it happens that Rome succeeds best

in doing so at points most distant from herself. Closest at hand, least devotion is to be found.

In the city where the chief Pontiff dwells, where the most numerous relics are gathered, where art and wealth have done most to make religion splendid and powerful, there, precisely, is the completest failure, so far as devoutness and sincerity are concerned. One would think it ought to be the heart of the system which should be the warmest. But the Roman heart is cold. It is at the extremities that the life-blood circulates. Surely this is indicative, and indicative of something tremendously wrong.

Leulcer Bad, Switzerland, June, 1874.

MISSIONARY INTELLIGENCE.

HOME WORK.

Cincinnati.—Miss Schiller and Miss Purlier.

Miss A. B. Schiller, under date of August 1st, writes encouragingly of the access she gains to some Roman Catholic families. "I have made about one hundred family visits, and these chiefly upon Roman Catholics. In one call to an Irish family whom I had always known to be

RIGID ROMANISTS,

I was astonished to find them so liberal in sentiment. Upon my offering a tract to the old lady she said: 'Certainly I will read it. It would harm no one to read such tracts, for they only teach what I believe. We have but one Saviour, who died for you and for me, and there is but one heaven to which all will go that try right.' A lady friend, also Irish, expressed the same sentiment. I had visited this family before, but I could never approach the subject of religion. Another Roman Catholic whom I visit occasionally had promised, on my repeated invitations, to attend my church. On a recent visit I told her that I had never seen her there. To which she answered, 'O, but I was there; but some of my own church folks happened to be near and spoke to

me; so that I was afraid to go in, thinking that I would try some other time.'

This woman has expressed herself to me in a way that led me to infer that she would readily renounce the Romish, and unite with some Evangelical Church, but fear of reproach keeps her back from taking so decided a step."

Miss Schiller's classes, both industrial and Sabbath school, remain large and promising. Miss S. has continued to attend the street preaching services, and has endeavored to make plain to some of the auditors' points, such as that of confession, upon which they entertained doubts or difficulties.

Miss Purlier, in describing the outdoor labors for the ignorant, in graphic terms portrays the

AVIDITY FOR BOOKS AND PAPERS

which she constantly witnesses: "I then visit some place of out-door preaching, where hundreds are assembled—a motley class, old men and women, reckless youth of both sexes, and of all nationalities. Hardly waiting for the closing services, they gather around me for tracts, books and papers. With signs and gestures, and in unknown tongues, they ask for reading matter. In tones mild and fiery, with

outstretched hands, they raise a clamor. The multitude sways back and forth; each person anxious, if he can not be the first recipient, not to be the last. Since my arrest (see CHRISTIAN WORLD, for July) the police are very gentle, and sometimes assist me in the distribution. If the crowd is very large, I take my station in the market house, and the butchers' blocks and benches form a kind of breastwork, behind which I can dispense to the hungry multitude. My stock of seven hundred papers is soon exhausted. Each Sabbath in various places they look for my return; but from whence shall bread be procured for this multitude?"

Louisville, Ky.—Mrs. J. M. Sadd.

Mrs. J. M. Sadd, after a visit to a brother apparently lying at the point of death, has returned to Louisville, and has resumed her labors. There are no incidents of special interest to note.

Davenport, Iowa.—Rev. C. Peisch.

Rev. C. Peisch, our German City Missionary in Davenport, Iowa, and Rock Island, Ill., sends this report of his labors during the month of August:

"Our afternoon service in Davenport has been continued with increasing interest. The previous disturbances had intensified public feeling, and large audiences assemble in the Park every Sabbath. Many Americans were present to assist in enforcing order. On one occasion our enemies hired an organ-grinder to play on the outskirts of the congregation, and annoyed us very much. But since then, the police have preserved order.

"Two weeks ago, a German rowdy interrupted the exercises, and used improper language. He was promptly arrested and taken before Justice Kauffman. The office was crowded by both

parties. The ablest lawyers were employed, and great excitement prevailed. The magistrate fined the offender, and also gave him a severe lecture. He said that it had been intimated that the Germans resolved to defeat him for office if he should decide in favor of the ministers. He declared that he would not accept office to betray justice and encourage lawlessness. His decision and address made a profound impression. Being a German and an unbeliever, he will have a great influence. Our congregations in the park and in the chapels have been good, considering the hot weather."

Iowa City, Iowa.—Rev. Francis Kun.

Our Bohemian Missionary, Rev. F. Kun, laboring in and around Iowa City, Iowa, sends the following report for the month of August:

"The congregations during the month were not as full as usual. The Bohemians are generally poor, and are compelled to work hard for a living. Hence during the harvest season, they are very much fatigued when Sabbath comes. For this reason many remain at home to rest.

"It is encouraging to observe how eagerly many of them seek to know more of Christ. When I visit them at their homes, I often find them reading the Bible, and instructing the children. As much as possible, I catechise the youth in my congregations. It is my opinion that family religion is too much neglected. We must offer the sacrifice of praise upon our domestic altars, if we expect to enjoy the favor of the Lord.

"Our mission schools continue to prosper, and our *Voice of Truth* ceases not to speak for Christ. From all parts of the country, letters reach us, asking copies of the paper to be sent, even to Roman Catholics. There are multitudes

who are hearing the voice, 'Come out of her my people.' May the Lord help them to come out of the mystic Babylon speedily!"

Keokuk, Iowa.—Rev. H. R. Riemer.

Rev. H. R. Riemer, our German City Missionary in Keokuk, Iowa, makes the following report for the month of August:

"In this field we have some evidences of prosperity. The increased attendance upon public worship is encouraging. The Germans in our cities are not inclined to attend church on the Sabbath. Only those who truly love the Lord can be depended upon. The worldly regard the Sabbath as a day of pleasure, after the toil of the week, and hence they go to places of amusement. The most effective way is to visit them in their homes.

"During the month one hundred families were called upon, and in most of them religious services were held. It is my experience, that reading the Bible and explaining certain passages, is a very profitable exercise. In this way Roman Catholics are enlightened. When I read this passage, 'This is my body,' I remark that it cannot be taken literally, any more than the other declaration of Christ, 'I am the vine.' Several Romanists have been led to change their views by a close examination of the Bible."

Indianapolis, Ind.—Rev. A. Maas.

Rev. A. Maas, our German City Missionary in Indianapolis, Ind., sends the following report for the month of August:

"Although the heat has been oppressive, I have not relaxed my efforts in the work that the Lord had given me to do. At all seasons there are burdened hearts to comfort, and afflicted

bodies to be relieved. In our large cities many destitute and sick persons would never be visited unless found by the missionary. How the blessed Master delighted to help the sorrowing children of earth, and, while on these missions of mercy to the poor in body and spirit, I feel His divine presence.

"In my visitations to two hundred and fifty families during the month, I met many interesting cases. It is astonishing what ignorance and superstition prevail among some who belong to the Romish Church. In talking to them, I aim to present, as a perfect and present Saviour, the Lord Jesus Christ. There are several Romanists who are hopeful subjects. The more I labor among that class, the more strongly I am convinced that 'speaking the truth in love' will lead many from darkness to light, and bring them to the Cross."

Chicago.—Rev. A. Miller.

Our German City Missionary in Chicago, Ill., Rev. A. Miller, reports as follows for the month of August:

"While the pastors of many city churches have been absent during the hot weather, seeking rest, your missionary has remained at his post. Satan never takes a vacation, but is busy all the time. In this wicked city, thousands of precious souls are being ruined every hour. Hence I feel the necessity of working night and day. But how difficult it is to persuade sinners to abandon the ways of sin. Truly, 'he that winneth souls is wise.' May the Lord give me more of that wisdom!

"During the month, I have preached in different localities twice every Sabbath, to large congregations. In the evening, from 6½ to 7½ o'clock, I conducted a class, or Bible meeting, which is very interesting and profitable. Over two hundred families have been visited

and instructed, and many pages of tracts distributed, besides Bibles and various religious books. The Germans receive them gladly, and already the good effects are visible. It is my aim to 'sow beside all waters,' at the same time praying the Lord of the harvest to bless the seed."

Brazil.

AN ACCOUNT OF A VISIT TO MACEIO, THE
CAPITAL OF THE PROVINCE OF ALAGOAS.

BY REV. J. ROCKWELL SMITH.

*From the "Missionary," (Presbyterian Church,
South.)*

I will try to give you to-night some account of my recent visit to Maceio. It is a little city of ten or twelve thousand inhabitants, the capital of the Province of Alagoas, immediately south of this Province. I have alluded to this little city and the interest in the Gospel there in one of my former letters. In April I received a letter from Mr. Blackford, of Rio, urging me to visit the place, and that soon, and also expressing the hope that we could include it in our Diocese, since Mr. Schneider, of Bahia, would not be able to attend to the point. There had been some interest in the Gospel excited there for some considerable time. Mr. B. had for two years or more been pressed to visit the place. The interest there had been awakened by the reading of the *Imprensa Evangelica*, and evangelical books and tracts. They claimed that there were several evangelical Christians in the community, and they were eager to have the living preacher come and expound to them the word of God. Feeling an interest in the people and work there, I thought it my duty to go. So with a letter of introduction from Mr. Schneider to one of the believers in Maceio, Senhor Francisco de Moraes Sarmento, I left Pernambuco Friday evening June 12th, on a little

Brazilian coast steamer, and reached Maceio Saturday morning.

After settling myself at the Hotel Oriente, I went out with my letter to see Mr. Sarmento. I found his store in Rua do Commercio, (Commerce St.,) the principal street of the town. I found him to be a merchant of some little property. He received me very cordially, and introduced me that day to two more believers, and other persons. He kindly proffered his house for me to preach in. He lives above his store, having two comfortable salas or parlors opening into each other. These have four or five windows on the street.

Sunday morning, I spoke to a small audience of fifteen men, together with the wife of Sen. S. and her children, from John i, 17. Sunday night, to an audience of eighteen men and four women, and the children, from Eph. ii, 8, 9. An appointment was made for Wednesday night, which on Monday it was decided should be changed to Tuesday night, with a view to continuing the service nightly. *This I encouraged as it had been my original desire to preach every night, if possible. Tuesday night, I preached to an audience of twenty-five men and two women, on the Necessity of Regeneration, from John, 3d chapter. Wednesday night to an audience of fifty or more, from Heb. ii, 14—on the Necessity of Sanctification for the Christian. I had been quite agreeably impressed with some of those I had met. Four or five, or more I hope, are true believers; and there are some others of whom I entertain almost the same hopes, though my acquaintance with them is hardly sufficient to warrant the expression of an opinion. The believers there, I think, count eight or ten whom they judge to be partakers of the same blessing; at least Mr. Sarmento does. And I am

told that there are more than one hundred persons in the community who have been more or less interested in the truth. Indeed I was very much pleased with the place both as to its locality and the prospects for the work of the Gospel. I was led to take courage seeing what the simple reading of the Bible, and evangelical literature, can do when the Holy Spirit blesses.

This scattering of the seed will not be in vain when it is done in faith. God will give the harvest presently. It shall accomplish that whereto He sends it. I would like to say to all Missionaries and all Christians, never weary of sowing the seed, yea, sow beside all waters—give a portion to seven and also to eight. Oh, give the dying world the Bible, in faith and dependence upon God; and be sure it will have free course in the heart. I have seen with mine own eyes the fruits of this simple seed scattering.

Of course, none of these are perfect men, having attained unto the measure of the stature of the fulness of Christ. If they had, they would need no ministers. This is one of the grand purposes for which Christ instituted the ministry in His Church—to train up believers to be consistent, symmetrical Christians, perfect men in Christ. Indeed, who of us have attained to this stature yet, that we should exact it, or expect it, in those just won from the darkness and corruption that broods over this land.

In the Christians at Maceio may be seen irregularities and crotchets. I was led to reflect that it would require patience, gentleness, long-suffering, forbearance, to guide them in the right way. But this only shows us the divine wisdom of Christ's institution, the ministry, for the perfecting of the saints.

OPPOSITION TO THE WORK.

But I have not yet told you the most

eventful part of my visit. "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." At some of our previous meetings a party of on-lookers had been observed in the street below. But to these we had paid no attention, hoping that it meant nothing. Thursday night we assembled for worship. There were seated in the sala in which I was placed about thirty persons, some of the better people of the town, among them a few elderly gentlemen, and one old gentleman. Ten or twenty were crowding into the door from the other sala, and still others were in the other sala.

When I had read the second hymn, a howl was raised in the street below; a few stones were thrown at the windows. We knew a Romish mob was upon us. A few moments and more stones came. A little panic ensued or commenced in our meeting; but remaining for the most part self-possessed, we presently retreated, some of us to the back part of the house. In the dining room, where were about twenty of us, we could hear now and then a yell set up afresh, and a few more stones. The windows of the salas were badly broken. One or two pieces of window-sash were picked up in the rooms. It is fair to say that most of the missiles which I saw in the rooms were pieces of caked or baked mud; but one which I picked up was a stone more than half as large as my fist, I think. Little or nothing in the salas was broken. No one was injured. The wife of Sen. Sarmiento received a scratch on her finger. I am told the mob in the street was a large one. After some time, when the mob had dispersed, I retired to my hotel, accompanied by nine men. Friday morning we complained to the authorities. I visited the Chief of Police, an officer of some rank, and afterwards the President of the Province. The

Chief of Police advised me not to continue my preaching, saying he had not force sufficient to protect me, which, of course was false. When I called on the President, the Chief of Police was with him. Sen. Sarmento and a delegado, a lower police officer, were with me. The C. of P. was chief spokesman, treated us very rudely, prohibited me to continue my services, contrary to the law, pleading circumstance as his justification; declared that if we sent him a written petition asking protection, that he would give no answer to it, and very rudely insisted that he wanted to hear no more. After my telling him that my recourse was to appeal to the Imperial Government we withdrew. I did not know then that there was an American Consul in the place. Afterward I visited the American Consular Agent the same day, Friday the 19th. He espoused my cause, promising to correspond with the Government on the morrow, and demand the protection I sought.

Friday appeared a small supplement to the "Catholic Press," a sheet edited by the Padres, devoted entirely to me, (i. e. the supplement) filled with abusive and scurrilous language, in which I was styled a vagabond North American, a demoniac Presbyterian, a cheating gentleman, (the word gentleman in English) an iconoclast, a poor servant of Luther and Calvin. The same declared that I was receiving for my work ten milreis (a little more than five dollars) daily. And also stated that I had entered one of their churches with my hat on, had confronted the image of the Virgin, and said "this is the image of a woman that bore seven children." That night the crowd assembled in front of Sen. Sarmento's house, shouting and insulting the house, and passed by the hotel, between ten and twelve o'clock at night, I think it was,

with music I believe, shouting and giving vivas to the Chief of Police. Saturday night insults were repeated at Sen. S's house, and the sign of his store destroyed.

For two or three days the whole town was excited, indeed, in quite a commotion. Friday I did not go out on the street, except on the two occasions mentioned above. When I returned from the President's palace, in company with Sen. S., boys whistled and hooted at us in the streets. One or two of the Christians were also insulted in the streets, I believe. Saturday and Sunday I did not leave the hotel. I could not go to the front windows without being gazed at from the street by almost every one who passed. The Padres were, of course, great fomenters of the row. I think it was Thursday night, the 18th, that three were observed on the street. Two sons of the Chief of Police, I was told, were leaders of the mob. The conduct of the Chief of Police was in the highest degree reprehensible. By way of calming the tumult, he gave vivas to the Holy Catholic religion; and the mob returned vivas to him. He also raised vivas to the sovereignty of the people, declaring that they were in the exercise of their sovereignty. I was styled by very complimentary names by the rabble. It was said that the devil had come to town; that anti-Christ was preaching there.

The better class of people all deprecated the row and the treatment I had received; spoke in very strong terms against the mob, the padres, and the Government, and also denounced the lawlessness in the public press. Two of the town newspapers espoused my cause. A number of gentlemen called to see me at the hotel, spoke with me kindly, expressing their sympathy, and excoiating the conduct of the rabble,

their leaders, and the Government. In some of these, I think there was really some liberality in sentiment and some sincerity. Some (a few) even went so far as to declare themselves prepared to protect and defend me, if need be. Several friends have called on me often, almost daily. By not a few the whole occurrence was thought to be a victory for the cause of the Gospel. It became the occasion of my scattering a number of tracts, some of them among some people whom they otherwise might not have reached at this time. May the Holy Spirit use them to convert souls. It turned the attention of men's minds to the general subject of the truth. Some drew and stated the comparison between the two parties, the assailants and assaulted, in a manner not favorable to the Romanists. I hope it may do good to the cause throughout the empire. It is but another step toward greater liberty in religious matters.

To return to the Consular Agent. He wrote to the authorities Saturday, and received answer in the evening, about dark. The answer stated that I was accused of entering into that Church, etc., as I related above, and that this was in large part the cause of my trouble and that the Government has taken steps to have the matter investigated. Adding, I believe, that the police knew their duty, i. e., to protect me in the exercise of my rights. In this answer, I was charged with violating a certain article in the Criminal Code. Accordingly, next week I appeared in the "Camara Municipal," before the delegado, to have the charge investigated.

Witnesses were sworn, and the depositions taken. The Sacristan of that Church swore that the charge of the "Catholic Press" was false.

His testimony was, as far as I understood it, substantially true. The foundation for the charge was this: One

afternoon, Thursday, the 18th probably, I passed that Church, stepped up to the door, and looked in with my hat on my head, then turned around by the side of the Church, offered to three men standing there a tract. (a part of the 3d chapter of John.) Being rebuffed by one of them, I went my way. One of these was the Sacristan, another was a false witness, of whom I shall speak presently. The second witness examined at the inquiry, was a young lawyer, who had been standing close by, waiting for a street car. He saw the circumstance, which he related truthfully, but did not hear the conversation. The third witness was the false witness, who swore that the charge was true. Other witnesses were introduced, but it is not necessary to speak of their testimony. I had employed an advocate of some ability and energy. Nothing further came of the investigation. The whole thing, I think, (i. e. the ordering of an investigation,) was done by the government, seeking by this means some justification for the manner in which I had been treated, and for their conduct towards me. More than one lawyer in the city asserted, that, granting the fact of the charge, it was absurd to call it a crime against their law.

After I appealed to the consular agent, I noticed that the authorities had taken due note of the fact, and had a little wholesome awe of such a course on my part. The agent acted with some promptness and energy. By further correspondence, after a delay of some days, he adjusted matters, in part, at least. The amount of the answers which he received were as follows: That no order had ever been issued from that office forbidding me to exercise my ministry, and that the police were aware of their duty. The final answer was received on Thursday. There was a steamer leaving Maceio

that evening for Pernambuco. With the exception of another, probably, on the morrow, I would not have another opportunity to return home till the 8th of next month. My business and work here was calling me. I was in doubt as to the advisability of preaching again; it would likely have been very difficult to obtain a guard from the Chief of Police, which I would have wanted in the event of preaching. Those with whom I consulted expressed entire distrust in the character of the Chief of Police, thinking him quite capable of raising a mob against me. As I had no suitable arrangement made for preaching, and as a meeting at night might have been attended with some peril, it was probably best that I left. Though it was unfortunate that I did not have another good opportunity to preach, and show to all that I had obtained the victory. As it was, it looked like I was retiring vanquished, and will, probably, be so said by some. So Thursday evening, the 25th, I left Maceio, reaching Pernambuco early on the morning of the 26th.

The steamer on which I came had brought the news from Rio that the Chief of Police, of Maceio, was dismissed from his office. This was generally known in M. before I left there. The man appointed as his successor, I understand, is a better man. For this reason too, probably, it was as well that I left when I did.

I had thought of writing possibly, after my return to Pernambuco, an account of the whole affair to the United States Minister at Rio; but now that the C. of P. is dismissed will most likely not do so. I do not suppose that his dismissal had any connection with the late disturbance.

I hope this account will give you no undue anxiety on our account. I thought it best to write you of the

visit and its consequences; and the very mention of the fact, necessitated a rather full and lengthy account. It has been impossible for me to give you all the details. I fear the account on paper may lead you to think the matter a greater thing than it really was. Of course, my position, for the time being was a trying one and the apprehensions of the occasion not the most comfortable. But in such occurrences, the peril is not so great, nor the casualties so many or so disastrous, as one at a distance is apt to think that they would be. As to the effect on the work, it is known that while they cause a seeming delay for a little time, they only advance the whole interest more rapidly in the end. We hold on our way in P. undisturbed, and I doubt not, that with God's blessing, we shall see the same in Maceio before long. He watches over us, and over His cause, restraining the wrath of man.

France.

ANNUAL MISSIONARY REPORTS.

We have before us the Annual Reports of the *Société Centrale Protestante d'Évangélisation* and of the *Société Évangélique de Genève*, two of the leading organizations now at work in France. The former, now twenty-eight years old, reports receipts of 187,813 francs (about \$37,000) including a balance of 9,167 francs on hand at the beginning of the year. The latter, which held its forty-first anniversary in June last, received 150,742 francs (\$30,005) from donations, and 27,136 francs (\$5,400) from the sale of publications.

THE SOCIÉTÉ CENTRALE

is the chief instrument of evangelization employed by the Protestants of the National Reformed Church of France, or, rather by the orthodox majority of that Church. And the Church has certainly

great reason to congratulate itself upon what the Society has done for it. This is summarily stated as follows, in the annual report:

"During the last year the Société Centrale, alone or with the co-operation of other societies, has opened *fifteen* new places of worship and *eight* schools. Two stations have dedicated church buildings, and several other churches are in process of construction at the present hour. Twelve out of fourteen pupils have obtained the diploma of bachelor in the Preparatory or Theological School. Three pastors and two evangelists have been installed at new posts. Four of our stations have been recognized by the State. We therefore present ourselves before you with more than two hundred stations for evangelization, fifty-one schools, one hundred and six [missionary] agents, a flourishing Theological School, and a work which has never been more prosperous."

The Society shows this year a list of

TWENTY NINE CHURCHES,

founded by it, which have been accepted by the State as recognized places of worship, and whose pastors are now supported by the State. Two of these have been accepted within the year. How important this work has been from the foundation of the Society, and how it has

BENEFITED THE NATIONAL PROTESTANT CHURCH,

may be seen from the following statement:

"If we calculate the annual expense of these churches henceforth borne by the State, if we take account of the schools we sustain, the buildings we have encouraged or aided by grants in the way of rent, including the Preparatory School, we find that the Société Centrale has secured to the Reformed Church of France a capital of about two millions (of francs), almost the sum which it has raised since its origin.

"It has been observed, moreover, that the aggregate of the churches, founded by the Society, and since created by the State, would form five *consistoriales*, that is to say, an entire Synodal Conscription; and if we remember that

THESE CHURCHES AND THEIR PASTORS ARE EVANGELICAL,

we have reason to bless God for the results with which He has deigned to crown our efforts."

In spite of its connection with the National Protestant Church, this Society has good grounds for complaining of

GOVERNMENT INTERFERENCE.

Thus, at the flourishing station of *Troissy*, in the department of the Marne, public worship, we are told, continues to be prohibited. It is true, a pastor has just been established there, and *forty-nine* persons, who would gladly form a church, have gone from there to *Rheims*, a distance of several leagues, to partake of the Lord's Supper. But they are not allowed to hold public service, on account of the old law, originally intended to refer merely to political gatherings, which prohibits the assembling of more than twenty persons, without permission of the civil authorities. At present the pastor resides in the neighboring town of *Epernay*, and when he visits *Troissy*, brings his meetings within the limits allowed. At *St. Vaast*, on the British Channel, the fishermen were desirous of obtaining a Protestant minister from the neighboring Island of Jersey, belonging, as our readers will remember, to the English; the *maire* prevented them from realizing their wish. A minister, however, did visit them; but he had to preach to them from a boat. Now, at last, Protestant fishermen are allowed to have a room, when on Sunday and Tuesday they meet for worship. About twenty have been converted.

One of the most interesting works of grace seems to have begun at the little old town of *La Charité*, on the upper Loire, which in history has occupied a place quite disproportioned to its present, or indeed to its former size. It was

ONE OF THE CITIES OF REFUGE accorded the Huguenots in the sixteenth century. A few weeks since, a request was sent by the inhabitants to M. Clavel, a Protestant minister, to come and preach to them. Full of the missionary spirit, M. Clavel went, and in the theatre found about *twelve hundred persons*. They greeted his address with applause, and begged him instantly to introduce Protestant schools. "M. Clavel relates the incident in the papers; a generous person anonymously sends him 5,000 francs (\$1,000) for the establishment of schools, and to-day the rooms are rented, they are being fitted up, and in a few weeks the schools will open. By one of those strange vicissitudes that occur here below, it is in a former *convent* that the children of *La Charité* are going to receive instruction, and learn to know the Gospel!"

THE SOCIÉTÉ ÉVANGÉLIQUE DE GENÈVE, which makes great use of *colportage*, has suffered even more inconvenience from the abuse of authority and the perversity of officials. "Never so much as to-day," says the report, "in the absence of any established constitution, under the influence of general anxiety which causes men to look everywhere for authority, for restraint, to avoid the formidable crises, the remembrance of which is so fresh, have the arbitrariness and caprice of officials, whether in low or in high station, had a better opportunity to obtain a free course. We have frequently suffered, but not we alone. In the midst of universal disquietude,

"ONE ONLY POWER remains apparently immovable, impecc-

able, and proposes itself as the remedy for all the ills of the period. Making a direct assault upon the most elementary notions of modern civilization, the Romish priest aspires to place everything beneath his yoke of darkness, to control everything by his false Christianity."

In illustration of the frivolous pretexts alleged for interfering with the circulation of Protestant publications, we notice the following: During the last three years the Society has circulated over one hundred thousand copies of a little "*Almanach du Soldat*," or "*Soldier's Almanac*." This year the Ministry of the Interior refused to place upon it the stamp required in order that it may be put in circulation; and this merely because it contained a brief and moderate life of M. Thiers, as a pendant to that of Marshal MacMahon!

The Society has employed eleven evangelists and forty *colporteurs* in twenty-six Departments of France and in two Cantons of Switzerland.

The special report on the Theological School, at Geneva, naturally dwells at length upon the great loss that institution has sustained during the past year, in consequence of the death of

PROFESSOR CESAR PRONIER,

lost on the ill-fated "*Ville du Havre*." Succeeding the venerable Gaussen in the chair of Systematic Theology, etc., he seems, in spite of his comparative youth, to have made a lasting impression upon his students, as well as his associates. The Theological School has had forty-one students—eleven from Switzerland, eighteen from France, seven from Italy, two from Belgium, and one each from Ireland, Germany and Russia. It will be seen that Geneva retains its ancient pre-eminence as a nursery of ministers and other laborers for poor France.

LITERARY NOTICES.

Annual Record of Science and Industry for 1873.—Edited by Spencer F. Baird, with the assistance of eminent men of Science. New York: Harper & Bros. 1873. 714 pages, 12mo.

While to a student of science this volume will be specially valuable, it will be scarcely less interesting to the general reader. It deals largely with facts which every one ought to know, and even the housewife will find useful hints in its pages. This is the third annual volume, and it is a significant circumstance that it is full a third larger than the first. While Professor S. F. Baird's known familiarity with all branches of Natural History insure his accuracy in all parts, those portions that treat of Pisciculture and kindred topics will perhaps be read with the greatest attention, on account of his connection with the Commission on Fisheries.

History of the Missions of the American Board of Commissioners for Foreign Missions in India. By Rufus Anderson, D.D., LL.D., lately Foreign Secretary of the Board. Boston: Congregational Publishing Society. 1874. 443 pages, 12mo.

Our modern missions to the Heathen and to the nominally Christian communities of the East have reached such an age and attained so great success as to become fit subjects for the pen of the historian. From this time forward, the story of the planting and nurture of Missions will engross more and more of the attention of the reading public, will continually become a more important element in literature, a more prominent department of Theological instruction and training. If, as we hope and believe, the progress of the Gospel in pagan lands during the next half century is to be far more rapid than its advance during the past half century, it will probably be owing in great measure to the experience which the Church has been gathering for these fifty years and more. The Missionary Boards will be inexcusable if they

repeat the blunders which even the best of men have committed in the past. The venerable Dr. Anderson has therefore done a great service to all friends of Missions by preparing the series of volumes, of which, though the last in order of publication, the present volume is the first in order of subject. We know of no way in which he could more appropriately have crowned his long and laborious services in behalf of a noble institution, than which none has been more highly honored of God in the conversion of men. His three volumes on the missions to India, the Sandwich Islands and the Oriental Churches will be enduring monuments to the praise of God, as the answerer of His children's prayers. We could wish that Dr. Anderson's age and health permitted us to look for two or three volumes more from his pen, devoted to the North American Indians, and to Africa, China, and Japan. As it is, these volumes, needed to complete the historical survey of the grand work of the American Board, must be reserved for other hands to write. They will find no writers more ardent in their love for the work, or more thoroughly acquainted with it from its inception to the present moment than the revered Dr. Anderson, whose name is a household word in every American home where the cause of missions has attained the recognition and enkindled the enthusiasm it deserves. Other men may have performed more brilliant deeds in its behalf, none have done it more loyal, efficient and successful service.

Doors Outward. A Tale. By the Author of the "Win and Wear" Series. New York: Robert Carter & Brothers. 404 pages, 16mo.

Sceptres and Crowns. By the Author of the "Wide, Wide World." Same publishers. 427 pages, 16mo.

Miss Warner's books for the young are unsurpassed for excellence of moral and religious tendencies. The high character

of her "Wide, Wide World" has been maintained through all her subsequent productions. In some it is true there has been a lack of dramatic vividness and of progress, so that the interest of the reader has at times flagged. This is not the case with either of the volumes now before us, which are lively and entertaining.

Doors Outward is the story of the adversity which led a young girl and her brother to turn into a more healthy

channel those affections and energies which their previous life of luxurious ease had bent altogether inward. We infer from the conclusion that it is the author's intention to publish a sequel hereafter.

Sceptres and Crowns, a book of a more strictly religious character, and well adapted to the Sunday School library, tells of the struggle in which every one must engage who would belong to the kingdom of God.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
31st August, 1874.*

VERMONT.

East Hardwick. Cong'l Ch. \$18; J. M. Stevens, for C. W., \$3 \$21 00

MASSACHUSETTS.

Salem. J. H. T., for Home Work..... 5 00
Newburyport. A friend \$50 and C. W. \$1. 51 00
Auburn. Emory Stone \$1 and C. W. \$1.. 2 00
58 00

RHODE ISLAND.

Pawtucket. A friend in full of L. D. for Rev. Rowland Hazard..... 50 00

NEW YORK.

Kortright. Benevolent Ass'n, per W. M. McCracken, Tr..... 7 20

INDIANA.

Indianapolis. Various sums, for German City Mission..... 30 00

IOWA.

Knoxville. Mrs. F. L. Savage 2 00
Tipton. Pres. Church, J. B. Piatt \$5; W. Shearer, John Bliss, A. Gray, J. C. Lyle, H. C. Piatt, H. Piatt, A. Thayer, James Piatt, James Newcom, Mrs. D. Tutthill, \$1 ea.; others \$9.85..... 24 85
" Meth. Epis. Church, H. C. Horn \$5; L. Sherwood, J. Culbertson, W. Gilmore, L. D. Ingman, J. O. Westcott, \$1 ea.; others \$10..... 20 00
Red Oak. Meth. Epis. Church, A. D. Haviland, J. Spear, George Slater, Rev. W. Lee, \$1 ea.; others \$9.25..... 13 25
Kossuth. Meth. Epis. Ch., Jacob Bridge, John Haight, J. H. Woodside, C. W. Hukill, Harvey Leed, F. Wycoff, E. Peck, John Eland, M. L. Peck, C. W. Bowers, G. Rhodes, J. Bruce, Rev. T. Pell, Rev. E. J. Pike, \$1 ea.; others \$16—to constitute Rev. E. J. Pike a Life Member..... 30 00

IOWA—continued.

Kossuth. Ref'd Pres. Ch., Rev. R. Johnson \$2; Mrs. Getty, J. McConnell, W. C. Smith, James Kennedy, Jane Adams, D. Kilpatrick, W. Young, W. O. Johnson, W. O. Lindsay, O. W. Hemphill, Helena Johnson, John Mehaffy, W. T. McClintock, John Gault, Maggie Getty, \$1 each; others \$5..... 22 90
Mediapolis. Union Meeting 12 50
Davenport. Baptist Church, Wm. Hughes \$10; A. F. Williams, Rev. H. S. Burton, D.D., \$5 ea.; H. Jordan \$3; A. J. Smith, H. C. Wales, U. Roraback, \$2 ea.; others \$26.20..... 55 20
" Chas. Eldridge \$5; Mr. Bryant \$4; M. C. Eldridge \$2..... 11 00
190 80

Received for the CHRISTIAN WORLD, in addition to items specified above:

Rev. H. H. Spalding, Lewiston, \$2; W. J. McLaughlin, Calamus, \$1; J. K. Willard, Harvard, \$2; W. Fenn, Tallmadge, \$1; R. M. Raven, City, \$3; Rev. S. E. Morrow, Albany, \$2; Samuel Hopley, W. Woodstock, \$2; Daniel Dickinson, North Amherst, \$2; G. F. Morris, Monson, \$1; E. F. Morris, Monson, \$1; J. Van Wagonen, Newark, \$1; Rev. Jos. Smith, Auburn, \$5; Henry Kellogg, Freedom, \$1; N. H. Bangs, Coeymans Hollow, \$2; Isaac Frye, Edinboro, \$1; A. J. Seabury, Mellenville, 30 cts.; R. Tallmadge, M.D., Trumansburgh, \$2; Rev. B. A. Chase, Diamond Hill, \$1.50; Mrs. A. E. Fort, Kingston, \$3; R. D. Thompson, Alleghany, \$1; C. S. Wainwright, Rhinebeck, \$1; Mrs. R. Russell, Bell Valley, \$1; James McElroy, Albany, \$2; C. L. Garfield, Albany, \$3; Miss Mary Guinn, Boston, \$4; Mrs. J. Anketell, New Haven, \$1; Mark Jones, Lafayette, \$5; Dr. E. T. Gaylord, Cleveland, \$1..... 52 80

Total Receipts.....\$409 80

THE CHRISTIAN WORLD.

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NOVEMBER, 1874.

No. 11

EDITORIAL NOTES.

TO OUR READERS.—A provision of the New Postage Law, which goes into operation on the first of January, 1875, makes obligatory the prepayment of all printed matter at the office at which it is mailed. This regulation will entail upon us, in common with the publishers of all other magazines, both secular and religious, a serious expense. To meet it we must look to our subscribers upon whom it has hitherto fallen. At the same time, in order to diminish as far as possible the expense of publication, we request all our readers who receive the CHRISTIAN WORLD as Life Members or Life Directors of the Society to signify their desire to have the Magazine for the coming year, in a letter to this office, before the 15th of December next, and to enclose ten cents in payment of postage. We cannot too strongly urge our friends who feel an interest in the continuance of our work to contribute according to their ability to its support. Our Life Members who receive the Magazine without charge, because of past gifts to the treasury of the Society, are particularly requested to forward at least the sum of one dollar annually, a sum scarcely sufficient to defray the expense of publication.

THE BRAZILIAN IMBROGLIO, according to last advices, is as difficult of solution as ever. The Imperial Government is not disposed to exercise undue severity to the prelates condemned to imprisonment by the courts of justice. By decree of July 23d, the sentence of the Bishop of Para has been commuted from four years' imprisonment with hard labor to four years of simple confinement in a military fortress. Some lack of unanimity even among the clergy has been developed—a circumstance for which we were hardly prepared. The clergy of the diocese of Santo Paulo held a council in the latter part of July, and formally consecrated the diocese to the Sacred Heart of Jesus. But in addition to this now universal practice of the Romish clergy, the members of the council signed a declaration of their entire approval of the moderate attitude of their Bishop on the Masonic question, and this, the *Imprensa*

Evangelica tells us, is equivalent to a censure of the excesses of the Bishops of Pernambuco and Para. The significance of the act became still more apparent from the refusal of a large number of the "fathers" to affix their names to a paper applauding the "illustrious martyr," Don Vital de Oliveira, Bishop of Pernambuco, whose imprudence brought on the conflict which is likely to prove so disastrous to Romanism in Brazil.

Meanwhile a very disagreeable question of veracity has arisen between the Imperial Government and the imprisoned prelate just named. Some months since two of the diplomatic agents of the Emperor in Europe officially gave out that Cardinal Antonelli, at the command of Pope Pius IX., had written a letter to the Bishop of Pernambuco, condemning his course in the matters that precipitated the present conflict. Not only so, but the Minister of Foreign Affairs declared, in full Parliament, that the Bishop of Pernambuco had received the letter, and that a copy had been sent to the Bishop of Para. He asserted that he had been assured of the fact by the Papal Internuncio, Monseigneur Sanguigni. The Internuncio himself suffered the statement to go unchallenged, and even the Ultramontane organ *O Apostolo*, which, according to the *Imprensa*, had at first denied the existence of the letter, now admitted that it had trustworthy information of its reception.

But lo! the imprisoned Bishop now comes out, in a letter to the Archbishop of Buenos-Ayres, with a denial couched in the most distinct terms, that he ever received such a letter from the Cardinal Antonelli! It must be confessed that, but for the repeated assertions of the Government and the acquiescence of the Internuncio, the probabilities would all be in favor of the veracity of the Bishop. Intrinsically it is most unlikely that the Pope or Antonelli have ever condemned the prelate whose imprudence was only due to his close adherence to the instructions of Papal bulls. As it is, the public is quite in a maze respecting the whole affair. "It is difficult," says the journal to which we are indebted for the facts of the case, "to believe that Don Vital has departed so completely from the truth, as his denial imports, if he did in fact receive Antonelli's letter. But, admitting his present assertion that he never received such an official communication from the Cardinal Secretary, we are compelled to draw one of two inferences: either the government has in the most ignoble manner deceived the country in this matter, which compromises not only its national dignity but also its most vital interests, or it has been shamefully deceived by the superior authorities of its official Church. The first of these suppositions is repugnant, the second is humiliating. The latter, however, has the most semblance of truth. For any one who has studied the history of the Roman Curia and the tactics of the Jesuits who to-day are dominant in it, it is not difficult to believe that the Roman Curia and its agents

in Rome and in Rio de Janeiro should have employed all possible means of cheating the excommunicated persons who govern this country."

However this may be, the condition of Brazil is very anomalous. The two prelates still persist in maintaining the validity of the acts which have brought them to prison, and the Government has no means to compel them to govern their dioceses according to the civil law.

THE ROMAN CATHOLIC PAPERS ON THEINER.—Our Romanist contemporaries seem hardly to know what to make of Theiner, since the publication of the letters to which we refer elsewhere. In the *N. Y. Tablet*, of October 3rd, we find a paragraph in which he is still referred to as one of the great lights of the "Catholic" Church. How long will it be before the editor tells us that he was no great scholar after all? The *Tablet* says: "The Old-Catholic party is as far behind the Catholic Church in education as a child behind its teacher. Even if we take men, *what a distance there is in historical knowledge between Döllinger and Theiner!* What an inequality between Reinkens and Perrone! The Old-Catholic party is nothing but a few withered leaves from the tree of the Catholic Church in which all the nations of mankind may find rest and shelter." Taking up the *Boston Pilot* of the same day, we read from the Roman correspondent, (under date of September 10th,) a less complimentary reference to the distinguished scholar:—

"The sensation created by the appearance of these productions [the Theiner letters,] has almost died away. While some persons still insist on declaring them total fabrications, the majority regard them as having a greater or less foundation in truth. It is well known to many that Father Theiner was regarded for a long time as being unduly inclined to favor the movement which German Professors strove to raise against the Church in Germany: and the exclusion from the Secret Archives, of which he complains in his earliest letters, is known to have occurred. Not only was he excluded, but the private door which led from his apartments to the Archives was walled up. His pay, however, was continued. 'It is to be hoped, for the sake of his memory, that he may not have so far forgotten himself' as to write the letters now placed before the world. They abound in wild, ungovernable vituperation, and seem to be the outpourings of an unreasoning hate, quite out of keeping with the character of a priest, and not pardonable even in that of a philosopher. Abuse of all kinds is poured upon the Jesuits, and as the counterpart of this, Döllinger and Friederich are lauded as the true prophets and teachers of the age. Father Theiner's abuse honors the Jesuits and dishonors himself; that glorious Society can have no praise from a man who unites himself with the open enemies of the Church."

"SAINT" JOAN OF ARC.—The Maid of Orleans is soon to be enrolled in the Romish Calendar and to be offered to the faithful as an object of religious veneration. Of this, we believe, there can no longer be any doubt. It is true that the formalities observed in such cases are not yet complete, but the first steps towards Joan's canonization have al-

ready been taken, and it would be strange if many months elapsed before the solemn proclamation. Monseigneur Dupanloup, the Bishop of Orleans whose decided views and courage have elicited the admiration even of religious opponents, has been most prominent in this matter, having indeed made a visit to Rome chiefly with this object in mind. With the Pope's consent a commission has been instituted to investigate and report upon a number of questions relating to the origin, the life, the character and the death of the dauntless maiden burnt, more than four hundred years ago, as a sorceress. It must be confessed that Joan is much more entitled to the honors about to be conferred upon her than many of those to whom they have long since been accorded. It is equally certain that to scarcely any other historical personage do the masses of the French people recur with more pleasure, at the present moment, than to the obscure girl of Domremy whose enthusiasm and self devotion achieved successes denied to the proudest of French generals. In more than one particular the France of the last four years furnishes points of resemblance to the wretched France of the reign of Charles the Sixth. Agincourt was as disastrous to French arms as Sedan. France was then, as recently, prostrate at the feet of a foreign foe ; and the English were to all appearance more firmly entrenched on French soil than were the Prussians a few months since. It will be no difficult matter to exalt the Maid of Orleans providentially raised up to be the instrument for delivering France, in 1428, into a spiritual protectress, and perchance a champion of national rights, in 1874. Bishop Dupanloup has not only sought to enhance the glory of his own diocese in which Joan's first exploits were performed, by the relief of Orleans from the English besiegers ; he has also aimed to stir up the patriotic sympathies of his Roman Catholic countrymen. The Prussian government can certainly find no objection which it can urge against the canonization of the "Pucelle d'Orleans ;" but the act must none the less be classed with that long list of proceedings on the part of the episcopate of France, which have done more than all other causes put together to endanger the continuance of peace between the republic and the Germans. Once create Joan a "beata" and a "sancta," and the task of French and German diplomatists will have been rendered still more difficult than it is at present.

THE JUBILEE YEAR OF THE AMERICAN TRACT SOCIETY.—There are among our readers so many of the Life Members and friends of the American Tract Society, that we are sure that the document which we insert elsewhere, in the form of a semi-centennial address, will be read by many with great interest. The Tract Society, like the American and Foreign Christian Union, is catholic in its organization and operations, as well as in its spirit. Like our Society it makes much of the great and

essential truths of Christianity in which all true believers are united, and ignores the trifling differences of creed and practice which too often keep them apart. It not only recognizes the beauty and necessity of Christian unity, but apprehends the truth that the surest and best mode of promoting unity, whether of doctrine or of practice, is common Christian *action* in works of benevolence and mercy. Hence its direction is entrusted to members of various Evangelical denominations; its colporteurs represent almost every Evangelical Church in the land; the fruits of its labors go to enrich all Evangelical Churches.

But if this feature in the character of the Tract Society particularly calls forth our sympathy, we are yet interested still more in its success because of the greatness of the work in which it has long been most successfully engaged. We therefore bespeak for the address, in which the Society's labors for the first half-century of its existence are stated in considerable detail, a very careful reading. The Tract Society has never been more efficiently managed than it is at present, under the immediate supervision of its worthy and respected Secretaries, Rev. Messrs. Stevenson, Rand and Shearer; and it has never had a more brilliant prospect of usefulness in future. We trust that the Christian public will, continue to give it a generous support, and will, in particular, respond promptly to the appeal which the Executive Committee contemporaneously make for a special Jubilee Fund, for some \$20,000 needed for the preparation of books for German, Dutch, Danish and Swedish immigrants, and, in the Spanish and Portuguese languages, for Mexico and South America, etc. The approaching completion of a half-century of honest and effective service in God's vineyard, is an epoch which ought to be rendered memorable by the friends of a great benevolent Society through some extraordinary effort to make the next fifty years even more fruitful in good works than the past have been.

AN APPEAL TO MARY "ADDOLORATA."—The appeals almost daily made to the Virgin Mary and to the Saints for their assistance in overturning the rule of Victor Emmanuel, and in restoring the Pontifical power, would be fit subject for merriment, were they not a sad proof of the low ebb of spiritual religion in Italy. The *Society of the Italian Catholic Youth* (Società della Gioventù Cattolica Italiana) has lately published in the clerical journals of the peninsula an appeal to its fellow Romanists, begging them to join in the celebration of a *novena*, or nine days devotion, to the "Queen of Sorrows (Regina dei Dolori)" invoking her intercession. We translate a part of this document, remarkable both for its endorsement of the modern jugglery of the priests and for its insults to the existing government:—

"On the 19th of September 1846, the eve of the Feast of Mary of Sorrows (Addolorata), she appeared on the mountain of Salette, in

France, and predicted great misfortunes to the Christian People for the sins of men, which more than ever provoked Divine Justice. She wept in the sight of the two shepherdesses, witnesses of the admirable apparition. And the sad presage was verified : our Catholic Church in these last years has been subjected to most severe trials, and on the 20th of September 1870, its Head, constrained to live *under a hostile power* (sub hostile potestate), saw and still sees the contumely and profanation of the Holy City.

“ In this year, on the recurrence of the annual commemoration of the most mournful event of the occupation of Rome on the very day (singular coincidences) consecrated to the festival of the Sorrows of Mary Most Holy, there occurred to the mind of some Catholics a pious thought, to have humble recourse to the Virgin *Addolorata*, by means of a *Novena* of preparation for her feast of September 20th, in order that she, directing to the Throne of God's Mercy the supplications, mortifications and vows of the Christian People, might obtain from the Lord to speed the day of the repentance of the guilty, of peace to the Church, and of the triumph of our Supreme Pontiff, Pius IX.”

Respecting this document, an Italian exchange well observes : “ Is not such an Appeal, which no procurator of the King has seized, an insult not only to the government, but to the entire nation ? And yet the same papers that publish it have the audacity to complain of the little liberty they enjoy.”

THE DEATH OF M. Guizot deserves mention here as that of a long tried and faithful friend of Protestantism in France. The son of parents belonging to the Reformed Church, and educated in part in the city of Geneva, *François Pierre Guillaume Guizot* grew up a firm believer in the supernatural origin of Christianity. He was never ashamed of his ancestral faith, and he never imagined that he could improve it by admitting as facts the wild speculations of modern rationalism and the assumptions of science falsely so called. He was as conservative in religion as he was in his statesmanship. With his remarkable literary and political career we have nothing to do here. We need only say that many of M. Guizot's truest friends deeply regretted the decision which led him to intermit his scholarly researches in order to accept office under the French monarchy. The years during which he shaped to some extent the policy of his native land, as Prime Minister under Louis Philippe (1840 to 1848), are those which we love least to recall. It was a just retribution for the illiberal policy which he supported, if he did not originate it, that M. Guizot was compelled to share his royal master's flight and exile. After his return to France he disappeared from the political arena, for whose violent contests, indeed, his advanced age disqualified him. His interest in the religious and philosophical

questions of the day rather increased than diminished from this time forward. Not that his judgments always commended themselves to the approval of his co-religionists, who for example, were more astonished, perhaps, than they should have been at his declarations in favor of the maintenance of the temporal power of the Pope. In the historical researches of the French Protestants he felt and expressed the warmest interest, and to the end of his life, if we are not mistaken, he held the position of Honorary President of the excellent *Société de l'histoire du Protestantisme français*. The last great service he was permitted to render the cause of religion in France was as a member and as president of the last National Synod of the Reformed Church. It was in no small degree owing to his powerful advocacy that the orthodox or Evangelical portion obtained a sufficient majority in that body to secure the adoption of a brief but decided Confession of Faith, in harmony with the standards of the Church. Thus, to the close of his career, M. Guizot was loyal to the faith which, more than sixty years before, in his notes to a French translation of Gibbon's "Decline and Fall of the Roman Empire," he had vindicated against that brilliant historian's insidious attacks. As M. Guizot was born on the 4th of October, 1787, he had at the time of his death very nearly reached the age of eighty-seven years.

"PAY THY VOWS UNTO THE MOST HIGH."—A few years ago a young Irish boy of Roman Catholic parentage, living in one of the northern counties of this State, was led to the knowledge of the truth, through the influence, we believe, of Protestant associates. Finding the teachings of the Church in which he had been reared irreconcilable with the plain language of the Holy Scriptures, which he now began to study, he did not hesitate to forsake that Church and to attach himself to another in which the Gospel was preached in its purity. He had expected opposition and reproach, but he was scarcely prepared for the actual persecution to which he was subjected. We know not by what legal device, his parents on one occasion actually caused his arrest; and he remained in confinement some few days. On his release he found shelter, until his unnatural relatives became more reconciled to his change of religion, in a farmer's house, which ultimately became his permanent home. There for six years he has been earning his subsistence by honest toil, meriting the confidence and respect of his employer by a singularly upright and blameless deportment. During his season of severe trial, he made a secret vow to the Lord, of which a part was that, if God preserved and strengthened him, he would devote to His service one-tenth of all the gains of his toil. That unwritten vow he never forgot, and now that prosperity has begun to shine upon him he has sent the first-fruits of his industry to help to enlighten others

who are plunged in the same darkness as that from which he was himself rescued. It was natural that as this work is precisely that which the American and Foreign Christian Union strives to accomplish, his first contribution should be to the treasury of our Society. In listening to the recital of his remarkable conversion, and thinking of the gift of love and gratitude which he sent to forward the Master's own cause, we could not help asking ourselves the question: If all Christ's followers were as faithful to the vows they made in seasons of great distress or of signal deliverance, would not the treasury of the Lord be full to overflowing with the means for prosecuting those labors which a dying world so imperatively demands?

The Innovating Spirit of Rome.

THE Church which has long been making the loudest boasts of its antiquity and immutability seems bent at the present moment on the most radical changes. Never was profession less consistent with practice than in the Roman Church of the nineteenth century. While an open disavowal of the past could be a step too fatal to be even proposed, the actions of the hierarchy have been such as to discredit any claim that might still be advanced in Rome's behalf, to the possession of a complete and infallible religious system. Novelty in doctrine and in ecclesiastical life is the order of the day. There is an evident and urgent need of something to check the rapid progress of reform. And so new remedies are sought for, and, when found, are applied with the apparent confidence that they will prove effectual.

Now it is the exaltation of the Virgin Mary to a new dignity that is pronounced the cure for the decay of popular faith. The mother of our Lord must be raised to a still more perfect equality with her Son by the declaration of her immaculate conception. The promulgation of this doctrine, it is maintained, will undoubtedly silence the enemies of the Roman Church.

As this remedy, too, proves insufficient, and something more is required for the repression of an ever increasing tendency to revolt from the authority of "Mother Church," the powers of the Roman Pontiff must be increased. The voice which his adulators have been wont to cry out was the voice of a God, must be invested with divine attributes by the solemn sanction of an (Ecumenical Council. Once pronounced Infallible, who will dare to dispute the jurisdiction of the Pope over the whole earth? It matters little, in view of the great object to be attained, what innovations must be made, what time-honored customs must be changed, what rights trampled in the dust. The liberties of the Gallican Church are not to be thought of any longer, although the

purest and best men in the communion of the French Papal Church regarded them as deserving their most passionate attachment, and the most gifted pens defended them with arguments that were never fairly answered. If only Rome, the Pope and the privy council which conducts the affairs of the entire Church, can be maintained in pristine splendor, it is of no moment what becomes of the individual rights of the provinces of the great religious despotism.

When even the most sanguine are brought reluctantly to the admission that the drugs hitherto administered have disappointed expectation, and the patient is rather worse than better, the delusive endeavor to treat the great moral change that is passing over the face of Christendom as a disease which must be combated by fresh remedies, is not abandoned. And, strange to say, the physicians do not seem to lose any of their confidence in the ultimate success of their medications. Pilgrimages are instituted to shrines hitherto unheard of. Every effort is made to attract crowds to join them by making the journey a delightful pleasure trip. As if this were not enough, a novel pilgrimage, less troublesome and expensive even than any which cheap excursion trains can afford, is set on foot. For the first time we hear of a pilgrimage in imagination, to which shadowy performance are attached spiritual advantages once difficult to be earned by a veritable pilgrim. Henceforth the weary palmer will scarcely spend long months in bringing home the palm branch and cockle shell, when the indulgences he could gain by a personal visit to the holy places can be won by the luxurious devotee within the walls of his own native city, or indeed, without leaving his comfortable abode.

Closely connected with the novel pilgrimages of the day come in new objects of devotion. The Romish world has long been accustomed to the worship of Mary, the mother of our Lord, and the divine honors paid to her. But when man begins to concede to fellow mortals the respect due only to his Creator, it is impossible to say where he will end. If Mary is entitled to homage because she was the mother of Jesus in his human nature, why should not Joseph be worshiped who was her husband? If Mary deserves adoration because she was the mother, is not St. Catharine entitled to it, because she was Mary's mother, and so the grandmother according to the flesh of the great Messiah? And thus by degrees the effulgence investing the only begotten Son of the Father is communicated to surrounding objects until we begin to doubt whether the whole human ancestry of Jesus will not ultimately be held up for the reverence of believers, and their intercession invoked between the suppliant and the loving Redeemer who invited to *himself* all the weary and heavy-laden. We are now told that St. Joseph and St. Catharine have been too much forgotten and neglected by the faithful in their meditations and prayers. How long will

it be before the same neglect will be asserted respecting the relations of Mary at still another remove?

The Romish Church has for ages fostered a superstition which discriminates between the various appellations or titles of the Virgin Mary and the Saints. Not only has Rome its separate shrines for St. Mary of the Angels, St. Mary of Grace, St. Mary of the Altar of Heaven, St. Mary of Miracles, and so on, each with its own distinct image and special attributes, but the people are taught that the worship which they offer at one of these shrines is more acceptable to God than that rendered at another. In proof of this are adduced the prayers that have been answered, the vows that have been heard, the miraculous cures and deliverances that have rewarded the judicious selection of the worshipers at the more highly favored altars. But now a new species of devotion has been consecrated and made a law for universal Christendom. The dreams or impostures of the crazy Marie Alacoque of Paray-le-Monial, for many years treated by sensible people with contempt or rejected with scorn for their absurdity, are now accredited by the highest authorities in the Church. The "Sacred Heart" of Jesus, and the "Immaculate Heart" of Mary are held up to the worship of the pious in all parts of the globe. Dioceses and archdioceses, entire nations, religious and secular societies are devoted to these new objects of adoration, and from this act of consecration are expected to flow that peace and prosperity which are so much longed for throughout the Christian world.

But what has been gained by this system of innovation? Little or nothing. True, the opposition to its introduction has been overborne. A dogma of the most absurd and repulsive character, combated from within the Church by all that were most intelligent and learned in the ranks both of the laity and of the clergy, has been forced upon the consciences of all who remain in communion with the Papal See. All resistance has been crushed out: bishops, theological professors, even to the humblest ecclesiastic, have found themselves powerless to resist the pressure which Rome knows so well how to bring to bear upon men. Those few whose moral courage was equal to the effort, have discovered that there was no place for them within the bounds of the so-called Catholic Church: they must either retire or renounce the sincere convictions of their hearts. It is unnecessary to state which alternative the majority have resolved to embrace.

The result has undoubtedly been a great accession of authority to the head of the Roman Catholic Church. The Pope's word is now law. No one can dream of resisting a pontiff who has been declared "infallible" by a council of representatives from entire Christendom. To do so whether in word or by writing would be to provoke the anger of heaven, for it would be resisting the manifest will of God as made

known through His chosen mouth-piece. But what has become of those who at first so sturdily opposed the doctrine that any mere man can lay claim to the Divine attribute of entire exemption from error? With all charity we can scarcely suppose them to be convinced by any arguments that have been adduced in support of it. These arguments have been so shallow and puerile that it would be doing injustice to the intelligence and learning of the able men to whom they were addressed, to suppose that they could have had any such effect upon them. Incredulity has consequently been hushed, not destroyed. In many cases open resistance has been replaced by a hypocritical pretense of submission to the authority of the Church. In a few instances the more manly course has been adopted of retiring from association with a Church whose doctrines could not be held in common honesty. But as regards the great majority of persons who think for themselves, and who occupy no such prominent position as to require them to resort either to an open acceptance or to a definite and public rejection of the new dogma, the effect produced by the entire discussion has been one of dissatisfaction and well-nigh disgust. Firm believers in Christianity have been unsettled, the doubtful driven into avowed skepticism. Theology has been exposed to derision as a system admitting of doctrines utterly inconsistent with the human reason; and many who previously were confident in the possibility of reconciling Religion and Science have thought themselves forced at length to admit that their reconciliation is impossible. While Protestantism has perhaps seemed to gain little by the promulgation of the new-fangled dogmas, by the strange devotions and lying wonders to which Rome has lately treated its votaries, there is one power that has gained much—*Infidelity*, under the garb of a due respect for the human reason, counts its proselytes by thousands and perhaps by millions.

Meanwhile what has the Papacy accomplished in a less purely spiritual field by its new measures? Not a single victory worthy of the name has it won. On the contrary, the feud which previously existed between it and modern civilization has become only the more pronounced. The happy results that were promised to flow from each successive innovation in dogma and worship have not been realized. And instead the See of Rome finds itself this very day at war with almost every country where it has adherents. Had the Pope desired the speedy separation of Church and State, with the consequent withdrawal of that temporal support which has been a prime cause of retarding the great Reformation in its progress throughout Europe and America, he could scarcely have devised a more effectual method for the accomplishment of his design. The most sincere of Roman Catholic statesmen, almost equally with their Protestant brethren, have come to entertain a profound disgust for the unnatural alliance. The new tactics of the Roman

curia have convinced them that Rome can be satisfied only when she realizes the wild dreams of Gregory VII. and Innocent III., by becoming the recognized superior of all human governments, and when Kings, Emperors and Republics shall deem it their highest privilege to execute unquestioningly the mandates of the Supreme Pontiff. Therefore it is that at this moment Roman Catholic Austria, Italy, Spain, Mexico, Brazil and Venezuela are arrayed by the side of Protestant Prussia and Switzerland in a conflict against the Papacy which can only end in overwhelming disaster to the latter.

*Augustin Theiner, Prefect of the Secret Archives of
the Vatican.*

A Persistent Opponent of Papal Infallibility.

AMONG the most noteworthy deaths of the year is that of *Augustin Theiner*, a priest of the Oratory, unequaled in the Roman Catholic Church for his historical and antiquarian erudition, who, notwithstanding his eminent services to that Church, is reported to have died in Civita Vecchia "in a state almost of destitution, certainly of neglect." This remarkable man was the author of a large number of works displaying not only the most painstaking and conscientious research, but great intellectual power. His writings had secured for him high academic honors. The Prussian government esteemed his labors so highly that it commissioned him to prosecute literary investigations in France, England and Austria. Becoming a warm admirer of the Papal authority, he was admitted to the confidence of the Roman Pontiff. He was appointed Prefect of the Secret Archives of the Vatican, and to him were entrusted documents most studiously guarded from the public eye. The few which he was permitted to publish contain matter of prime importance for the future historian.

Unfortunately for the comfort of the aged scholar, he could not persuade himself that the Pope was infallible. Perhaps his relations of comparative familiarity at the Pontifical court may have afforded him opportunities for forming a judgment respecting this point which were denied to those who lived at a greater distance. At any rate he was forced into an attitude of opposition to the Jesuits, who were the chief advocates of the "dogma," and indeed to Pius IX. himself, of whom he had previously been a great favorite. Subsequently to the Vatican Council and up to the time of his decease, Augustin Theiner led a retired life, deprived of the office which he had filled so well, and devoted to private study. To those friends who still continued to seek him out, he is reported to have been accustomed to say that of all the pontifi-

cates disastrous (funesti) to the Holy See and to the Church, the present was the most disastrous ; that Pope Mastai, in spite of the purity of his manners and morals, had proved more pernicious than the infamous Borgia, and that "the reigning Pontiff, called by his adulators infallible, immortal, angelic, holy, had approximated much more to Antichrist than any other man upon the earth."

Notwithstanding these notorious facts, we are informed by the *Fede e Scienza*, of September 10th, 1874, that "the Jesuits, who never rest, have had the audacity to eulogize him since his death, speaking of the benediction sent him by telegraph from the Pope, and giving it out that he was one of the supporters of the Syllabus and of Infallibility!" In refutation of these false or misleading statements, the Pisan journal reproduces from the *Gazette* of Cologne two interesting letters of Augustin Theiner, written three or four years ago. Not only are they of value in themselves, but they are conclusive as to Theiner's views. We must confine ourselves to the translation of a few paragraphs.

In the first, dated "Rome, the Vatican, December 23d, 1870, he writes : "The question of the Council is assuming that deplorable shape which I predicted from Rome and from Ischia ; nor will it go better until that great motto of the Romans is put into effect : *Delenda Carthago* ! I send you opportunely a most important document : a pastoral of the Archbishop of Burgos in Spain, of the year 1768, on the doctrine and the intrigues of the Company of Jesus, then just suppressed. It is a masterpiece. I have never seen the dealings of the Jesuits so unmasked as well in science as in Church and State ; their machinations against the Popes, against the Bishops, against the secular and regular clergy, against the universities and schools, and lastly against princes. You would therefore do a useful work translating and printing this pastoral in German as soon as possible. It will open the eyes of our blind men. This Archbishop, Rodriguez d'Avellano by name, descended from one of the most ancient noble families, was at once the most highly educated and the most learned prelate of Spain, and moreover a Dominican. Our Ultramontanes, therefore will, with difficulty, tax him with being a low fellow, a heretic, or an infidel ! The pastoral is written with much eloquence, and with a fine and biting satire. It speaks, among other things, of the intrigues of the Jesuits, from their very birth, against the religious orders, in order to obtain possession of their convents. . . .

"Here we still live, and every day more and more, in a true hallucination and a Pharaonic blindness. The *White Pope* [Pius IX.] is still, in agreement with his college, under the domination of the *Black Pope* [the General of the Jesuits], which is incredible, as is also incredible the comedy of the *addresses* of our bishops and laity."

In the second letter, Rome, April 21st, 1871, Theiner writes :—"My

heart bleeds for the events at Munich! These gentlemen must feel very strong to behave in such a manner. Whither will it lead? May God protect his Church! What will Strossmayer and Hefele now do? The events at Munich make a deep and terrible impression here. Men begin to tremble. All Italy takes the part of Döllinger; still I hope, that he will estimate these ovations for what they are worth. The Italian has no native inclination and seriousness for religious controversy, and takes advantage of this dissension only with political ends. . . .

"The Italian government is destroying Rome utterly. All the great convents, the Minerva, S. Andrea della Valle, Sant, Agostino, S. Silvestro, and our convent di Chiesa Nuova, and so on, are transformed into buildings of the State. With great trouble I succeeded in saving a few cells, the library and the sacristy for our fathers. . . . They labor night and day, by night with torches, without cessation. The Piedmontese proceed with so great vigor in the new arrangements, in order not to leave a trace or shadow of a possible restoration. What a humiliation for the Pope, who was flattering himself that he had crowned his edifice, and had placed at his feet princes and people merely by means of the Jesuit tricks! All compassionate him, even his enemies, as a pitiable victim of the blind and, in its consequences, wicked policy of the Jesuits. . . . God strengthen you and guide you and Döllinger in these disastrous days, for His own glory and the good of the Church!"

From the *N. Y. Christian Advocate*.

Foreign Catholic Associations.

BY PROF. WM. WELLS.

THE recent attempt on the life of Bismarck by a member of a Catholic Mechanics' Association has called the attention of the German people to the alarming increase among them of these politico-religious unions, for the last few years.

The foundation for them was laid some years ago, in the apparently most harmless manner, by a journeyman mechanic, who laid aside his tools for the gown and cassock, and soon became a chaplain, in Cologne of a modest association with very limited means. His object, so far as it was given to the world, was simply to look after and care for the sons of Catholic families, while traveling to perfect themselves in their trades, and especially to guard them from immorality and evil associations, and to afford them places of refuge and assistance in strange cities, and to contribute to their instruction and pleasure.

These associations with a moral aim were to be under priestly supervision, and thus very soon assumed the character of a propaganda for

the Church, whatever might have been the original intention of the founder. As early as 1860 they counted over 30,000 members, and existed in hundreds of centres. The local societies were placed under the control of a president who was always a priest, and thus fathers very soon found their sons under an influence that was stronger than that of the family. These associations soon experienced the opposition of the so-called social, democratic, or communistic lodges, and were obliged to make certain concessions to them, not altogether in the line of morals, in order to retain their members. It was necessary to provide places of amusement and social intercourse which would compete with those of the Internationals, and the result was that the members of these Catholic associations soon had the opportunity of drinking and dancing in apartments adorned with Catholic emblems and under the guardianship of the Church.

Thus they became largely places of resort for evenings of pleasure, and not unfrequently the priest-president himself, after a pious discourse on the depravity of the world, would take his social drinks with his children and wards. In the Rhine provinces the sons of tradesmen's families joined these unions, and thus gave to them a higher social status; and many of these were pointed to as the favorites of the priest and those to whose welfare he paid special attention. For a time these young men were taught drawing, modern languages, and other practical branches of culture, but these occupations soon gave way to dramatic representations, and other amusements of a lighter character, which were more congenial to their tastes and less exacting in their natures.

The next phase was to develop these Catholic lodges into political associations. Once or twice a week the priest gave a political review of the "situation"—of course, merely as a means of popular and necessary instruction to his wards. These political appeals were calculated to stir up the minds of the members, and their heads were fully heated by the fanatical local organs, edited by the priests, and scattered profusely in all their places of meeting. Thus, as the moral aims of the young men grew weaker, their religious zeal strengthened, and they soon became enthusiasts for the Immaculate Conception and the Infallibility of the Pope, which seemed to them but a side issue to the unlimited power of their presiding chaplain. In this way a force was soon educated which, in its civil and political development, yielded unconditional submission to the demands of the clerical party.

The evidences of this state of things soon showed themselves along the Rhine and throughout Westphalia. For a while the Prussian authorities paid no attention to the matter, or seemed ignorant of it, until these associations began to acquire property, in the form of large and commodious buildings. And the matter at this period took a peculiar

and significant turn. In Ultramontane localities, where there existed several Catholic associations of different tendencies, these were all dissolved and merged into "working-men's associations." This interest acquired thus, without money, ground and buildings really belonging to other enterprises, which seemed to ignore the origin and aims, but which were simply covered and controlled by the new politico-religious element. Even the Catholic clubs thus fell into the hands of the president of these associations, and their property was held in his name. In these buildings all Catholic societies found a welcome : in the basement the working-men's associations, in the upper stories male and female societies with saintly and holy or innocent purposes in pretense, until the entire locality was provided with a centre for Catholic interests of whatever nature.

One must see this cunning structure to be able to grasp its entire scope, and fully appreciate the skill of the Ultramontanes to build for their many purposes ; and it is so protected by sham mortgages, that were all the societies dissolved nothing could revert to the State. It is no exaggeration to say that at present these Catholic working-men's associations count over 80,000 members ; by their side stand the widely-spread societies of "Catholic men," as local institutions, and the number of members belonging to these cannot be ascertained, to say nothing of the Catholic youths' associations, and the female societies of all shades, capped by the union for Catholic children. The end and aim of all this organization is to cherish Ultramontanism among all classes, but primarily to obtain control of the ignorant laboring classes.

And they are all moved at present by a common head, whose centre is in Berlin. A few years ago a clerical counselor, by the name of Miller, came to Berlin with a view to take the control of these organizations and manage them as a unit, and he has succeeded to a charm. His influence now extends over all Germany, where nearly every Catholic parish has its association or its club. It is now so patent that these bodies are used as engines of power in the Ultramontane movement, that it is scarcely any longer denied. It was in one of these that Kullman—the would-be assassin of Bismarck—received his lesson and conceived his design ; and they are still educating fanatics, who blindly follow their base impulses to all sorts of violence against law and the interests of liberty and true religion. They are sowing bitter seed, which is bringing forth a crop of poisonous herbs, to rankle and fester in the hearts of the nation ; and they do it with a desperation which proves that they intend to rule or ruin.

Jubilee Year of the American Tract Society.

[The following Address, from the pen of the Rev. H. D. Ganse, giving some details of the work of an honored sister Society during the first fifty years of its existence, is cheerfully inserted for reasons stated on another page. Editor of CHRISTIAN WORLD.]

IN May, 1875, the American Tract Society will be half a century old; and two years hence, in 1876, our nation will be a century old. The nation, therefore, had not completed the half of its first century when this great project of evangelizing it with printed truth was set on foot. From that hour till this our national growth and this great means of national evangelization have developed together.

It is no disparagement of other Societies which aim at the same general result, to claim special attention to the early establishment of the American Tract Society. Which of them all, the Bible Society alone excepted, has so united the sympathies and efforts of all Christians; which has put divine truth into such varied, permanent, and intelligible forms, has scattered the truth so widely, or has seen it spring up into so general a harvest?

There is scarcely a home in city or country, or a log-house or miner's cabin on the frontier; there was hardly a tent during the war, and there is rarely a ship sailing from our ports, to which this Society has not brought at least the offer of the saving message of the Gospel.

The annual issues of these fifty years have averaged more than ten millions of publications; more than half a million of these being volumes. And even this immense average is exceeded by the present products of the Society's presses.

Think of nearly sixty thousand evangelical publications a day, of which nearly two thousand are volumes!

It is well known that the Tract Society has been framed and conducted on the assumption that there are certain central soul-saving truths of deeper import to lost men than any distinctive denominational beliefs or policies. Without in the least questioning the importance of these latter distinctions within their own sphere, the Tract Society aims, in presenting those central doctrines, to lead men only to Christ; being persuaded that every true convert will thereafter be sure to receive further development in faith and service in some one of the established denominations.

To select and prepare an undenominational Christian literature of this character would be a most important task, even if every book or tract so prepared were required to be bought at a reasonable price. Since bad books are multiplied at a fearful rate, and since a depraved taste will have them, it is an office of Christian benevolence to multiply and to sell at the *lowest rates* good books which may forestall the bad. For this work of printing and sale the Tract Society is, by God's blessing on the forecast and help of good men, very largely furnished. It is probable that this form of its important work will never cease or be embarrassed while the nation endures, though it can only be expanded as the church affords the means. The most pressing want in this direction is of a special fund for publishing books and tracts to be furnished cheaply to German and Scandinavian immigrants, so many thousands of whom are already here, to be followed annually by many thousands more.

But this Society can produce far more of these publications than can be disposed of by sale. There are the really poor, who cannot buy; and the indifferent, who will not. There are immigrants, sailors, pioneers, Chinamen, and others, to be supplied within our own bounds; and beyond these there is an immense work done by American and other missionaries in foreign lands, in which the Tract Society is prepared to render the most efficient help.

There have thus been developed three forms of the Society's work which are strictly benevolent, and which, by the completeness of their organization, by their broad scope, and large promise, challenge the sympathy and gifts of all American Christians.

1st *Colportage*. This system includes, with the sale or gift of the Society's publications, family visitation, personal religious conversation, the holding of religious meetings in destitute neighborhoods, and all the agencies of a union itinerant missionary work.

As prosecuted by the Tract Society for a third of a century, it has enlisted 5,000 laborers. Last year it employed 220, who made an average of nearly a thousand visits apiece, carrying personal religious conversation or prayer into more than 140,000 families. Within the whole 33 years the colporteurs of the Society have made more than eleven million family visits, more than half of them having included either religious conversation or prayer, or both; and every visit ending with the sale or gift of an evangelical tract or volume. This true missionary work covers much ground not otherwise reached, and it can by no means be sustained by the sales which the colporteurs make. It must be carried on chiefly by benevolent donations.

The cost of this work during the past year was about \$50,000.

2d. *Grants*. This word covers all donations of printed matter, whether tracts or volumes. Grants have been made during the past year to the number of sixty eight million pages, and to the value of more than \$15,000. All of the most needy classes of our population have shared in them. They have gone to mission schools, to prisons and hospitals, to soldiers and sailors and by the hands of colporteurs to the remotest parts of our country.

3d. *Foreign Distribution* is made partly in the grants of printed matter, and partly in cash and plates to be used in printing at the mission stations.

During the past year gifts have been made in the first of these forms to the amount of more than four thousand dollars, and in the latter of seven thousand dollars. The facilities of the Society for aiding in these ways all the foreign missions of our country are very great. Duplicates of the charming cuts which adorn its periodicals and books are doing the best service to-day in periodicals and books in Brazil, Chili, Spain, Greece, Italy, Turkey, Persia, India, China, and Japan. Already more than four thousand publications have been issued abroad under its approbation and by its aid, in 143 languages.

Since the formation of the Society it has expended more than six hundred thousand dollars in thus co-operating with all our prominent American missions.

What other nation ever began its course by organizing an evangelical agency like this? What other nation, indeed, ever united, within the first century of its history, the demand and the means for so great a work? The American Tract Society symbolizes the best aspect of our national life. It is a catholic, practical, vigorous, far reaching attempt of this Christian people to consecrate,

in advance, its prodigious future increase of numbers and power, to the glory of God and the welfare of man.

This *Jubilee Year* finds this immense agency complete, and thoroughly approved by long success. No good man makes an experiment when he co-operates with it. What it spreads is the saving truth of Christ; and it spreads it by method, in proportion to its supplies. Like the great river system of our continent, it has its channels prepared and its streams running. Yet whether they are to run low or full, the rain and the rivulets must decide. But the rain will not be wanting! This Jubilee year will fill the channels to the brim! For such a Society, under God, creates its own constituency and its means. Where it plants the Love of Christ, it strikes down, at the same moment, its own roots; and its husbandry of fifty years shall this year come back in a Jubilee of thank-offerings from parents and children, from young men and old, who at home or among strangers, in camp or on ship-board, in Sunday-school or hospital, have blessed God for the face of the colporteur and the gospel message of the "American Tract Society."



The Association for the Propagation of the Faith.

From the *London Church Missionary Intelligencer*.

In estimating the Missionary work of the Church of Rome, it should ever be borne in mind that it has from the first period of the discovery of the New World and of the Eastern Indies and China, until very recently, commanded the whole political and military resources of what were then the mightiest empires of the world, especially in the regions in which Missions were carried on. We have no wish to depreciate the zeal and devotion of the Missionaries, mistaken as we know them to be, and convinced as we are that they were merely substituting one species of idolatry for another. But wherever the Spanish, or Portuguese, or French Missionary went, so far as it was practicable, he had the whole moral and material influence of the nation to which he belonged to back his claims. In the New World these claims were asserted as ferociously as by the Mahometans in their Propaganda, and amongst the most deplorable pages in ecclesiastical history are the record of the cruelties inflicted upon the Indians at the instigation of the priests, to whom the armies of Cortez and Pizarro formed an escort. So too in the palmy days of Goa the Inquisition there did not lack the power of the temporal arm to enforce its behests, and from the seat of the Portuguese Empire Missionaries went forth with the might of Portugal with them to secure respect to their message. In a former article in a previous volume, we have shown how even in Japan Francis Xavier did not disdain the prestige of secular power, and was encircled with its pomp and circumstance in the midst of his devoted labors. Of late years, since Spain and Portugal have dwindled into insignificant nations, Romish Missions have been shorn of much of this adventitious aid, but

the fruits of the conquests achieved when the glory of these nations was at its meridian have not altogether perished : the Missions thus established have in many cases endured even to the present day ; their descendants constitute the bulk of the adherents of Romish Christianity in heathen countries. Nor has this prompt willingness of the temporal power to intervene on behalf of Romish Missions altogether ceased. What Spain and Portugal once was, France, so far as her power extends, attempts to be. Serious complications have hence arisen, and continually are arising, especially in China, to the serious detriment of the spread of the Gospel. But this is even yet more conspicuous among the defenseless tribes of the Southern seas. Many of our readers will remember how nearly France and England were, in the days of Louis Philippe, precipitated into war by the violent action of French Propagandists in Otaheite. A notable instance, too, is recorded in the life of Bishop Patteson, where he gives an account of Père Montrosier (vol. i. p. 368). The Bishop says, "He let me see that he knew that he could force upon the Lifu people whatever he pleased, the French Government having promised him any number of soldiers he may send for to take possession, if necessary, of the island."

In marked contrast to this has been the attitude assumed by England towards Missionary effort. It is not an exaggeration to say that for a considerable period the utmost effort was made to hinder Missionary operations in the East Indies. Those who are conversant with such subjects know well that although open hostility has not been persevered in, yet the most supreme indifference has usually prevailed in high quarters, and that it has required in many instances no small amount of exertion to procure attention and to insure the safety of Missionaries. The bare idea of a Protestant Missionary being in a position to write for any number of armed men "at a moment's notice in a war steamer," to aid him in enforcing the establishment of a Mission, would be supremely ludicrous. But it is a modern as it was an ancient fact in Romish Missions. There has been a moral prestige in favor of English Missions arising from the influence of our nation in foreign lands, but it has not been reinforced by material aid. We could have wished that in many instances more sympathy, which would have been very valuable, had been exhibited by our rulers, and that our dealings with the heathen had been unstained by unworthy compliances with idolatrous rites and customs, but we feel assured that there has been a distinct advantage in the dissemination of the truth, apart from violent compulsion and the power of the sword. As Bishop Patteson remarks, the French Bishop of New Caledonia had not been able to make much way, though "an earnest and hard-working man," by his having "the misfortune of being connected in the people's minds with French war-ships and aggression."

When, however, we turn from these material aids to Romish Missions, there is matter for interest in contemplating the more pacific and legitimate methods by which they are carried on. Like Protestants, Romanists have a distinct organization for Missionary objects, which is a department to itself, and is not left haphazard to ordinary ecclesiastical arrangement. To all intents and purposes the Propaganda is a Missionary Society as much as any of our own, and engrosses more authority than has ever been claimed by any Society in connexion with the Church of England. As we gather from the May number of the "*Annals of the Propagation of the Faith*" for the present year,—

The Congregation of the Propaganda has the charge of everything relating to the propagation and preservation of the Catholic Faith in heretical and infidel countries. It sends Missioners into different parts of the world, assigns the several Missions to the religious corporations devoted to the apostolate, presents to the Holy Father nominations to the bishoprics, vicariates, and prefectures apostolic, and settles all difficulties with regard to the spiritual and temporal administration of the Missions.

It is true that a Cardinal is Prefect of this body, and that he may be deemed to be in immediate subordination to the Pope or his Jesuit advisers, but so far as we can understand the foregoing extract, the congregation seems to settle all spiritual as well as temporal difficulties in Missions with autocratic power. The constitution of this body is, however, not the only remarkable feature of Romish Missions. The object of the Propaganda is not only to spread Romanism in heathen countries, but also in those which are deemed "heretical." England therefore may be, certainly has been, a sphere of the Society's operations, and upon its conversion money probably in considerable quantities is still expended. The conversion of the heathen is one object, but is by no means the especial object of the Romish Propaganda. Even since a pseudo-hierarchy has been established here, the success has not yet been so great as to dispense with the aid of the resources of this great proselyting Society.

It is, however, especially interesting to notice the sources whence the "sinews of war" are obtained. Probably many will be surprised at the smallness of the amount acknowledged. During the past year the gross income of the Church Missionary Society alone, from all home sources, amounted to £196,525, exclusive of £64,695 also entrusted to its administration for special purposes; with very trifling exceptions this sum was collected in Great Britain; it would have been much larger had foreign contributions, especially from the Mission fields, been included. Within the same period the contributions to the Propaganda *from the whole world*, have only amounted to £220,967 0s. 0½d.; this, too, notwithstanding the concession of "precious favors" to associates. By the contribution of a half-penny a week, and by superad-

ing to the Pater Noster and Ave of morning and evening prayers, the intention that they are said in behalf of Missions with the addition of "Saint Francis Xavier, pray for us," associates can obtain plenary and partial indulgences, which are enumerated at length on the wrapper of the periodical. Notwithstanding this potent appeal to ignorant superstition, money does not seem to flow in rapidly, and if the Missionary zeal of the Church of Rome were to be judged by the pecuniary contributions of its members, it could scarcely be said to be lukewarm. It is, however, when we proceed to a closer analysis that more remarkable facts are conspicuous. The detailed account is as follows:—

GENERAL REPORT OF RECEIPTS IN 1873.

EUROPE.				AFRICA.			
	£	s.	d.		£	s.	d.
Dioceses of France	145,160	17	9½	From different dioceses			
“ Alsace-Lorraine	7,414	19	0	of Africa	1,307	9	3½
“ Germany . . .	11,326	14	7				
“ Belgium . . .	15,640	0	4	AMERICA.			
“ Spain	294	2	4	Dioceses of North			
“ British Isles .	11,786	10	3	America . . .	5,163	16	5
“ Italy	10,718	11	9	“ South			
“ Levant	657	16	11	America . . .	2,277	4	4
“ Netherlands .	3,886	9	2				
“ Portugal . . .	2,105	12	4½	OCEANICA.			
“ Russia & Poland	176	3	7	From different dioceses			
“ Switzerland .	1,960	18	0	of Oceanica	565	11	3
From different countries				Balance	12	1	9
of the North	22	19	8				
ASIA.				Total Receipts for the			
From different dioceses				year 1872	£220,967	0	0½
of Asia	489	1	2½				

It will be seen from the foregoing that considerable more than one-half of the sums contributed for the spread of Romanism among the heathen proceeds from France alone. So much so is this the case, that, if it were not for the efforts made by France, Romish Missions, whether as regards men or money, would hardly be able to struggle into existence. For if we add to France, Alsace-Lorraine, which has hardly yet ceased to be France, Belgium, and Italy, the whole amount contributed by the rest of the world only amounts to £52,000. By the help of Ireland, which contributes £4,227, the British Isles are made to figure for £11,786 10s. 3d., one-fifth of this small remainder. Spain, which was once “very Catholic,” can only spare £294 2s. 4d. for Missionary efforts. The mighty empire of Russia, with the help of the enthusiasm of Poland, adds a small quota of £176 3s. 7d., Norway, Sweden, and Denmark club together and send £22 19s. 8d.

We need not follow the matter up further, but even beyond the circle of those interested in Missionary questions there may be matter for reflection in the foregoing statements. It is beyond a doubt that Romish Missions have other sources of income besides these contributions. Much money is extorted from converts for masses, and the other well-known sources of income. A curious account in the police records of Madras not very long ago disclosed the fact that the Bishop and Clergy then kept what might be dignified as a "*Mont de Piété*," but is less euphoniously designated among ourselves. It was broken into by sacrilegious men, and hence the disclosure, which at the time furnished much opportunity for sarcastic comment in the Indian papers. But with the maintenance of Romish Missions we have no concern. It suffices to remark that the statement made of the contributions to the Propaganda for aggressive Missionary effort is no doubt substantially a correct one, and a fair mirror of the most favorable aspect of Missionary zeal in the Church of which the Society is the organ. The topic seemed to deserve a passing notice when much misapprehension is abroad as to the relative efforts made by Protestants and Romanists in fulfilling Christ's command. In his brochure on Indian Missions, Sir Bartle Frere, for instance, apparently in great ignorance of the results attained, speaks with strong approval of the Romish system, by which "vast sums" are collected "at a very little cost of clerical labor" and "with no other charge than a very small sum for printing." Perhaps, if he had had the results before him which we have submitted above, he would have come to the conclusion that the "vast sums" exist only in his own imagination, and that by comparison with "the plan adopted for raising money for Missionary purposes in general use in France and other Roman Catholic countries," so far as it has avowed the result as tested by balance sheets, is distinctly in favor of the English system. As Sir Bartle Frere's opinion carries weight in many quarters we deem it needful to point our readers to this singular inaccuracy, perhaps springing from a mistaken preference for ecclesiastical machinery over volunteer agency in this particular department. A fairer test might be the sums received by the Church Missionary Society and the Society for the Propagation of the Gospel. A wholesome lesson, too, might be learned from the collapse of this official system in the American Episcopal Church, where it has been tried and failed. We are well aware of the success which has attended the practice of the Wesleyans, which, in this respect, much assimilates to the Romish system, although we are not prepared with information as to which of the two may have copied from the other; but it would lead us too far now to discuss it thoroughly, even if it were likely to be attended with advantage.

MISSIONARY INTELLIGENCE.

Chelsea, Mass.—Rev. M. Dwight.

OUR Missionary, *Rev. M. Dwight*, has been permitted to make some 588 visits during the past month, and of these, 442 were upon families where both husband and wife were Romanists. In 82 of these Romanist families, which he found destitute of the word of God, he left either the entire Bible, or Testaments and single books of the Holy Scriptures. In a number of these families the life-giving Word was eagerly sought by purchase. It is an interesting circumstance, that of the forty-three families which he found sufficiently alive to the importance of personal religion to listen to Mr. Dwight's reading or recitation of portions of God's Word, and to allow him to lead them in prayer to the throne of grace, twenty were Roman Catholics. Mr. Dwight closes his report with the expression of his "prayer and hope that some of the precious seed which he has been permitted to sow during the past month on unpropitious soil, may, by the blessing of God, spring up and ripen into holy fruit!"

Louisville, Ky.—Mrs. J. M. Sadd.

Mrs. Sadd mentions several interesting incidents in the prosecution of her work, some of which exhibit the truth that the good seed sown in faith is rarely, if ever, lost, but bears fruit after many days. The stringency of the times renders it necessary for the friends of her work among the poor to forego the purchase of a building for the present; but a suitable one has been secured and rented, with the understanding that, when our friends are ready to buy, the amount of rent paid will be credited toward the purchase. Meanwhile, through the liberality of the

Fourth and Chestnut Street Church, which voted recently to give the slips in its new session-room, the school will be well provided with furniture.

Mrs. Sadd gives the following account of the funeral of a member of the schools under her charge:

"Was called to see a family where the wife had been trained a Roman Catholic. The children attended our schools, and now one of the little ones was cold in death. It was the day of the Industrial School; and we formed in procession the entire school, and visited the afflicted family. The children sang 'Around the throne of God in heaven, thousands of children stand,' and 'Jesus loves me.' They repeated the Lord's Prayer around the little coffin, and, amid many tears, retired in good order. Dr. Mathews attended the funeral, and on Sabbath I called and went with the family to his Church. Dr. M. and a number of his flock gave them a *welcome* that was comforting to aching hearts."

THE PRISONERS IN JAIL

were visited by Mrs. Sadd, in company with two other ladies. "As no minister was present, the ladies sang, and one repeated a chapter from the Bible. I asked the prisoners if they would like to have one of the ladies pray with them. Every one assented and bowed his head. It was touching to hear their voices mingle with ours in 'Shall we gather at the River,' and 'Shall we know our blessed Saviour.' They are eager to get tracts and papers, and our good people keep me in Bibles and Testaments. The general agent said, 'We take great pleasure in supplying you with Bibles for the good work in which you are engaged, and rejoice at your success.'"

Cincinnati.—Miss Schiller and Miss Purlier.

Miss Anna B. Schiller, one of our Bible Women, writes in her report for September:

During the month I have made about one hundred and five family visits, had religious conversation in many, and left some good reading in each, which was eagerly received by all. Four visits were made to the Cincinnati Hospital, in this institution I generally meet with some specially interesting case. I found there a German woman very much concerned about her soul and her future happiness. I directed her to the Lamb of God that taketh away the sins of all that come to Him. I also read and prayed with her and gave her a German Bible which she apparently values very highly. In my last visit there she told me that she gathers all the German patients in her ward together every morning, and reads her Bible to them. An Irish woman in the same place asked me for a Testament with large print, which I gave her. The Jail, House of Refuge, Work House, Home of the Friendless, Insane Asylum and County Infirmary, have all been visited by me, in company with Miss S., a German Missionary of the Baptist Church, and a student of the same denomination. We distributed a very large amount of reading matter which was joyfully received by the inmates of the various institutions. In the County Infirmary there are no religious services held at all; and I was very much astonished to learn that the Roman Catholics hold mass every Sabbath morning at the Jail and Work House, although the Young Men's Christian Association visit both places regularly. My Sabbath-school class is as interesting as ever if not more so.

Miss Lavinia Purlier, who has taken advantage of the Cincinnati Exposition

to find a new and wider field of activity, writes:

"A multitude of cases plead for a delay in my report, but experience teaches me that time will not diminish them, so please accept these brief statements as indicating the labors of the month.

"As intimated, I have spent a portion of each day in the Exposition, distributing daily a large amount of tracts, papers and cards, and conversing with persons of every creed and condition of life, from every part of the country. The attendance has been from twenty-two to twenty-six thousand a day, and leaves from the tree of life in various languages have been sent to many dark abodes. They have uniformly been received kindly, and often with expressions of gratitude. This extra service was not permitted to interfere with my regular visits. These number two hundred and ten. The Bible and the tract have accompanied me, and charities have been left, I hope with discretion. The Sabbath class is increasing in number. Sabbaths are not to me days of rest, for I am expected at the out-door service, and here crowds of foreigners assemble with the godless of our own countrymen. But those who scoff at the preaching are eager to read and will not leave while a leaf remains in my hand. Then the sick and dying must be visited, and the poor both good and bad watch for me at their gateways. Some think me ubiquitous, for one says, 'it is your duty to go and watch with that dying child,' another, 'that poor man wants you to come and pray with him,' and another chimes in, 'but you haven't been to see that sick woman for three days,' and another, 'those sisters are in a miserable condition.' At each of these places other claimants present themselves, urging my immediate attendance on the miserable, but the hour of

10 P. M. has arrived. I am a mile from home and must thread the *dark* streets, avoiding as far as possible the places where the children of sorrow would detain until morning. But with these be my mission, children of superstition, ignorance and sin. With such Jesus lingered, to them he spoke in tender love. Shall I weary in His work, or hesitate to follow in his steps. Master, let me hear Thy voice, 'Lo! I am with you always.' "

in Romish darkness, are not easily persuaded to receive the truth.

"The congregations are large, and every Sabbath new faces appear in the sanctuary. Among my hearers are many who were once Romanists but are now inclined to skepticism. They seem to be interested, and I hope will soon become Christians.

"The 'Voice of Truth' continues to go forth on its monthly visits to distant parts of our country, and even to Europe."

* Iowa City, Iowa.—Rev. Francis Kun.

Our Bohemian Missionary, *Rev. F. Kun*, laboring in and around Iowa City, Iowa, makes the following report for the month of September:

"Our mission schools are well attended, and the children manifest a deep interest. We endeavor to instruct them in the truths of the Gospel, and impress upon their minds the importance of loving and serving God in the morning of life. It is encouraging to notice how eagerly they listen to the 'Story of the Cross.' The tragic scene of Calvary, when related to them, touches their hearts, and many have received Christ as their Saviour. Our earnest prayer is, that all the Bohemian children may be 'taught of the Lord.'

"The Komensky Society, in Bohemia, has sent us some specimen copies of the '*Pritel Ditek*,' or the 'Friend of Children,' a beautifully illustrated Sabbath School paper, published monthly in the Bohemian language, at Pardubitz, in my native land. As there is no similar paper issued in America, we will use this as far as possible. Already we have received orders for it from various parts of the country. The children are delighted with it because the illustrations are very attractive. It is our duty to give special attention to the rising generation in view of the fact that the adult Bohemians, who have long been

Davenport, Iowa.—Rev. C. Peisch.

Rev. C. Peisch, our German City Missionary for Davenport, Iowa, and Rock Island, Ill., sends the following report for the month of September:

"The storm of excitement and prejudice through which we have been passing, is subsiding, but nothing except the strong arm of the law prevents another outbreak. These German leaders are bitter against us, and labor to misrepresent us before the people. The saloon keepers especially, oppose us because they know that the preaching of the Gospel to the Germans will seriously interfere with their business.

"The result of the recent difficulty had been to attract larger audiences to the public park, where preaching is conducted on Sabbath afternoons, and thus many are brought under the influence of the Gospel, who would not otherwise be reached. But I do not depend upon the public presentation of religious truth. It is my experience that the most effective work is that accomplished by personal visitation from house to house. During the month, I have visited 150 families. In nearly every case I was courteously received, and many invited me to hold religious services. The serious countenance and moistened eye indicated that the Holy

Spirit was making a deep impression upon the hearts of the people.

"This is in many respects a difficult field, but I am confident that it will yield abundant fruit after patient cultivation. Yet I fear that the health of my family may compel me to seek another locality more healthy than this. On this point, however, I can write more definitely in a short time. May the Lord direct me in the path of duty!"

Keokuk, Iowa.—Rev. H. R. Riemer.

Our German City Missionary in Keokuk, Iowa, *Rev. H. R. Riemer*, sends this report of his work for the month of September:

"The past month has been one of unusual prosperity. The Church has been crowded with attentive hearers, and there are indications that we will have a revival. The children in the mission school are feeling the divine influence, and we are praying that they may be subjects of converting grace.

"In my visits to 210 families I observed an unusual seriousness among the people, which was favorable to me in my pastoral work. At no previous time have I been so much encouraged. Some of these hard German hearts are beginning to melt, City mission work does not show in figures. It is like a 'grain of mustard seed' small to the eye, but containing the germ of future strength and enlargement."

Indianapolis, Ind.—Rev. A. Maas.

Rev. A. Maas, our German City Missionary in Indianapolis, Ind., makes the following report for the month of September:

"During the month, I have not been able to do my regular amount of work. For two weeks I was sick with the chills and fever which prevented me from visiting very extensively. Yet I called

upon 150 families, and met with many interesting cases. There were some who had been connected with the Church, but are now in a lukewarm state. These lost sheep of the house of Israel need sympathy and encouragement. Occasionally a poor Roman Catholic comes to me, saying that he is tired of feeding on dry husks, and asking me for the 'bread of life.'

"I have delivered six sermons in various parts of the city to large audiences, and already the seed sown is producing fruit."

Chicago, Ill.—Rev. A. Miller.

Rev. A. Miller, our German City Missionary in Chicago, Ill., sends this report of his labors for the month of September:

"In the providence of God I have been permitted to visit nearly three hundred families the past month. In one hundred and seventy five of these I prayed and conversed on religious subjects, and in all of them I circulated good religious reading. Even Roman Catholics received the Bible, and promised to read it.

"I am about to open a mission school in a good location, and will be able to report more fully about it in my next report. The prospect is encouraging, and our work is beginning to make itself felt."

Italy.

STATISTICS OF THE CHURCHES.

THE REV. LUTHER H. GULICK writes to *Evangelical Christendom* the following valuable account of the work of the various Protestant Churches in Italy, under date of Florence, August 1874:

The statistical reports of the various missionary agencies at work in Italy tell of a high degree of activity, and bring before us many very interesting

facts. The figures I propose giving bear mainly on the direct work of evangelization, and not on the department of publications and colportage, nor on the educational labors which many are prosecuting with such activity, and which form another very interesting and profitable line of investigation, with very direct bearing on the question just now receiving attention in our Italian Evangelical periodicals, as to how far schools assist churches. In the following statements it is possible that those most intimately acquainted with the several missions may detect slight inaccuracies, but there can be no doubt of their essential correctness, as they have been taken from the latest official reports of the several societies, or have been received directly from heads of the missions.

Regarding the statistics of the *Waldensian* churches it should be remarked that they do not include the sixteen mother churches in the Piedmont Valleys and Turin. It should also be noted that the *Free Italian Church* report of this year makes no attempt to tabulate its statistics. *The Free Churches*, not included in the organization known as the Free Italian Church, are often spoken of by themselves as "the Brethren," and by others as "the Plymouth Brethren;" and, as is well known, they are, on principle, opposed to giving reports or statistics; so that the only fact we gather regarding them is the number of places from whence representatives come, or were expected, to their *agapæ* in September. Though they report a rather large number of places, it is but fair to suppose, in view of their want of organization and their known strictness of idea regarding discipline, that they do not number as large a proportionate membership as their number of stations would seem to indicate. I regret not having figures regarding the *Apostolic Church* work

under the direction of the Independent Baptist brethren from England—Mr. Wall at Rome, and Mr. Clark at Spezia. I retain the Italian name of *English Methodist* for the work of the Wesleyan Missionary Society, under Mr. Piggott; and it should be remembered, regarding the work of the *American Methodists*, under Dr. Vernon, that it hardly extends over two years, and that much of it has a still more recent date. The mission of the *American Baptists*, under Dr. Taylor, is also a recent one.

The Waldensian Evangelization Committee, in their last annual report, speak of 36 stations and 8 out-stations, with a membership of 1,864. For this work there were 21 pastors, 15 evangelists, 51 school-teachers; a total of 87 laborers. They report 58 day-schools, with an attendance of 1,723; and 38 Sabbath-schools, with an attendance of 1,142 pupils. The maximum attendance on divine worship, 3,158; the minimum, 1,650.

The Free Italian Church has 26 pastors and evangelists, 23 stations and 8 out-stations, and a membership, so far as reported, of 955, which, if all the churches had reported, would carry up the number to 1,200 or 1,300.

The Free churches, not included in the last-mentioned organization, would seem to number 32.

The English Methodist Church reported, in May, a membership of 1,007; 173 added during the year, 111 catechumens, 27 stations, and 7 out-stations, under 24 pastors and evangelists. The number of pupils in day-schools, 557; and of adults in night-schools, 532.

The American Methodist Church reports 8 stations, 3 out-stations, numbering 447 members, 134 probationers, and 11 pastors and evangelists.

It is interesting to note the geographical distribution of these various missionary efforts. In Piedmont and Li-

guria there are 19 of the Free churches of the Brethren, 10 Waldensian churches (exclusive of the original 16), 10 of the Free Italian Church, 2 English Methodist, 1 English Baptist, and 1 American Baptist; total, 37.

In Lombardo-Venetia there are 8 English Methodist churches, 8 Waldensian, 6 of the Free Church, 5 of the Brethren (all in Lombardy), 1 each of American Baptist and American Methodist; total, 29.

In Emilia there are 5 American Methodist churches, 5 churches of the Brethren, 3 American Baptist, 2 English Methodist, 2 Free Italian Church, and 1 Waldensian; total, 18.

In Tuscany there are 7 of the Free Italian Church, 5 Waldensian (1 in Isle of Elba), 2 American Baptist, 2 of the Brethren, 1 each of the English and American Methodist; total, 16.

In the Marches, Umbria, and Comarca there are 4 of the Free Italian Church, 2 Waldensian, 2 English Methodist, 2 American Baptist, and 1 each of the American Methodist and English Baptist; total, 13.

In the Neapolitan Provinces there are 7 English Methodist churches (and 4 out-stations), 3 Waldensian, and 1 American Baptist; total, 11.

In the Island of Sicily there are 7 Waldensian churches, and 5 English Methodist; total, 12.

It will assist in this study to group those churches located in North, Central, and South Italy.

In *North Italy* (inclusive of Piedmont, the kingdom of Sardinia, and Liguria) there are 24 churches of the Brethren, 18 Waldensian, 10 each of the Free Italian Church and English Methodist, 2 American Baptist, and 1 each of English Baptist and American Methodist; total, 66.

Exactly half the 36 Waldensian Mission churches are found in North Italy, in the Valley of the Po; and an exami-

nation of the details shows that just about one half of their total membership is there also. Two-thirds of the entire number of the churches of the Brethren are in North Italy, in Piedmont, and Lombardy—not one in Venetia. More than a third of the 27 churches of the English Methodists are found in this Valley of the Po, 8 of them in Lombardo-Venetia.

In *Central Italy* (Emilia, Tuscany, the Marches, Umbria, and Comarca) there are 13 of the Free Italian Church, 8 each of the Waldensian and the Brethren, 7 American Methodist, 5 English Methodist and American Baptist, and 1 English Baptist; total, 47. More than half of the Free Church strength is in Central Italy. With the exception of one church in Venetia, the whole of the American Methodist churches are here also; Dr. Vernon expects, however, soon to occupy in Genoa, Naples, and elsewhere. Five of the 8 American Baptist churches are also in Central Italy.

In *South Italy* (the Neapolitan Provinces and Sicily) there are 12 English Methodist churches, and 10 Waldensian—total, 23. The Waldensians and the English Methodists are, with the exception of one American Baptist church at Bari, the only workers in the whole of Southern Italy and Sicily.

Again, reviewing the above figures, we find that there are 136 stations and 23 out-stations, making a total of 159. It is, however, something of a drawback to this statement that 56 of these stations, by different societies, occupy but 21 different localities; that is, that the work overlaps. This unadvised clashing and competition is one of the banes of the work in Italy, which one cannot but wish might have been avoided by wise and early division of the field. But, on the other hand, the evil is not as bad as might at first be supposed, for 10 of these cities have a

population of about 100,000 or over, 3 have populations of about 200,000, and Naples reports over 400,000. Making the necessary deduction of 35 stations and out-stations that do not represent unoccupied places, we still have 124 cities and villages where the Gospel is regularly preached; and there are, no doubt, many other places where there is a frequent, though irregular, proclamation of the glad tidings. How interesting to send one's mind out over these many points of light, where recently all was so dark! There are at least 7 different denominations at work in Rome, 6 in Milan, 5 in Florence and Bologna, 3 in Turin, and 2 in 15 other cities.

Of pastors and evangelists the Waldensian Evangelization Committee report 36; the Free Italian Church, 26; the English Methodists, 24; the American Methodists, 11; and the American Baptists, 7; making a total of 104, to which, if we add 1 each for the 32 churches of the Brethren, we shall have 134—a figure about equal to that of the 136 stations; from which we may gather that every available man is pushed to the front, and many, indeed, who, if the exigencies of the case were less pressing, would not be considered competent. The great need for the healthy pushing of the work of evangelization in Italy is that of men “called of God,” and “thoroughly furnished.”

Chili.

From the *Valparaiso Record*, of June 13th, we learn that the distribution of the Bible in that port still continues to be followed with blessed results. Here is an extract from the report of the colporteur employed by the Valparaiso Bible Society:—

“THE WORD OF GOD READ AND PRIZED.

“In seven native families visited in one day, copies of Holy Scripture were found, and some of the members of

these families were interested in the study of its precious truths. A Chilian who purchased a Bible some months ago, wished to obtain religious books which might aid him to understand better the teaching of Christ. Another who has been reading the Scriptures for some time past wished that all his countrymen might become acquainted with the truths of this sacred volume, and lamented the fact that it was withheld from the people to whom, he said, the Romish clergy do not preach the truth in its purity. Among the sick in several hospitals, there were a few who seemed anxious to read tracts and small books in which Divine truth is clearly and forcibly presented. Particular mention is made of an Italian who made special request for tracts of the same kind as those previously left with him; also of a German who had lately learned to prize the Scriptures, and after several long conversations with the colporteur, remarked to him, ‘God has sent you to me for the good of my soul.’”

We read in the same journal the following paragraphs illustrating the hold which the Gospel seems to be taking upon at least some of its hearers:—

“FRUITS MEET FOR REPENTANCE.

“A German mechanic with his Chilian wife became interested in the truth through the efforts of the colporteur of the Bible Society. After attending the services of the Chilian Reformed church for some months they wished to connect themselves with the latter by a public confession of their faith, and sought an interview with the pastor. They were asked among other things if they considered it consistent with Christian duty to keep open their small shop on the Sabbath. The man replied in the negative, adding that it was his intention to transact no business whatever on the Lord's day.

"A few days before they expected to unite with the church the same parties were asked if they had faithfully adhered to their convictions with regard to closing their shop on the Sabbath. An affirmative answer was given together with the remark: 'We intend to give up the business entirely; if we give fair weight and good measure we cannot compete with others who have no scruples on this subject and who sell

at the same prices. *We cannot be honest and at the same time make money in this business.'*"

"We have reason to know that their good intentions in this matter have been carried out. The pecuniary sacrifice thus made, in connection with a change in their religious sentiments, is a cheering proof that their repentance is not in vain."

LITERARY NOTICES.

The Genesis of the New England Churches. By Leonard Bacon. With illustrations. New York: Harper & Brothers, 1874. 485 pages.

Writing not for a select few, but for the many, Dr. Bacon has here given us a history of those movements which led to the establishment of the Congregationalist Churches of America. The volume is not so much a history of the Pilgrim Fathers of America and of the ecclesiastical polity established by them, as of the causes which through long centuries had been preparing the Church for their appearance. Of the twenty chapters the book contains, only the last six are occupied with the fortunes of the Pilgrims on the *Mayflower*, and subsequently to their landing on Plymouth Rock. The author's object is to trace the growth of principles rather than to portray personal adventures, however interesting these might be. He aims, in particular, to delineate the manner in which the Separatist ideas of Browne and Barrows obtained on these shores so deep a hold that all the efforts toward the establishment of "Nationalism," on the part of those who were more strictly speaking Puritans, were unavailing to eradicate them. Dr. Bacon has so ably performed his task, that we can only express our hope that he may yet see his way clear to write the history of the Puritan "Exodus" to which this "Genesis" is only preparatory, and from writing which, if we under-

stand the preface aright, he excuses himself on the score of age.

Katherine Earle. By Miss Adeline Trafton, Author of "An American Girl Abroad," etc. Illustrated. Boston: Lee & Shepard. 1874. 325 pp., 12mo.

Miss Trafton has earned enviable rank in authorship by her previous volume. We are assured, (and we believe it), that the present story is in no wise inferior to its predecessor. Dr. J. G. Holland, who became familiar with it as it passed through his hands as editor of "Scribner's Monthly," commends it in no measured terms. So far as we have been able to read it, the story is very interesting in itself and charmingly told.

Running to Waste.—The Story of a Tom-boy. By Geo. M. Baker. Illustrated. Boston: Lee & Shepard. 1874. 245 pp., 12mo.

We are very sure that few readers could be found that would not gladly follow this story of the adventures of a real child of impulse and affection. The portrait of the heroine, Miss Becky Sleeper, must, we think, have been taken from life; but whether a copy of nature or a creation of the imagination, the author has certainly made a delightful picture of her.

Take a Peep.—By Paul Cobden. Boston: Lee & Shepard. 1874. 199 pp., 16mo. Some fifteen short stories or sketches, which are likely to take as well in this collected form, as when they appeared in

detachments. The author says of them in his preface: "They are chicks of that good, motherly hen, the 'Independent.' And as even chicks like to travel, they are about to start out on a journey. Where or how far they will go, is, like all human things, uncertain, but they are full of friendliness, and they hope to travel extensively and make everybody's acquaintance."

Popular Resorts, and How to Reach Them.

—Combining a brief description of the Principal Summer Retreats in the United States and the Routes of Travel leading to them. By John B. Bachelder, author of "Gettysburg, what to See," etc. Illustrated by one hundred

Woodcuts by the best Engravers. Boston: J. B. Bachelder. 1874. 192 pp., 8vo.

Not a mere guide-book, but a book for the library or sitting room table on the long evenings, and particularly at that time when, still surrounded by icy winter, we begin to lay plans for the days of summer which we already look forward to with pleasant anticipations. Its descriptions appear to be entirely trustworthy; its illustrations are certainly very neat and agreeable. The number of resorts enumerated, and which we are told how we may easily reach, is astonishingly large.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
30th September, 1874.*

CONNECTICUT.

Collinsville. R. E. Musso \$2, E. A. Johnson \$1—for the "Free Church of Italy".	\$3 00
Windsorville. A Friend.	1 00
	4 00
NEW YORK.	
N. Y. City. Mrs. O. M. Bogart, \$5 for C. W. and \$5 for Home Work	10 00
" Ref'd Church on Wash'n Sq're, Rev. Dr. Hutton, per G. A. Sage, Tr.	40 00
Brasher's Falls. Mr. J. H. Murnum	30 00
	80 00

ILLINOIS.

Chebanse. Church Collection, per R. S. Laughlin, Tr.	6 00
Danville. Rents Danville lots	73 63
Chicago. 1st M. E. Church	20 00
" Wabash Av. M. E. Church	25 00
" Christian Church, Mr. Howe \$5; others \$10	15 00
Evanstown. M. E. Church	10 50
	150 13

INDIANA.

LaFayette. Mrs. F. D. Falley \$5, and for C. W. \$5.	10 00
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IOWA.

Fairfield. Wm. Elliott	10 00
" Christian Church, S. C. Hollister \$5; C. Van Nostrand \$2; Mary Workman \$1; others \$2 50	10 50
Newton. J. H. Lyday \$2; B. M. Faeler, W. Busby, Mrs. H. C. Cook, Mrs. E. Faeler \$1 ea.; A. S. Stuver, J. B. Cubaugh, 50c. ea.; others \$3.05.	10 05

IOWA—continued.

Newton. U. P. Church, Thos. Holmes, Jas. McFarland, R. McKinley, M. L. Miller, John Leeper, J. T. Newell, J. Kirk, J. C. Aydelott, J. M. May, Mrs. Aydelott, \$1 ea.; others \$3.50.	13 50
" M. E. Church.	15 73
Davenport. E. H. Chapin.	10 00
Morfordsville. Union Meeting.	20 50
Iowa City. J. H. Whetstone, T. W. Townsend, Isaac Furbish, \$5 ea.	15 00
Farmington. M. E. Church.	50 15
" Union Meeting	25 10
Melrose. M. E. Church.	35 00
" Private donations	5 75
	221 28

DAKOTA.

Tabor. James Wagner, L. Honner, \$1 ea.	2 00
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MASSACHUSETTS.

Chelsea. M. Dwight, for C. W.	1 00
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Received for the CHRISTIAN WORLD, in addition to items specified above:

H. L. Genung, Blooming Grove, 75 cts.; Mrs. A. S. Young, Painesville, \$1; Rev. L. S. Johnson, Cohoes, \$1; Rev. J. B. Stoddard, Center Brook, \$1; Jas. Sears, Seneca Castle, \$1; Jas. Frost, Senr., Chapel Hill, \$1; Miss E. Delamater, East Cleveland, \$1; D. Carpenter, Herrick Centre, \$2; Rev. D. Buck, Carmel, \$1; Jonas Mead, Greenwich \$2; E. Dummer, Waterford, \$1; G. Knoyle, East Green, \$1; Mrs. W. N. Babbitt, Fitchburg, \$1.	14 75
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Total Receipts for month.....\$433 16

THE CHRISTIAN WORLD.

Vol. 25.

DECEMBER, 1874.

No. 12.

EDITORIAL NOTES.

TO OUR READERS.—A provision of the New Postage Law, which goes into operation on the first of January, 1875, makes obligatory the prepayment of all printed matter at the office at which it is mailed. This regulation will entail upon us, in common with the publishers of all other magazines, both secular and religious, a serious expense. To meet it we must look to our subscribers upon whom it has hitherto fallen. At the same time, in order to diminish as far as possible the expense of publication, we request all our readers who receive the *CHRISTIAN WORLD* as Life Members or Life Directors of the Society to signify their desire to have the Magazine for the coming year, in a letter to this office, before the 15th of December next, and to enclose ten cents in payment of postage. We cannot too strongly urge our friends who feel an interest in the continuance of our work to contribute according to their ability to its support. Our Life Members who receive the Magazine without charge, because of past gifts to the treasury of the Society, are particularly requested to forward at least the sum of one dollar annually, a sum scarcely sufficient to defray the expense of publication.

THE REMOVAL OF THE "ORÉNOQUE" FROM CIVITA VECCHIA, announced in a recent cable despatch, is an incident of much greater significance than appears at first sight. That a French frigate, of very doubtful seaworthiness, should be withdrawn from the port of the city of Rome, is in itself too trivial and commonplace an occurrence to attract more than passing notice. It is only because the act definitely marks the end of the French protectorate of the Pope, that we are compelled to view it as of world-wide importance. France has not only been for centuries the main support of Rome in its aggressive work, whether by arms or by missions; she has also been the self-constituted defender of the temporal power of the Pontiff. The title of "very Christian," borne by the old kings has not, it is true, descended to the elected Bourbon King of the younger branch, or to the Emperor and Presidents that have fol-

lowed him. But Romanism is still too powerful in France to be treated with indifference by the successive rulers, and one has vied with the other in striving to secure the favor of the clergy by timely concessions. Until the outbreak of the Franco-Prussian war of 1870, French bayonets defended Pius IX. against the righteous indignation of his own subjects. Neither popular remonstrance, nor the friendly representations of the government of Victor Emmanuel, prevailed to dislodge the French army of occupation. Even when the pressure of military necessity compelled the return of the French soldiers to the defence of their own homes, the pretension to the honor of defending the "Holy Father" in his rights was not abandoned; and, as a slight evidence that its enforcement was merely held in abeyance, the French government has ever since maintained a vessel of war in Civita Vecchia, its commandant instructed to take the Pope on board, should he at any moment wish to leave the Vatican, and to convey him to any port he might prefer. It is needless to say that such a state of things was looked upon by the Italians—even those who had not the slightest disposition to do Pius IX. any personal injury—as of doubtful friendliness to them, and almost as a menace of interference. At length the grateful decision has been reached by the cabinet of President MacMahon to avail themselves of the pretext of the frigate's dangerous condition, and abandon the Pontiff to his fate. Of course the Ultramontanes and Legitimists took prompt occasion to bring the matter to the notice of the French Assembly. But it is a circumstance indicating with some accuracy the altered state of the public mind, that the ministry were able to reply to the members from whom the interpellation came, that the government has received no remonstrances against their action on the part of the Pope's ministers, men otherwise not slow in expressing their dissatisfaction.

A MEMORIAL OF THE FRENCH PROTESTANTS, addressed to the National Assembly, shows that they are not blind to the perils of their situation. To these descendants of the brave old Huguenots, a restoration of the Bourbons to power means nothing less than a renewal of the persecutions which their sturdy ancestors underwent at the hands of every king from Louis XIII. to Charles X. If the Duke of Chambord, the so-called Henry V., ever succeeds in persuading the French people to accord him the throne which he claims by Divine right, he will not content himself with substituting the white flag for the tri-color. The Roman Catholic religion will become the established religion of France in a far different sense from that in which it is now so designated. Then the Reformed will have to look for still greater restrictions, and the loss of all they have gained during the past century. If the Dragonades, and the faggot and the wheel can scarcely be reintroduced; at

least, there will be an end to all freedom of public discussion and controversy, and to all possibility of progress by proselytism. It is not strange, therefore, that the Protestant memorial is said to be receiving thousands of signatures in all parts of the republic, and will come to the Assembly with all the weight of influence to which the high social position and well-known respectability of the subscribers entitle it. The Bourbon restoration, it is distinctly stated, would be a menace directed against Protestantism and religious liberty :

“The regime in the re-establishment of which you are asked to assist, is the declared and implacable enemy of Protestant principles. It has in its past the revocation of the Edict of Nantes and the Dragonnades, and in its present the Syllabus by which the anathema is hurled against all modern liberties, and especially against that grand principle of liberty of conscience in virtue of which we exist, and which the heroism and sufferings of our fathers have so nobly consecrated.”

MR. GLADSTONE ON THE ROMANISM OF TO-DAY.—The late Liberal Premier of Great Britain has set at rest the accusation, widely circulated and firmly believed by not a few, that he was in secret a Roman Catholic. The discussion on Ritualism has at least this merit that it compels men, even those who are most loth to take sides, to declare the sentiments they hold on the cardinal differences between the Romish Church and the Protestant. In a paper on this subject, Mr. Gladstone scouts the idea that the Pope is going to regain his old supremacy in English hearts and homes. “At no time, since the reign of Bloody Mary, was a scheme to Romanize the Church and people of England possible.” This is his position regarding the past. As to the present prospects of the Papacy in England, he expresses himself as follows : “If it had been possible in the seventeenth or eighteenth centuries, it would still have been impossible in the nineteenth, *when Rome has substituted for the proud boast, ‘semper eadem,’ a policy of violence and change in faith ; when she has refurbished and paraded anew every rusty tool she was fondly thought to have dismissed ; when no one can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty at the mercy of another, and when she has finally repudiated modern thought and ancient history.*”

These are the telling words, the chief weight of which is derived from their being strictly true. We are not surprised that they annoy and disappoint some who had hoped some day to claim the eloquent orator and scholar as a convert to their Church, and would have gloried over him more than over a hundred Marquises of Bute or Ripon. “Father” Burke is reported as saying, regretfully : “One of the greatest intelligences, the greatest geniuses of our day, had proved by his recent utterances that the sun of truth was shut out from his mind, and that

the clouds that shut it out carried him in as complete a darkness, as if he was one of the meanest and most narrow-minded of men."

INSUBORDINATION AMONG ITALIAN PRIESTS.—Great as has been the opposition among the Italian priesthood to any recognition of the marriage laws of the government; there are signs that the hopelessness of the struggle with the constituted authorities begins to dawn upon the minds even of some of the clergy. Lately a priest, one Don Paolo Ferruglio—who happens also to be *Assessore* of the commune of Filetto Umberto—with the approbation of the Syndic of the place, joined in civil marriage two persons belonging to the parish. The incident is warmly applauded, according to *Fede e Scienza*. We doubt not that it has awakened great indignation at the Vatican, and we can regard it as affording another proof that the despotic sway of the Papal Curia is beginning to lose its power over the inferior clergy, whom it has been the fashion to rule with a rod of iron.

CHURCH AND STATE IN BRAZIL.—The 14th of September marked the expiration of the term of a year's grace allowed by the Pope to all who had incurred ecclesiastical penalties by membership in Masonic Societies. From that day those who have not renounced those societies are involved by the explicit terms of a bull of Pius IX. in excommunication, from which no confessor, save one specially authorized by the Pontiff himself, has power to deliver them. "May God have pity on the obstinate!" compassionately exclaims a Papal organ. But it is not likely that many of these "obstinate" men will be seriously disturbed by this circumstance. In fact the priestly fulminations, which would, a few years ago, have struck terror into the hearts of the most obdurate and insensible, will now provoke contempt rather than apprehension.

A member of the Brazilian Parliament, with more zeal than discretion, lately undertook the championship of the Ultramontane party. Senor *Leandro Bezerra Monteiro*, representing the province of Sergipe, on the 2d of September, 1874, lodged with the chamber of which he is a member a "denunciation" of three of the ministers of the Imperial cabinet. The charge preferred against "Councillor Viscount do Rio-Bracho, President of the Council of Ministers, Councillor João Alfredo Corrêa de Oliveira, Minister and Secretary of Affairs of the Empire, and Councillor Viscount de Caravellas, Minister and Secretary of Foreign Affairs," is for the crime "of plotting to destroy the religion of the State, adopted by the fundamental compact, and for the crime of bribery." The particular criminal acts alleged are, in the first place, the "persecution" of the Bishops of Pernambuco and Para, imprisoned and made "martyrs" to satisfy the will and caprice of Masonry, a sect frequently condemned by several most holy Fathers [Popes], whose

commands these Ministers demanded the Prelates aforesaid to disobey ; and, in the second place, the use of undue influence to induce the friars of Recife to disobey their legitimate superior, the Bishop.

According to the prescriptions of the law of October 15th, 1857, the trial of this "denunciation" must go before a special commission, and the punishment of the Ministers, if found guilty, might be either death, the loss of all honors and ineligibility to all posts of trust, and five years' imprisonment, or five years' loss of civil rights. Happily for the accused, remarks the *Imprensa Evangelica*, the trial was not brought before the Inquisition. The special commission appointed on the 3d of September promptly reported, on the same day, that the "denunciation" ought to be rejected ; and on the 4th, the Chamber, after discussion, *unanimously* approved the report and rejected Senor Monteiro's motion. "Not even the very author of the denunciation had the courage to support it by his vote. This may be called the burlesque phase of the *religious question*. It was a new revelation for the Ultramontanes."

Meanwhile Protestantism makes some progress in Brazil. The labors of the handful of missionaries whom the churches have sent to convert that great empire, are blessed with some measure of success. *Eight* persons were, on September 6th, admitted to the communion of one of the Presbyterian churches, on profession of their faith ; and other churches report from time to time similar accessions to their numbers. But more laborers are imperatively demanded.

CHURCH MUSIC.—Some Roman Catholic Bishops have lately been reproaching a species of impropriety which is not, we are sorry to say, confined to churches acknowledging their authority. Protestants often vie with Romanists in admitting into their churches a style of music, both instrumental and vocal, strangely inconsistent with any correct ideas of true religious devotion. Protestants, therefore, may learn much from some admonitions of the episcopal letters, in spite of other and erroneous instructions which they also contain. The Archbishop of Malines, or Mechlin, in Belgium, addressing his flock on this subject, sets out with the declaration that "the Holy Fathers and the Councils teach us that singing and music ought not to be admitted into the Liturgy [i. e. the Mass] except for the purpose of celebrating in a more solemn manner the praises of God, of adding to the splendor of the worship of the Divine Majesty and of awakening in the souls of the faithful the desire of heavenly things," and the earnest recommendation to the clergy, both of parish churches and of private chapels, "to make use of singing, of the organ, and of all other instruments to this salutary end only." In accordance with a Constitution of Benedict XIV., of 1749, he urges them to employ so far as possible the Plain or Gregorian Chant, and to exclude rigorously from the sanctu-

ary "all profane airs, and particularly all theatrical music." To a Protestant it does indeed seem somewhat paradoxical that to the direction that "the words sung should be perfectly and distinctly heard," the Bishop of Malines adds: "It is forbidden to make use of the *vulgar tongue* during the Liturgical offices. It is only before and after any office that the vulgar tongue may be employed in singing." Certainly the same principle that dictates the propriety that the words of the music should be distinctly uttered, also establishes the importance of couching the service in a language which the people can comprehend. In one particular the monkish proclivities of the Bishop and his Church are specially prominent, namely, when he says: "It is not permitted to *women* to sing the praises of God or to touch the organ, except in churches and chapels belonging to nuns or congregations of women!"

A LETTER FROM A NEW FRIEND.—We have been so much interested in reading a letter received only a few days since, that we have concluded to give it a place here, omitting the writer's name and residence, and only premising that it comes from one who is an entire stranger to us, and to whom therefore we had sent no copy of our Magazine. We insert it chiefly because it demonstrates to our mind very clearly a fact which we suspected before—that there are very many persons who would gladly become readers and subscribers of the CHRISTIAN WORLD, were its existence and its character brought to their notice. We should do manifest injustice to the intelligence and piety of our fellow Christians in these United States, did we for a moment regard them as indifferent to the progress of Romanism in our midst, or uninterested in the efforts of Protestants, to bring back the deluded masses to a knowledge of the truth. In our efforts to set forth the best methods, and the encouragements met in the work of Evangelization, we are confident that we possess the unconscious sympathy of thousands of good men and women. Cannot our friends, by a little effort, make our objects better known and appreciated, and greatly widen the sphere of usefulness of the CHRISTIAN WORLD? Here is the letter referred to, which is addressed to the Editor personally:

"MY DEAR BROTHER: In the early part of the present week some person sent me the October number of the CHRISTIAN WORLD. I know not to whom I am indebted for this favor, unless it be yourself; but whoever it may be, has given me a rich treat. I have had my eye on every type and punctuation mark in it, have scanned every statement and sentiment it contains—have resolved into feet the vast measure of its power for good—have extracted the cube root of its mighty influence on the advancement of the conflict of ages, and find that root to be the *Truth*, dispelling darkness, ignorance, and superstition, and redeeming the world from every form of enslaving error and moral despotism. God speed *such* a publication and *such* a work!

"On receipt of the November number, I will remit to you the price. I must have it. Address

REV. ———, ———,

"Oct. 8th, 1874.

Pastor of the Baptist Church at ———, Long Island."

Romish Assumption in Canada.

WE confess that there is something very extraordinary in the tenacity with which Rome everywhere holds on to the most exorbitant of claims, forgetful of a succession of defeats and disasters in the past, and utterly incapable of candidly learning anything new from her long experience. It matters little that in countries where her adherents constitute only an insignificant minority, she is prudent enough, for the most part, to avoid putting her pretensions very prominently forward ; even there silence is maintained with a very poor grace, and mutterings, not very low or indistinct, are occasionally suffered to escape the lips of her partisans, which tell any sensible person what may be expected, should that minority ever be transmuted into a majority of the population. Where Rome dares to speak boldly, she expresses herself as distinctly by the mouth of priest and layman, as she ever did.

A recent decision of a Canadian judge—a decision we just hear has been happily reversed by his superiors upon the bench—is in point. A parish priest, Rev. M. *Urgel Archambeault*, not long since took occasion, while in the pulpit of his church, to denounce with the utmost severity a person by the name of *Derouin*, urging his hearers “to drive him out of the parish, to destroy him and hunt him out.” It is not unlikely, we are informed, that the person thus attacked was far from occupying a reputable position in the community ; and, in fact, it is alleged that he was engaged in the sale of liquor. But as bad men even have legal rights, and can claim the protection of the law to shield them from extra-judicial assaults, *Derouin* prosecuted the priest for defamation of character.

The case came before the Superior Court of Quebec, in session at Sorel, and was tried by a Roman Catholic Judge, Hon. A. B. *Routhier*. The extraordinary ground taken by this magistrate, acting under commission of the Protestant Queen of Great Britain, merits more than passing notice. It was this : “That ecclesiastics *cannot be prosecuted before secular tribunals for ecclesiastical matters*, and that in matters of that sort priests are answerable to their Bishop. That a layman who alleges that he has been defamed by a curé in a sermon pronounced from the pulpit cannot prosecute for damages before civil tribunals for defamation, preaching being essentially an ecclesiastical matter.” He first weighed his competency to enter into a discussion of such high questions. “At the first glance thrown upon this case, I asked myself whether I was a judge competent to decide it ; whether it pertained to me, a layman, to censure a priest in the exercise of his ministry and preaching, and that is the first question I wish to examine. . . . It is desired of me by a judgment that I should declare that in the preaching of the Gospel from the pulpit, by the

representatives of Jesus Christ on earth, some words are permissible and others are not." And from his investigations he drew these conclusions: "If the civil power can limit Catholic preaching, it can suppress it; and if it suppress it, what becomes of the Church? . . . The priest, in the pulpit, speaking in the name of God, in virtue of his Divine mission, completely eludes my jurisdiction, and *I have no claim to decide whether he abuses his sacred ministry or not!* . . . I know of no one who has given me authority to judge of ecclesiastical powers."

"It need not, however," remarks the *Monthly Letter of the* (English) *Protestant Alliance*, "surprise any one that a Roman Catholic Judge should conscientiously hold the opinions condemned by the Nation, for in the Bull '*Apostolicæ Sedis*,' presented by the Pope to the Œcumenical Council, at their sitting of the 19th December, 1869, we find as follows: The Seventh Article 'excommunicates all those who either directly or indirectly compel ecclesiastics to be brought before lay judges, contrary to the canonical dispositions.'—*Constitutio Apos. Sedis, Romæ, typis S. Cong. de propaganda*. (Burns, Oates, and Co.) In the notes to this edition it is observed: 'The lay judges, however, who, knowing that they have no power to judge ecclesiastical persons (*for these latter are exempt from the secular powers on account of ecclesiastical immunity, which they derive from Divine right, and which the Council of Trent has pronounced to have been appointed by order of God and canonical sanctions*), should consult their consciences, whether they have obtained a faculty from the Apostolic See, enabling them to judge ecclesiastics.'"

We are happy to say, that, if Canada unfortunately possesses magistrates so incapable of understanding the true relations of Church and State to one another as this Judge Routhier seems to be, there are others who comprehend them better; and among these is the superior judge who reversed Routhier's decision in an opinion of which we find the following extract in the journals:

"The pretensions of the *curé* appear to me exorbitant. But the judgment which dismisses the action enunciates a doctrine subversive of all rights of the citizen, and calculated to put the priest above the law, and by these means to abandon to the caprice or malevolence of a *curé* or his vicar, the reputation, the character, and the fortune of his parishioners. * * * The fact of the improper and reprehensible attack of the *curé* against his parishioner being proved, I pass to the motives of the judgment (of the lower court) which is submitted to us; I draw particular attention to the following: 'The censure of such remarks, if there is any ground for censure, belongs to the ecclesiastical jurisdiction, and if this court should condemn these remarks, it would exceed its powers, and would shackle the liberty of preaching on Catholic questions.' A reason of this kind is indefensible. First: Priests, bishops, and all ministers of worship must be obedient to the law, and respect the rights of citizens. Second: As there cannot be any true religion except where there is Charity, the courts, even if it was not their duty to cause the law to be respected, should, in the well-under-

stood interest of religion and the liberty of preaching religion, repress attacks which priests allow themselves to make, with whom is sometimes found more zeal than judgment and charity. Herein consists the true charity of preaching, not only for Catholic worship, of which the reasoning of the judgment appealed from speaks, but of all religious worship ; to keep it within limits, and regulate it, is not to violate its rights or shackle it. Therefore in principle as well as in fact, the judgment appealed from is unfounded ; it must be reversed and the defendant must be condemned."

The Roman Catholic Laity and the School Question.

WE have long been loth to believe that the laity of the Roman Catholic Church in this country would in the end acquiesce in the proscription of our Public Schools. It is not difficult to see reasons for the course adopted by the priesthood. The Public Schools, whether with or without the reading of the Holy Scriptures, could not but weaken the despotic influence of the curate over his flock. The children, taught by instructors with no ulterior purpose in view, from text books of an unsectarian character, in daily association with comrades of other faiths, lose much of that blind respect for authority upon which the clergy so much insist, and refuse to look at the facts of history and the philosophy of mind and the system of religious truth through the eyes of their confessors and spiritual directors. It is absolutely essential to the maintenance of the Romish priesthood that the undenominational school should be suppressed. So, as self-preservation is an instinct of our natures, the priest uniformly attacks the common school, and endeavors to erect a school of his own in its stead. But the laity finds no such stern necessity confronting it. The Roman Catholic father, other things being equal, prefers to send his sons or his daughters to the institution where they will be trained with the children of his Protestant neighbors. He thinks that it augurs well for their success in future life, if they can acquit themselves creditably in a close competition with children taken from every sect and of different nationalities. Accustomed, perhaps, to find himself at a disadvantage in the community by reason of the prominence of those distinctive traits that mark him as a foreigner, he conceives it to be decidedly to the advantage of his children, that they at least shall be recognized unmistakably as true Americans.

These impressions, so natural and so strong, the clergy have for years been endeavoring to dissipate. And they have certainly been in a measure successful. This is proved by the erection of so many large and spacious parochial schools, many of them standing almost within a stone's throw of the public school ; and by the large number of children who attend them and pay well for the instruction which they could

obtain *gratis* in the other. Not that the parents do not grumble, and that loudly, particularly at first, of this new burden imposed upon their generally limited resources ; but there is a coercion which, in the end, the many think themselves unable to resist, while in private they do not cease to admit to their friends and neighbors that the teaching in the public school was far more thorough and to their mind.

But this submission of the candid opinion of the laity to the will of the clergy on the school question, has not yet been thoroughly effected. Will it be ? That is a question which it is impossible to answer. There are signs that the complete triumph of the parochial school over the public will not be achieved without a very serious resistance. Of this we have a fresh proof to lay before our readers.

In the *CHRISTIAN WORLD* for December, 1873, we gave some account of the excitement produced in the Convention of the "Irish Catholic Benevolent Union," in the city of St. Louis, on the 17th of the previous October, by the introduction of resolutions, moved by one Father Phelan, which declared "that the present system of public schools, ignoring all supernatural authority, and making God, the first knowledge, the last thing to be learned, is a curse to our country and a flood-gate of atheism and of sensuality, and of civil, social, and national corruption." There were some who would not endorse this monstrous assertion ; an acrimonious debate sprang up, in the course of which Hon. A. M. Keiley, Mayor of the city of Richmond, Virginia, took very decided ground, and asserted that, as President of the Board of Public Schools in Richmond, and elected by a constituency, eighty per cent. of which was Protestant, he could not vote for the resolution without stultifying himself, which he did not propose to do. And he defended the schools of his city from the charge of being sectarian on the ground that the Bible was not read and no religious instruction was given. Not only was Mayor Keiley's protest heard, and the resolution reduced to a much less objectionable form ; but the Convention expressed its confidence in him by electing him President of the National Irish Catholic Benevolent Union for the ensuing year.

A twelvemonth has passed, during which the organs of the Roman Catholic Church in this country have been violent in their denunciation of Mayor Keiley and his position. Nor has the Mayor been silent on the matter himself. In a contribution to the *New York Independent*, to which we alluded in our number for February last, he said—and this he declared to be the conviction of thousands of his fellow Catholics—that "the imparting of sound, useful, and exclusively secular knowledge by teachers of suitable acquirements, skill, and character, chosen immediately by the people and paid for out of the public treasury, is, under the conditions prevailing in the United States, a wise, beneficent, and just system, and impugns no rights of conscience." Such an utterance

was not calculated to conciliate his assailants, and we were not surprised to learn that their persuasion had been effectual in inducing at least one society, apparently a subordinate branch of the Irish Catholic Benevolent Union—the St. John's Mutual Benefit Society, of Rochester, Minnesota—"to repudiate the views expressed by Mr. Keiley on Education, as being opposed to the unmistakable teachings of the Infallible Vicar of Christ and the Catholic Episcopate of the United States."

The Sixth Annual Convention of the Irish Catholic Benevolent Union has just been held (October, 1874) in the city of Baltimore. It afforded an admirable opportunity for the laity to recall its hasty action of last year in placing an avowed friend of our American Common School System in the presidential chair; it was an occasion than which none could be better for condemning the sentiments Mayor Keiley had expressed in his letter to the *Independent*. We may judge, then, of the astonishment and indignation of the Roman Catholic clergy when instead of doing anything of the kind to indicate their displeasure with Mayor Keiley's course, the members of the Union deliberately re-elected him President for the coming year! How deep their chagrin and that of those who sympathize with them, may be inferred from the following paragraphs which we deem of sufficient importance to quote from an article in the *Cleveland Catholic Universe*. We give them *in extenso* because they exhibit clearly the significance which this act of the Irish Union is invested with in the eyes of these acute observers of the signs of the times:

"But there was that connected with this convention which cannot fail to make sad every reflecting Catholic heart. In shirking, and in cowering before the school question, it showed a want of that grand, out-spoken Catholic independence which, as an assembly of Irishmen, should have characterized it; and in re-electing Mayor Keiley, of Richmond, as the President of the National Union, it branded itself with a mark of unsoundness before the Hierarchy of the world. We are ready to admit that the school-question should not have come up last year at St. Louis—a convention of laymen is not the place to discuss a question upon which the Church has spoken. We are ready to admit that the language of denunciation with which the subject was introduced was intemperate and condemnable. What have we to do with the false social systems of those outside the Church, but to deplore the evil by maintaining the truth? But when the question came up it should have been bravely and honestly met—met by men and Catholics, and not by mere politicians. And having failed to meet it then, matters have since transpired in intimate connection with the Union, that should have made it *absolutely necessary* for this convention to declare before the world its creed and its position regarding the Church's condemnation of Godless schools.

"At St. Louis, Mr. Keiley claimed his office of Mayor of Richmond, and his position on the School Board of that city, as a reason for opposing the resolution

as first introduced, but he allowed the substitute, which was equally condemnatory of public schools for Catholic children, to pass without protest. He was elected President, and almost immediately had published in the *Independent*—a paper openly inimical to the Irish race and the Catholic religion—a letter redolent of un-Catholic thought against the Syllabus, and of insolence against those who, as Catholics, supported its condemnations. Hardly a society in the Irish Catholic Benevolent Union raised its voice against the un-Catholic opinions of its chief. But the National Convention will register its condemnation, hoped its friends. The National Convention has come and gone, and not a word of protest. The Eastern and Southern majority of this convention met the delegates of the Great West with a stern refusal to hear a word regarding the right arm of Satan—schools without religion. The Eastern and Southern majorities re-elected Mr. Keiley with the scandal of his un-Catholic letter attached to his name. Judge Dwyer, the father of the organization, an Irishman and a Catholic without the slightest unpatriotic or un-Catholic stain upon his reputation, was set aside by the pre-arranged decision of the majority, and the grandest Union of Catholic Irishmen that ever sprang up on American soil stands in the eyes of the world committed to the un-Catholic utterances of its President. We are humiliated to say that there was one found among the delegates from the West inconsistent enough to propose that Mr. Keiley's election be made unanimous, but in the vote there were strong voices heard in the negative—voices, one of which at least would on the question utter No! if it were to be its last sound before entering to eternity.

"We forbear to attach blame where it belongs. But as Catholics do insist on the doctrines and condemnations of the Church being upheld by those whose duty it is to uphold them. Here in the West we are unaccustomed to kid-gloved Catholicity. We care not who is wounded when the truths of religion are to be spoken. It is high time that the teachings of the Syllabus should be heard from every altar in the land. Truth—stern truth—it contains, and truth no man should fear. In the absence of the necessary publication of the truth, what do we see? A Catholic organization, whose constitution ordains that no man shall share its fellowship who is not a *practical* Catholic, electing a man whose unsound opinions stand as a scandal before the country, and serve as a weapon in the hands of those who have lost all real sympathy with the Church, though they may still retain the name of Catholic, to lead them on as Catholics for the coming year. The Irish Catholic Benevolent Union ought to be preserved. But every individual society in it that is soundly Catholic should, by strong and immediate resolutions, disclaim the published opinions of Mr. Keiley. No new society that is soundly Catholic should join in the Union during the current year without a profession of its adherence to the condemnations of the Syllabus. This is necessary for the life of the Irish Catholic Benevolent Union. This will be in strict keeping with the courage of Irishmen who fear no combination of earth and hell when the teachings of God's Church demand that they speak."

The New St. Peter.[From the London *True Catholic*.]

A VERY remarkable painting is now being exhibited at the Munich Gallery, 48 Great Marlborough street. It forms the centre of attraction of that fine collection of works of the best modern Bavarian artists. Nobody who has seen it will ever forget it. Whether we sympathize or not with this powerful sermon, preached in a language which all but the blind can understand, it is impossible that the incisive appeal to the reason and the conscience can ever be effaced from the memory. The work is by Kaulbach—the German Rubens, as he has been called—the greater pupil of the great Cornelius, and by many thought to be the finest painter of our times. It is deemed his masterpiece; and this was his own judgment. “I threw my whole heart into it,” he said to a friend, shortly before his death, last April, of his “St. Peter Arbues, Inquisitor and Martyr.” The most striking thing about this wonderful utterance of the painter’s inmost soul is that it was wrung from the breast of a Roman Catholic layman.

No sooner had Wilhelm von Kaulbach heard of the Pope’s apotheosis of the Spanish Inquisition by the canonization of Peter Arbues, the “Bloodhound of Saragossa,” the familiar of the infamous Torquemada, than he set to work about showing his sense of the outrage done by this act to the holiest feeling of mankind. On the wall of his studio in the Munich Royal Academy of Arts—which, by-the-by, had formerly been the Jesuit cloister—he began to sketch, in the roughest outline, drawn with the ends of cigars, but with the sacred *furor* of genius set on fire by conscience, the first conception of what was afterward developed into the grand historical picture now on exhibition at the Munich Gallery. His masterly strokes were so rudimentary that he laughingly wrote over the heads of the monks, represented as officiating at the Auto de fé, the explanatory legend, “*Domini canes*” (“the Lord’s hounds”), as the members of the order specially charged with the Inquisition were always proud to play on the name. In this embryo state the picture was first seen by the artist’s intimate friend, Herr Ranzoni, of Vienna, in October, 1867, within a few months after the ceremony of the canonization. By the beginning of 1870, Kaulbach’s “Peter Arbues Dooming a Heretic Family to the Flames” was finished as it now stands, and was being exhibited, for the benefit of a charitable institution, at the Munich Royal Academy of Arts. It had not been on view more than a day or two, when a gentleman who overheard one of a party of spectators explaining the subject to a friend, exclaimed, “It was the bounden duty of a good Catholic to destroy such a work.” A scene ensued, and matters went so far, that the police were summoned. So great, indeed, became the excitement in that priest-ridden capital that it soon became

necessary to close the exhibition. Some time afterwards, the mere sight of a photograph of the "Arbues" in a shop-window of a Tyrolese town so maddened the parish priest, that he at once rung his parishioners into church to hear him preach on the subject, the result of which was that they sacked the printseller's premises. Happily, the days of impunity for such deeds are gone by, even in the Tyrol, and the clerical leader of the Ultramontane mob was severely punished for his offence. The pungent cartoon has been shown at Vienna, Cologne, Berlin, Königsberg, Bremen, Frankfort, Hamburg, Lubeck, Breslau, Wiesbaden, Leipsic, Dresden—in short, throughout Germany. Everywhere it has caused effervescence in proportion to the density in numbers and intellect of the Ultramontanes. But everywhere, also, have the bigots been routed; and, in the opinion of excellent judges, nothing has more emboldened Prince Bismarck to crush boldly the nettle of Papal encroachment than the magical effect produced everywhere by the sight not only of the original, but also of its countless reproductions by photography and by the illustrated press. The same process is now going on in England; hence a detailed description is the less necessary here. A spirited appreciation of Kaulbach's masterpiece, from an artistic as well as from the historical point of view, with all needful biographical information, will be found in an excellent monograph by Dr. Zirngiebl, entitled "Peter Arbues and the Spanish Inquisition." The author will be remembered as having been chosen Secretary to the recent Old Catholic Congress at Bonn. An English translation of this little work is procurable at the Munich Gallery.

The story of Peter Arbues is soon told. He was born about 1441, at Epila, in Aragon, and from his youth up was noted for his bookish habits and his ascetic devotion. He told his beads and conned his breviary with all the fervor of an exemplary Popish devotee. At either Bologna in Italy, or, as some said, at the Aragonese University of Huesca, he read philosophy and theology, and in 1473 graduated, whence he was known as the "Master of Epila." Three years afterwards he took the tonsure as a monk at the metropolitan church at Saragossa. At Saragossa, he was found by the Inquisitor-General Torquemada, whose shrewd judgment that the "Master of Epila" was the man to preside at the rack and the stake was fully justified by the event. Peter Arbues proved himself a judge of the Holy Office after Torquemada's own heart, and the infernal machine by which the fire of Spanish fanaticism was made to melt and mint heresy into coin for the royal exchequer, was soon in full work in Saragossa. Only sixteen months did his official career last; but to victims of the Grand Inquisitor, whom no tears could ever soften and no prayers bend, this reign of terror seemed an eternity. Those threatened by his *Auto da fés* circulated warning rumours that he risked his life by holding to office; but his blinded con-

science scorned to part with the dear prerogative of persecution, and he said, "I deem it a good exchange to be made a good martyr out of a bad priest." At last the crushed worm turned, and one night the emissaries of two of his many enemies—John de Lavadia, whose sister he had doomed to die, and John Sperandius, whose father he had thrown into the gaol of the Holy Office—poinarded him in his church. Two days afterwards, viz., on September 17, 1485, he died of his wounds.

His death was the signal for a fresh outbreak of the fiercest mob fanaticism, which, in those centuries, was always ready to back the atrocities of the Spanish Inquisition. Lavadia and Sperandius were of Hebrew extraction, though professed Christians, and a loud and long howl was raised for the blood of the Jews, "those murderers of Inquisitors." Within a year, not only the instigators of the assassination and their agents, but all supposed to have at any time befriended them, to the number of two hundred, were sacrificed. Meanwhile, from the day of the martyr's funeral, miracles were acclaimed by the crowds who flocked to his tomb. His blood was said to have reappeared quite fresh after having been washed away; nay, the people, in their wild excitement, saw it bloom into roses. Not only were paralytics healed at the shrine, but two dead men are said to have been raised to life! The bells of a neighboring church rung of themselves so violently on the night of the murder, that they actually broke the ropes, which had been tied! Such were the signs and wonders which attested that the Inquisition was the work of God.

The gloriole, or circlet of light, which, thanks to Pius IX., surrounds the head of Peter Arbues, and the fact that it floats round the temples of one of the most sanguinary professed persecutors that ever lived, these are the things which interest us in the subject. Otherwise no human being outside the walls of a convent, or of Bedlam, would care to drag him forth from the oblivion in which the dead silence of all the most voluminous biographical collections, save the ponderous tomes of the "Acta Sanctorum," had, in spite of his beatification by Pope Alexander VII. in 1661, seemingly engulfed him, and most justly, for ever. Nobody who has the least inkling of what genuine religion is could possibly deem this bigoted and fervid monk to have been any more a Christian at all than Saul of Tarsus before his conversion; nor any more a martyr, because the relatives of two out of the eight thousand victims of his persecuting zeal, destroyed by him in sixteen months, slew him at last in their terror and revenge, than the apostle would have been had the kindred of those Christians of whom he "made havoc" in the days of his unregeneracy, taken life for life. At all events, the only cause which he can justly be said to have soaked with his blood was the right of shedding that of others. He could not live without being *averrinus persecutor heresum* ("a most eager persecutor of here-

sies"), as, in the "Acta Sanctorum," he is styled by his panegyrist. Such, too, is the only fair construction of the eulogium pronounced on this ruthless Inquisitor by Pius IX., when, in his Allocution of June 26, 1867, announcing his proximate canonization, the Pope numbered him amongst those heroes of the Church who "have fought and died in a spirit of glorious rivalry for the defence of the Apostolic See, the seat of truth and unity, or to bring back within the bosom of the Church those torn from her by schism." Why, if those who guide the policy of the Roman Church had resolved on glorifying *thus*, for the first time in the history of the world, the Spanish Inquisition, this obscure nobody, Peter Arbues, was pitched on for the purpose, rather than his far better known master, Torquemada, by whom he was appointed, in 1484, Inquisitor of Saragossa, is a mystery that remains to be cleared up by those whom it concerns.

According to the New Testament, all true Christians are saints (Rom. i. 7); "sanctified in Christ Jesus" (1 Cor. i. 2); "saints and faithful in Christ Jesus" (Eph. i. 1). As justified by faith, they partake of the Holy Ghost, and bring forth the fruits of the Spirit. But, as sacramental supplanted vital religion, crowding the Church with merely nominal Christians, the term "saints" got an aristocratic sense, being specially restricted to martyrs, confessors, and the like. For many centuries the right of canonization, or of deciding who should be enrolled in the album or register of Saints, called the "Canon or Rule," belonged to the Bishops; but about a thousand years ago it was monopolized by the popes. In course of time it became, what it still remains, a very technical and complicated process, into the archæology of which it is needless to enter here. Beatification is the first stage of a mortal's elevation to the sublime rank of a saint; it follows a triple inquiry into the superhuman virtue, martyrdom, miracles, and so forth, of the candidate. The examination is conducted, in the form of a law suit, first before a local commission, next before a board of cardinals at Rome, and lastly before the Pope sitting in special consistory convened for the purpose. The beatification, if granted, entitles the postulant to permissive worship in his own country; canonization, the second and far higher step, gives the right to universal and obligatory *cultus*. To the beatification of Peter Arbues allusion has already been made; of his canonization, which followed more than two centuries afterwards, and, according to the common rule, after fresh miracles—such as the blooming of the martyr's blood-spots into roses, and the healing of paralytics at his tomb, more will be said in a future article. As we shall see, he was not cheated of the hopes he had expressed soon after his death to one of his familiars, Blasco Galvez, to whom he had appeared in the night, that he might promise the glories of heaven to every Inquisitor who should walk in his own blood-stained footsteps. Galvez had prematurely invoked

him by the title of "Saint." Arbues gently rebuked him for this encroachment on the province of the Congregation of Rites at Rome, adding, "I am not a saint, but I hope to become one some day!"

A Papal Landlord.

THE Marquis of Bute seems inclined to strain to the utmost the somewhat extravagant powers which the present state of the law allows landowners to exercise in this country. Not content with refusing sites for Nonconformist chapels—for which procedure, unhappily, he has abundant precedents among Episcopalians—he has dealt out the same measure of intolerance in order to stay the extension of State-Church places of worship in the populous and increasing town of Cardiff, of which he is well-nigh sole proprietor. Even this, however is not enough to satisfy the dictatorial spirit of this young nobleman, or rather of the directors who control the actions of this Knight of the Papal orders of St. Gregory and of the Holy Sepulchre at Jerusalem. The inhabitants of Cardiff, recently resolved to establish a free public library at a cost of £20,000. For this purpose, they were compelled to apply to the Marquis for a site, and it was ultimately agreed to grant them a ninety-nine years' lease of some ground in a back street, in immediate proximity to slaughter-houses and stables, at the moderate rental of £250 a year. Before operations were allowed to be commenced the plan of the structure was ordered to be submitted to the Marquis, and this was returned by him, with the intimation that one of less ambitious proportions would be "more adequate to the social and intellectual requirements;" that one of six architects, named by himself, must be employed; and that after its erection he should possess a control over it, as to which no further information could be obtained than that it would be "defined in the terms of the lease." As the promoters of the public library had no desire to be hereafter limited in their choice of books by a pontifical *Index Expurgatorius*, they have been reluctantly compelled to abandon their scheme, and in this way a town of 62,000 inhabitants is deprived of a public benefit for which the townsmen were prepared to pay liberally, while satisfying to the full all equitable demands. The question will suggest itself whether it is not time that Parliament should establish a Court of Appeal to which resort may be had in the interest of the community against all such flagrant abuses of proprietary rights, leaving it to a jury to assess to the private owner a fair compensation for any land which may be required for public purposes.—*London Christian World.*

MISSIONARY INTELLIGENCE.

HOME WORK.

Cincinnati.—Miss Purlier and Miss Schiller.

Miss *Lavinia Purlier* writes, under date of November 2d, the following interesting summary of her labors:

"Blessed with health, and favored with beautiful autumn weather, there have been no obstacles in the way of my work during the month. One hundred and eighty calls have been made to families. Visits to the sick and dying have occupied much time.

"The distress of the poor, the widow, and the orphan increases, and they are relieved as a means of grace. Bigotry will not bar the door against Charity, and it is plain that hearts open to the influences of truth and love.

"The Industrial School resumed, is fast filling up with the children of aliens of both sexes. It is not easy to secure reliable and efficient helpers, and as the little ones are zealous in their work, material and implements seriously tax my resources. They remain attentive to religious instruction. My Sabbath class is large, and it requires all my effort to instruct and fill their vacant minds. These carry to their homes two hundred papers each Sabbath. Since the close of the Exposition I have drawn more freely on the benevolence of the Western Tract Society. Their publications are admirably adapted to my work, and Roman Catholics and Jews often seek for them eagerly. Beside the daily distribution on the streets, I have continued to attend the out-door services, but I am seldom able to supply the demand for reading matter. As the chill winds were felt, the men abandoned the service at Lincoln Park. Yet

numbers of youth, mostly boys, resorted there, and with others, I thought it could not be wrong for women to speak to them in the name of Jesus. Showing them a paper or tract, the noisy groups would circle around us, and as a hymn was sung the passers-by would stop and listen with attention to the simple truths of God's book, and some would reverently wait for prayer. Few of these were Protestants. They gladly receive the papers, and some told us they sew them together, and preserve them for future use. I could speak of various sick and death-bed scenes, where exhortation and prayer is followed by the bitter cry of contrition. I could point to apparently beautiful blossoms of hope all along the thorny path I tread, but the true reapers are the angels. I dare not presume to separate the tares from the wheat. I have been obliged to pass by many of the public institutions, but I spent one day in the City Infirmary, in which are six hundred inmates. There are the old of ninety years, and the child of as many days. I visited as many wards as possible, grasped the hand of these poor remnants of humanity, gave words of cheer to all, spoke to the children in school, attended service in the Chapel, and gave to all, as far as possible, something to read. There were tears of gratitude, and many a 'God bless you.' Of these six hundred, one half are Germans, a large number Irish, and very few Americans, save the colored inmates. A very large majority of these foreigners are Roman Catholics. O, what a great work is before the Church of Christ everywhere. I sometimes fear there is not enough leaven for the meal. Let us pray for more leaven and more power."

Miss *A. B. Schiller* writes:

"During the past month I made about the usual number of family visits. All were upon foreigners, with a few exceptions. I read the Word of God and offered prayer on several occasions, and spoke on the subject of religion to hundreds both individually and collectively, in the streets, alleys, houses, and public institutions. A tract or paper was generally given to each of my hearers. Many ask for both, which I always gladly give. Quite a number of small books and cards were given away. I shall continue to lend books, such as Priest and Nun, library books, and a few of your Society's publications.

"I made four visits to the Cincinnati Hospital and met with the usual success; one visit to the jail in this place; there I met with several young men who seemed grieved for having associated with bad companions, and for bringing disgrace upon themselves and their relatives.

"One young man said he knew this would be a life-long lesson to him. May the Lord Jesus help him and all others to do better hereafter. One visit was made to the City Infirmary in company with Miss Purler and others. This was a very encouraging and delightful visit. The inmates of this institution seem truly delighted to have us come there to read and talk with them, one of them declaring that she had enjoyed a feast that day. But I suppose Miss P. will give you all the particulars of this visit. My Sewing School meets every Saturday afternoon, but is rather small in numbers as yet."

Davenport, Iowa.—Rev. A. W. Wier.

REV. A. W. WIER, our newly appointed German City Missionary in Davenport, Iowa, (succeeding the Rev.

C. Peisch, who resigned on account of the ill health of his family,) sends the following report for the month of October:

"During the month I visited 80 families, and in nearly all was permitted to hold some kind of religious services. The German leaders are still bitter against us, but I think we can overcome their opposition by Christian kindness. At 'Newcomb Chapel' the congregations are good, and some interest is manifested. The mission school at that point has an attendance of 60 scholars, and six teachers. It is growing both in numbers and spirituality. In the western part of the city I have organized a new mission school at 'Cook Chapel,' a fine mission building, which we are allowed to use. It is located in a German neighborhood, and around it are many Roman Catholics. The school is not large, but is increasing. Mr. C. Hoffman, a devoted German laborer, renders me great assistance in the mission work.

"The Park Meetings have been discontinued, on account of the cold weather, but we hope the people can be attracted to the churches. It is my prayer that God may visit the people with the outpouring of the Holy Spirit. Though the field is difficult, I begin my new work, trusting in the Lord for success. As this is my first month, you will pardon the brevity of this report."

In a subsequent letter Mr. Wier writes: "Among the Romanists I have not labored yet, with the exception of a few families that I found incidentally. They were courteous, but afraid, feeling as if they were in forbidden paths. In general, I find the women religiously inclined, but fearful of manifesting it, on account of their husbands. The young men and old, are, for the most part, saturated with atheism, and such

expressions as these are heard from their lips: 'No God,' 'No eternity,' 'Man is the chief agent, and is confined to this life;' 'Preachers rob the people of what little they might have in this life, especially of their liberty;' 'Ministers don't themselves believe what they want others to believe,' etc. Even Roman Catholics are affected by these current sentiments. Our German secular papers are full of such remarks, and these papers are in every saloon, where most of the Germans spend their leisure hours."

Iowa City, Iowa.—Rev. Francis Kun.

REV. FRANCIS KUN, our Bohemian Missionary, laboring in and around Iowa City, Iowa, sends the following report of his labors for the month of October:

"There is nothing of special interest to mention concerning our work in the country. The congregations are large and attentive, and I can discover evidences of spiritual growth. We need the baptism of the Holy Ghost upon us in order that we may be better prepared to labor for the salvation of sinners. One great difficulty in working successfully among the Bohemians is, that they measure religion by the standard of Romanism. In their own country the corruptions of the priesthood disgusted them, and hence they have repudiated all ministers of religion. One of these Romanists said to me recently, 'We come to America to be free, but you priests wish to make us slaves.' My reply was, 'Those only are free whom Christ makes free.' A lengthy conversation followed, and I think erroneous impressions were removed from his mind.

"In Cedar Rapids, where I preach every few weeks, the Bohemian priest, alarmed at my efforts, had commenced to build a new church, but is likely to

get into trouble. His members are opposed to the deeding of the property to the Bishop, and considerable excitement prevails. It is a good sign when Roman Catholics show their independence by resisting priestly tyranny. This difficulty will probably open the eyes of many, and result in alienating them from the Papal Church.

"Over 50 families have been visited, and many pages of religious literature distributed. The mission schools are full, and the work among the children is very hopeful. Our field is not an easy one; we hope that, by patient cultivation, it will, in the future, yield much fruit."

Keokuk, Iowa.—Rev. H. R. Reimer.

Our German City Missionary in Keokuk, Iowa, Rev. *H. R. Reimer*, makes the following report for the month of October:

"During the month, my Sabbath congregations increased from 100 to 150. A deep religious interest pervaded the audience. Several have professed faith in Christ. We are rejoicing that the Word has been so precious.

"Among the converts are many young persons, who have been in the Mission School. Children of Roman Catholic families are feeling the divine influence, and the parents wonder what all these things mean. We are praying for still greater blessings.

"The German brethren of the different denominations work harmoniously together, and already the effect is visible. Pray for us, that the good work may move on more successfully."

Indianapolis, Ind.—Rev. A. Maas.

Our German City Missionary in Indianapolis, Ind., Rev. A. Maas, sends the following report of his labors for the month of October:

"The work of the Lord still ad-

vances, notwithstanding the difficulties that we have been compelled to meet. The Romish priests fear the influence of the missionary, who goes from house to house. They know that comparatively few of their people will attend places of Protestant worship, but they cannot prevent them from listening to the truth, which the missionary teaches them in their homes.

"Many Romanists gladly received from me the Bible, but said that they must conceal it from the priests, and read it in secret. Truly they can say, 'Thy Word have I hid in my heart.' Who can estimate the influence of this silent, evangelical work among Roman Catholics? Even if they should remain in formal connection with the 'Mother Church,' they might be saved by faith in Christ, and yet to such persons the idolatrous rites of their ecclesiastical system would be repulsive.

"It is sad to witness the children growing up in the faith of Romanism. They are taught to regard these outward ceremonies as meritorious, but, after all, their tender hearts recoil from such a cold, heartless service. A few weeks ago, I heard a little German girl singing, 'I am so glad that Jesus loves me.' I said to her, 'Where did you learn that? Do they sing such beautiful hymns in your church?' She replied, 'No. The singing in our (Roman Catholic) Church don't interest the children. It may suit father and mother, but I can't understand it. I attend the mission school, and I learn so many nice hymns about Jesus.'

"The Romanists may take their children from the public schools, because they fear that the reading of the Bible and the singing of hymns may attract them to Protestantism, but the mission school will reach many of them. In the work of visitation and tract distribution I am much encouraged."

Chicago, Ill.—Rev. A. Miller.

Rev. A. Miller, our German City Missionary in Chicago, writes:

"During the past month, I have labored diligently to promote the cause of Christ. About 100 families were visited, and in about one-half of these, I was permitted to pray. In the others, circumstances were not favorable, and in a few cases, permission was refused. On the whole, I was treated with great respect, even by infidels, who often thanked me for my visits, and requested me to call again. Others seem determined to remain in skepticism, especially the ignorant and unlearned, who do not take the trouble to gain knowledge, or to distinguish the truth from error, and who would rather read novels and ungodly literature than the Word of God. There are many, however, who are willing to be led out of error.

"A short time ago, I had a long, and, I believe, a successful conversation with a very intelligent infidel. He met me pleasantly, and asked me what my desire was in visiting him. I offered him a Bible, but he declined to take it, saying, with a scornful smile on his face, 'My good friend, I am done with such trash as the Bible contains. In this nineteenth century we have advanced beyond that. The Bible contradicts itself, and contains things, which I would not allow my children to read.' Looking him sharply in the face, I said, 'Have you truly examined the Bible?' He replied that he had in the days of his youth, and, especially, in the school, where he learned much of it by heart. I then said, 'I am sorry, my dear friend, to find such an intelligent man speaking as you do, advancing such theories as you cannot prove, and, which you do not believe yourself; namely, that the Bible is the work of mere men, and that

Christianity had kept the human race in ignorance and slavery.'

"I then requested him to state whether he would not trust a Christian with a large sum of money or his house and home, rather than one of his own unbelieving kind. He paused a moment, and then said, smiling: 'You are pretty sharp. I must confess that in this I am caught. I would give the true Christian the preference, while I would not have the least fear of being wronged by him.' I thanked him for that acknowledgment, and asked him if he could show me a true Christian, who was not a good citizen and neighbor, and whose children were not well raised. He answered 'that is true.' Then I said, 'This word of God, which you call the work of men, will lead you to Christ, the dear Saviour, who died for you on the Cross, and when we poor sinners come with repentant hearts, He will forgive us, and make us true Christians.' He remarked very softly, 'You are happier than I am. Happy is he that can believe.' I asked him whether he was happy in his youth when he believed the Bible, and he said, 'Yes.' My reply was: 'Turn to God, and seek help from him. He will make you a Christian. Go to church with your family, and send your children regularly to Sabbath School.' He promised, with tears in his eyes, and asked me to be sure and call again.

"In the County Jail I conversed with a Roman Catholic who did not believe in the infallibility of the Pope. He had become careless on the subject of religion, and was led astray, but expressed a desire to be a Christian. Handing him a Testament, I said, 'Read this. It will show you the way to heaven, and perhaps you will praise God for this imprisonment; and you may be saved while within these walls.' He promised to read certain portions of the Bible that I marked.

When I left him, tears rolled down his cheeks.

"During the month, I addressed four Sabbath Schools, and preached in different parts of the city."

Central Mexico.

STATISTICS OF THE "CHURCH OF JESUS."

We are glad to lay before our readers some statistics of the "Church of Jesus," which have been kindly furnished us by the Rev. Dr. Riley. We scarcely need reiterate our expressions of warm sympathy with the work in which he has so long been engaged, and our hope that he will obtain from American Christians all the means necessary to prosecute it with ever increasing success:—

The following is a list of the congregations connected with the organization entitled the "Church of Jesus" in Mexico.

CONGREGATIONS IN THE CITY OF MEXICO.

1. Congregation of the Chapel of San Francisco.
2. Congregation of the Church of San Jose de Gracia.
3. Congregation of the section of Santa Ana.
4. Congregation of the section of San Fernando.
5. Congregation of the "Carcel de Belen."

OTHER CONGREGATIONS IN THE STATE OF MEXICO.

6. In Tizapan.
7. In San Lucas Xoloc.

CONGREGATIONS IN THE STATE OF TENANGO.

8. In Joquicingo.
9. In Tenango.

CONGREGATIONS IN THE STATE OF CHALCO.

10. In Chimalhuacan.
11. In Cocotitlan.
12. In Tlalmanalco.

CONGREGATIONS IN THE STATE OF
TEXCOCO.

13. In San Agustin Atlapulco.
14. In Sochiaca.
15. In Sochitengo.

CONGREGATIONS IN THE STATE OF
MORELOS.

16. In Cuernavaca
17. In Alpuyecá.
18. In Jojutla.
19. In Chisco.
20. In San Nicolas.
21. In Puente de Ixtla.
22. In San Andres de la Cal.

CONGREGATIONS RECENTLY GATHERED IN
DIFFERENT PARTS OF MEXICO.

23. In Tepozotlan.
24. Ocotitlan.
25. In Santiago Sochimilco.
26. In Nopala.
27. In Acapulco.

Besides the twenty-seven congregations that are united in the organization entitled "Church of Jesus" in Mexico, thirty-four other Evangelical congregations, more or less allied to that organization, many of which may eventually become part of it, have been reported to me.

The influence of the Christian work of this church has extended far and wide in the republic of Mexico. There are now thousands in that nation who read the Bible. Among these thousands, there are many true and zealous Evangelical Christians, who earnestly pray and work for the progress of the pure gospel in their native land.

In connection with the organization entitled "Church of Jesus" in Mexico, there are ten missionaries who receive their regular salary, and many earnest Christian laborers actively working without salary.

A theological seminary, a boys' school, a girls' school, and a Christian periodical called "The Truth," have been established in the city of Mexico in connection with this church.

It has also for several years had a commodious and well-situated Bible and Evangelical publication depot in the principal street in that capital, and a fine printing press at its command.

Bibles and Evangelical publications have found their way from this Bible depot in Mexico to multitudes of homes with most blessed results.

The agent in the Republic of Mexico of the British and Foreign Bible Society, writing to me from Mexico, on the 20th of June, 1874, and speaking of the persons at the front of this "Church of Jesus" in that land, says of them, "You cannot have a more faithful band of men." The same agent also asserts that a more faithful and honest Christian cannot be found than the treasurer of this "Church of Jesus" in Mexico.

To educate, develop, sustain, and firmly establish an infant church like this "Church of Jesus" in a land like Mexico, where for more than three hundred years the Roman Catholic church fortified herself until she imagined her position to be impregnable, the sympathy and generous aid of Christians in the United States are most pressingly needed. I earnestly appeal to them for contributions to be sent to this society designated "*For Mexico*," in behalf of this Christian work. To enable me to maintain its present efficiency, and also to gradually extend its influence into other parts of the vast Spanish-American and Spanish fields, I pressingly need generous contributions. May they be given from love to Jesus!

HENRY CHAUNCEY RILEY.

Western Mexico.

In the advanced sheets of the *Missionary Herald* for December, we find some extracts from the correspondence of Rev. Mr. Morgan, who went, under direction of the American Board, from California to Gaudalajara, after the

murder of the Rev. Mr. Stephens. His letter is dated August 24th. We give some of the most characteristic passages:

EFFECT OF MR. STEPHENS'S ASSASSINATION.

"The assassination of our brother caused wide-spread fear among the people, and many were prevented from attending worship with Mr. Watkins, because the Romanists declared that all attending would be marked, and would certainly pay, with their lives, the penalty of their heresy. In consequence of these threats, many fail to send their children to our school, and this branch of our work has dwindled down to a nominal figure, from eight to ten, daily. If reports be true, we shall probably have more after the approaching elections,—which the public somewhat fear, because of the danger of a revolution or excesses about the time of a change, or attempted change of rulers. It is said the Romanists hope to make an attempt now to prop up the tottering throne of the Pope, and events of the past few days give color to reports of this nature.

CONGREGATIONS.

"But our fortress—the point from which our work makes much head-way—is in the 'Reunion,' or congregation for preaching services, and also in the conversations held personally by Mr. and Mrs. Watkins with the people who come from far and near for this special purpose.

LOVE FOR THE SCRIPTURES.

"One very interesting feature in the work is the love for the Scriptures which Mr. Watkins has excited in the minds of the members of these 'reunions.' Before the dissipation of his congregation by the events above mentioned, Mr. Watkins had inaugurated the custom of reciting Scripture passages by the people, immediately after his discourse. He has just recommenced this good practice, and the enthusiasm with which

the people enter into it is quite refreshing.

STATISTICS.

"You will understand that only an approximate idea of the work of this or any other mission can be gained by numbers. In our *peculiar circumstances*, hardly even an approximate idea can be gained, because our real numbers much exceed our nominal strength. The statistics of the mission at the present time may be briefly given thus:—Actual members of the church, 18; number at Ahualulco desiring to become a branch of this organization, 75; average number of morning and afternoon congregations on the Sabbath, 75–90. As the morning and afternoon congregations differ greatly, the actual number of worshipers every Sunday may amount to 110 or 120 persons, regular residents in this city. Monday and Wednesday evening congregations number from 30 to 40. Mrs. Watkins has an English class of 7 to 10 young men, from 20 to 30 years of age. This class meets twice a week. Mr. Watkins has a class in Spanish, which he meets three times a week. I now have three classes in English. Our pupils are very fitful in their efforts, and need much nursing in order to do them good."

THE MURDERERS.

"Two weeks ago, the arch-conspirator and actual murderer of Mr. Stephens was discharged by the jury appointed to try the case. Thus the cura goes free. Nine of the miserable men he incited to the act are still in prison, sentenced to death, but awaiting an answer to their appeal to the supreme bench of judges. We suppose these unfortunates will be the scape-goats for the cura and the clergy of Gandalujara, who directed the matters."

DANGERS AND ENCOURAGEMENTS.

On the 10th of September Mr. Morgan wrote again:

"I believe you have not the slightest

notion of the state of things which exist here. Only last week one of the Roman Catholic organs came out with an editorial as good as counseling assassination, if we could not be got away by any other means. Yesterday I went out for a walk around the town—the central part. When I returned, one of the members of our church strove to impress upon me the extreme danger of going out thus alone. ‘In a year from now I might be able to do so with safety.’ This, you will perceive, acts against us and our work; for if we cannot go about much, but must await the coming of people to the house, we pull against the tide all the time.

“But the Lord is blessing and owning the work in many ways. Our meetings are interesting; men, women, and children are enthusiastic in learning Scripture. More than three hundred and fifty verses were repeated last Sunday. As a proof of the real interest the truth inspires here, I may say that we frequently have a deputation of two, sometimes only one, from Ahualulco. But where in America or England would twelve women and three men walk eighty miles in the winter season to be present at a reunion of Christians for the purpose of worship, and of organizing themselves into a properly

constituted body for the perfection of their faith and the extension of the cause of truth? On the evening of the 8th instant this took place here. Weary and foot-sore from forty miles travel on foot that day, this number of persons entered our house and gave us the salutations of the other brethren and sisters at Ahualulco, some of whom will be unable to attend, from various causes.

“You can hardly conceive of the fear of doing anything which will proclaim themselves Protestants which seems to pervade this people. They know at how low an estimate the life of a person who goes against ‘The Church’ is held; hence most of the people desire to keep on good terms with the priests. My pen dares not form words to express what evil things I have learned of the priesthood since coming to this country. It was only a few weeks ago that the Rev. —, of the Roman Catholic theological seminary of this city, told his students that when Stephens was killed ‘the Church’ had one enemy and the world one thief the less; ‘and would to God that the other one (Watkins) were destroyed.’ What sublime Christian charity! But this is of a piece with the lives the Roman priesthood here lead. But God reigns, and his truth is being spread by multitudinous means.”

LITERARY NOTICES.

An Examination of the Alleged Discrepancies of the Bible.—By John W. Huley, M. A.; with an introduction by Alvah Hovey, D D., Professor in the Theological Institution. Andover: W. F. Draper Boston: Estes & Lauriat, 1874. 473 pages, 8vo.

We heartily commend the design, as well as the execution, of this work. Treating of the apparent discrepancies of the Bible alone, and omitting reference to all difficulties from without, the author has

by a research, the thoroughness of which is evident on every page, collected the most satisfactory answers to infidel objections. Some 900 such discrepancies are noted, and it is not too much to say that there is scarcely a single one which, even with our in many respects imperfect knowledge, we are not able to reconcile in a satisfactory manner. The first part of the volume is general, and treats of the Origin, Design, and Results of the Dis-

crepancies ; the second is devoted to particulars, viz. : Devotional, Ethical, and Historical Discrepancies. With no attempt to be novel or striking, and aiming only to reach the *Truth*, Mr. Haley has produced one of the most valuable and scholarly books of the year, yet one that is not above the comprehension of any intelligent reader, whether minister or layman.

Christian Truth and Modern Opinion. Seven Sermons preached in New York by Clergymen of the Protestant Episcopal Church. New York : Thomas Whittaker. 229 pages, 12mo.

The names of Rev. Drs. C. S. Henry, Hugh Miller Thompson, E. A. Washburn, J. H. Rylance, Wm. R. Huntington, T. M. Clark, and John Cotton Smith, are a sufficient pledge for the ability and eloquence of these discourses. The topics are all of vital importance, and are so discussed as to strengthen the faith of the Christian in the great truths of the Bible, against which a certain class of scientific men are just now directing their chief assaults. The book will repay careful reading.

The Great Conflict, Christ and Antichrist, the Church and the Apostacy, as Shadowed by the Prophets and Delineated in History. By H. Loomis, Author of "The Land of Shadowed Wings ; or, Empire of the Sea." New York : Nelson & Phillips. 249 pages.

The examination we have been able to give this volume impresses us with the conviction that it is sensible, and calculated to do much good as a popular treatise. It lays claim to no very new or original expositions of Scripture or history, but within a brief compass to give enough evidence to satisfy the candid reader that Rome is the Antichrist denounced by God's prophets. In the main, we fully agree in the author's conclusions ; they are stated with perspicuity and moderation, and supported by incontestible proofs. We wish the book a wide circulation. Its charitable spirit is excellent. With the author, Romanism is a system that embodies most pernicious error, but its votaries are deluded men

whom every consideration of Christian love should impel us to strive to save. "In all the history of missions," he writes, "when and where has Divine Providence opened such a field for the immediate and earnest efforts of the Church, as among the two hundred millions of Roman Catholics?"

Follow the Lamb ; or, Counsels to Converts.—By Horatio Bonar. D.D. New York : Robert Carter & Brothers. 130 pages, 18mo.

A little book which every pastor will be glad to have and place in the hands of members of his flock at a peculiarly critical period of their spiritual life.

A History of Germany, from the Earliest Times. Founded on Dr. David Muller's "History of the German People." By Carlton T. Lewis. New York : Harper & Brothers. 1874. 799 pages.

This book is a really valuable addition to our popular historical literature. It possesses the advantage of being based upon "the most useful and popular of the books from which the young people of Germany learn the story of their Fatherland." Of the merits of that book (Dr. Muller's) Mr. Lewis remarks : "Its author is scrupulously accurate in his assertions, and skillful in selecting and grouping the facts most worthy of remembrance ; and he has closely condensed his narrative, without destroying its vivacity and interest." A connected history of Germany embraced within a moderate number of pages has long been needed, and the supply of this want will do much to further historical study, especially with those readers who lack either time or inclination to cope with voluminous treatises. A valuable feature of this book is that it is brought down to 1873, and that it briefly but fairly states the events of the late Prusso-Gallic war, and the scarcely less famous legislation, that has followed its conclusion. We know of no hand-book so suitable for study in the high-school or college.

Arctic Experiences : Containing Capt. Geo. E. Tyson's Wonderful Drift on the Ice-floe, a history of the Polaris Expedition, the Cruise of the Tigris, and Rescue of the Polaris Survivors. To

which is added a General Arctic Chronology. Edited by E. Vale Blake. New York : Harper & Brothers. 1874. 486 pages, 8vo.

Most intelligent readers of the daily and weekly journals know something respecting the perils encountered by Captain Hall in his last expedition ; but few have had any adequate conception of the marvelous adventures of Captain Tyson and his fellow-survivors of the *Polaris* in the course of their remarkable drift on the ice. To have been six months and a half on the floes, resistlessly carried from the head of Baffin's Bay to a point opposite the coast of Labrador, but little distant from Newfoundland—a distance of some twenty-three or four degrees of latitude, or nearly 1,700 miles—is a feat probably unexampled in the history of navigation. Of these and other adventures this handsome volume gives an account, which will be read with very great interest by a large class of persons.

Golden Apples ; or, Fair Words for the Young. By Rev. Edgar Wood.

The Giants and How to Fight Them ; and Wonderful Things. By Rev. Richard Newton, D. D. Both published by R. Carter & Brothers.

We combine these two books in one paragraph, because they are so similar in aim and even in plan. We commend them to those parents and teachers especially who are surfeited with a certain sort of so-called religious literature, in which all that is truly valuable is covered up and smothered by the exciting story, which accompanies it. Dr. Newton and Mr. Wood evidently believe that moral and religious truth can be made interesting and impressive by itself, and that our youth need not be cheated into swallowing it, as if it were some bitter pill which would be nauseating but for its sugar-coating.

Sunny Shores ; or, Young America in Italy and Austria. A story of Travel and Adventure. 409 pages.

The Coming Wave ; or, The Hidden Treasure of High Rock. 353 pages.

Both these volumes are by that indefatigable writer for children, William T.

Adams, better known as Oliver Optic, and are published by Lee & Shepard. While Mr. Adams' writings by no means come up to our conception of what books for the young ought to be—dealing too much in sensationalism and admitting slang phrases that are quite out of place there—we recognize a good tendency in all the volumes of his which have fallen into our hands. Of these two now before us, the first is undoubtedly the most instructive, for there is really a good deal of information about the countries referred to in the title.

Rosalie's Pet. By Joanna H. Mathews. New York : Robert Carter & Brothers. 373 pages.

This is another of the series entitled "Miss Ashton's Girls," which our young friends pronounce unanimously quite equal in interest to the Bessie Books, or any other of the author's many productions. This series is admirably printed and well illustrated.

The Methodist Quarterly Review.—D. D. Whedon, LL.D., Editor. New York : Nelson and Phillips.

Contents for October, 1874 :—1. The Approaching Centennial of American Independence, by Rev. E. O. Haven, D.D. 2. Dr. Bender on the New Testament Idea of Miracles (Second Article), from the German, by Prof. J. P. Lacroix. 3. Cheap Transportation, by S. G. Arnold, Esq. 4. Withrow on the Catacombs, by Prof. C. W. Bennett. 5. John Murray, the Father of American Universalism, by Rev. N. T. Whitaker. 6. Synopsis of the Quarterlies. 7. Foreign Intelligence. 8. Quarterly Book-Table.

The Bibliotheca Sacra and Theological Eclectic.—Edited by Edwards A. Park and George E. Day. Andover : W. F. Draper.

Contents for October, 1874 :—1. The Testimony of Organic Life, by Thomas Hill, D.D. 2. The Union of the Divine and Human in Jesus Christ, by Rev. Pres. Robins. 3. Admissions of Philosophical Scepticism, by R. B. Welch, D.D. 4. The "General Philosophy" of Herbert Spencer, by M. S. Phelps, Ph.D. 5. The Connection between the Mosaic

and Pagan Sacrifices by Rev. C. E. Park. 6, Richard Rothe's Years of Authorship, by Rev. S. Osgood, D.D. 7. Notices of Recent Publications.

From Messrs. Estes & Lauriat, Boston, we have received *Half-Hour Recreations in Popular Science*, No. 12 (On the Circulation of the Waters on the Surface of the Earth, by H. W. Dove); and *Half-Hours' with Insects*, No. 4, by A. S. Packard, Jr. Both of these are entertaining and valuable to the lovers of physical study.

From the U. S. Publishing Co., the 4th Part of Lester's *Our First Hundred Years*; full of timely information respecting the century now almost closed.

From J. B. Parker, Hanover, N. H., the *Eulogy on Chief Justice Chase*, delivered by Wm. M. Evarts, before the Alumni of Dartmouth College, at Hanover, June 24, 1874. We believe that it is generally admitted to be one of Mr. Evarts's most brilliant orations.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 30th October, 1874.

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East Windsor Hill. 1st Cong. Church and
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182 95

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Thomas Stevens, Louisville, \$1; F. B. Woodworth, Baltimore, \$1; R. J. McElvaine, Elkville, (Tracts) 50c.; A. F. Weeks, Brooklyn, \$1; R. E. Musso, Collinsville, 50c.; John Putnam, Fitchburg, \$1; James McCandless, Philadelphia, \$1; Putnam's Sons, New York, \$1.24; D. Maul, Bridgeton, \$1; Mrs. D. Price, Newark, \$2; D. A. Shepard, Cleveland, \$4; Rev. R. K. Rodgers, Bound Brook, \$2; A. G. Downs, Chicago, \$1; Rev. J. H. Adair, Galesburgh, \$1; Rev. A. Harlow, Blooming Grove, \$1; W. E. Webster, Newton Centre, \$1; Rev. A. Witherspoon, Schuylers Falls, \$3; Miles Morse, Thomaston, \$1; Mrs. T. Smith, Smithtown, \$1; Miss S. C. Brinckerhoff, Troy, \$1; Rev. M. S. Terry, City, \$1.12; G. W. Ford, City, \$2..... 29 36

Total Receipts for month.....\$448 04

THE

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EDITOR:

Rev. HENRY M. BAIRD, Ph. D.

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THE CHRISTIAN WORLD.

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THE CHRISTIAN WORLD.

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EDITORIAL NOTES.

THE FRIENDS OF OUR WORK are cordially invited with the beginning of our *Twenty-Sixth Volume* to renew their subscriptions, and by the promptness of their payments to promote the vigor and efficiency of the CHRISTIAN WORLD. They will please, in remitting the subscription price of the magazine, to add *ten cents* to cover postage.

We take the opportunity to solicit both old and new friends to contribute to the support of our Missionary work among the Romanists of the West. Several important centres have already been occupied, and, as will be seen from the reports in the latter part of this issue, the number of stations is being gradually increased. Our work among the Bohemians is particularly promising, and ought to receive the hearty encouragement of all Christian men and women.

MARY ALACOQUE AND THE SACRED HEART.—Under this title we begin, in another part of the present number, the publication of a remarkable monograph by M. Asseline, translated from the French for the CHRISTIAN WORLD. M. Asseline is a vigorous writer as well as a careful historical investigator. His essay “Diderot et le XIX. Siècle,” published in 1865, was a publication of great merit, and met with deserved applause. His present treatise, issued in Paris, in the form of a pamphlet, we are informed, had an extraordinary success for a *brochure*, having run through three editions in a short time, and, perhaps, more afterwards.

We are confident that our readers will thank us for bringing to their notice a paper so full of timely information and warning as this—a paper decidedly the best that has, so far as we know, been written on this weighty subject.

The worship of the Sacred Heart of Jesus may at first sight appear to be a harmless, if a somewhat absurd and far-fetched devotion. What else is this worship, it will naturally be asked, than the gratitude of the pious to a loving Saviour, or, if you will, to the heart as the seat of the affections that moved him to give himself a sacrifice on our behalf?

But closer inspection discloses the fact that this worship so far from being spiritual and elevating, is essentially materialistic and debasing. It is a heart of flesh and muscle, a heart pouring out real blood that is constantly held up to the worshiper's gaze, and that is to be made the object of prayer and the recipient of the soul's trust. The language of the advocates of this new-fangled devotion, endorsed by Pontifical bulls, as will be seen in a subsequent part of the treatise of M. Asseline, explicitly precludes any other interpretation of the worship than as rendered to a veritable, corporeal heart. Not only so, but the entire history of the pretended visions of the insane girl who first gave the devotion to the world—visions with which the whole fabric must necessarily stand or fall—will be seen to be of the most incredible, and, we are compelled in truth to add, of the most disgusting character.

But even if so profane and idolatrous a worship, historically and indissolubly connected with a repulsive medley of fabulous visions, could be conceived by any sane and unprejudiced person to be a harmless delusion; there is little room for such a supposition, in view of the history of the introduction of the devotion. M. Asseline has shown that the principal, if not the sole, agents in forcing it upon the Roman Catholic world have been the *Jesuits*. It was a member of their order who acted as adviser to the enfeebled intellect of Marie Alacoque. It was the Jesuits who, after her death, espoused the defence of her cause, and who first secured her beatification, and, after a long interval, her formal canonization by Pius IX. The victory of the devotion of the Sacred Heart over priests and bishops, over the "Promoter of the Faith," over the "Congregation of Rites," over pontiffs themselves, is a victory, and one of the most signal victories ever won, of the Jesuits. It is another of those proofs which are continually accumulating that, especially in our days, it is the *Black Pope* and not the *White Pope* who really sits in the so-called chair of St. Peter, and wears the triple-crown. It is high time that all the world should realize this. The "Ladies of the Sacred Heart of Jesus," as the devotees of a fanciful though reprehensible form of worship, may appear to be of little consequence in themselves; but, as virtually a female branch of the Order of Jesus, their introduction and spread in our midst may be portentous of danger to both Church and State.

MR. GLADSTONE'S CRITICS. —The remarkable pamphlet of Mr. Gladstone, of which we give considerable extracts elsewhere, has naturally been the subject of the most varied criticism. From the Pope down, the dignitaries of the Church that is chiefly affected by it denounce its statements and its logic in the strongest terms. Pius IX., who admitted that he had not read it, described its author to some English Roman Catholics whom he had granted an audience, as having "*subtly come*

forward like a viper, assailing the bark of Saint Peter." The figure is somewhat mixed, but if the aged Pontiff's rhetoric is faulty, his meaning is sufficiently plain. Archbishop Manning promptly made a brief but by no means convincing reply in the newspapers, and numerous other correspondents came to the rescue. The Archbishop, as usual, was cautious; though in an inaugural address to the Roman Catholic Academy, delivered in his own house in Westminster, he condemned "half-fearful, half-hearted assertions of the Sovereign Pontiff's claims." English Romanists, he urged, "must not fear to declare to England and to the world, through the free press of England the Sovereign Pontiff's claim to infallibility, his right to temporal power, and the duty of the nations of the earth to return to their allegiance to him." The *Tablet*, according to the London correspondent of the *New York Tribune*, is still more outspoken, and makes a damaging admission when it says: "What, then, at last, is the difference between Mr. Gladstone and Catholics? Both parties admit that every utterance of human law requires to be measured by some external standard before it rightly challenges obedience. The only difference is that with Catholics this external standard is the Church's voice, whereas with Mr. Gladstone it is individual conscience and reason."

Two prominent English laymen belonging to the same communion, however, have not hesitated to expose themselves to merciless abuse by publicly avowing their belief that the Vatican decrees conflict with the duties of a loyal subject, and that they therefore reject them. One is Lord Acton; the other Lord Camoys. The letter written by Lord Camoys to Mr. Gladstone, and sent by the writer himself to the *London Times* for publication, carries great weight. Let it be noted that Lord Camoys stands very high in the Peerage, his ancestors having been created barons in 1383. (Lord Acton was elevated to the Peerage in 1869.) Among all the Roman Catholic dukes, marquises, earls, viscounts, and barons, there is but one (the Baron Beaumont,) dating from 1309, whose title is older than his. He writes:

In noticing your "Expostulation," the Archbishop of Westminster, in his published letter, said that there is no change in the obligations of the Roman Catholics to the civil power in consequence of the publication of the Vatican Decrees. Now, is this so? It is not likely the present will adopt against Queen Victoria the course pursued by the then Pope against Queen Elizabeth, but there is no telling what edict might be issued by the author of the *Syllabus*. Assuming an edict were now issued tending to weaken or destroy allegiance, what a different position a Roman Catholic would be in now from what he would have been in then! Infallibility was not then a matter of compulsory belief, and he would have been at liberty to refuse compliance with such an edict; but what would be the effect of his belief in the personal Infallibility? He must either withhold his allegiance on the one hand, or risk his salvation on the other; and is not this a

new obligation? To be compelled to believe under severe penalties now what we were at liberty to disbelieve then with impunity is surely a new obligation. As an independent English Roman Catholic, I consider it my duty to make this response to your appeal. Much may be said of the serious difficulties that many members of the Roman Catholic Church throughout the world will be placed in by being compelled to believe in the Vatican Decrees. For myself, I will say that history, common sense, and my early instructions forbid me to accept the astounding and novel (novel, at least, in their present promulgation) doctrine of the personal Infallibility of the Pope, though limited, as asserted, to the large domain of faith and morals.

The intelligent correspondent to whom we are indebted for this extract well observes: "A few more similar would go far to prove that Mr. Gladstone had good reason for his hope that his Catholic fellow-countrymen would respond to his appeal by asserting in all their civil relations their complete independence of foreign dictation. Whatever others may be, it is certain that Lord Acton and Lord Camoys are Englishmen first and Catholics afterward."

M. GUIZOT'S PROFESSION OF FAITH.—Since the publication of our editorial notice of the great Protestant statesman, whose death, in the maturity of his fame, and at a good old age, all France deploras, we have seen the remarkable declaration of his religious views with which M. Guizot's will begins. Although this paragraph may not improbably have met the eye of some of our readers, it contains so clear a mirror of the spiritual experiences of M. Guizot's life, that it is entitled for several considerations to a place in these pages. It demonstrates still more clearly how great has been the loss which France has sustained. That land of prevailing superstition and skepticism could ill afford to do without a man of such enlightened views and childlike faith. M. Guizot says: "I die in the bosom of the Reformed Christian Church of France, in which I was born and in which I congratulate myself on having been born. In remaining always connected with her, I exercised the liberty of conscience which she allows her members in their relations with God, and which she herself invoked in establishing herself. I examined, I doubted, I believed that the strength of the human mind was sufficient to solve the problems presented by the universe and man, and that the strength of the human will was sufficient to regulate man's life according to its law and its moral end. After having long lived, acted, and reflected, I remained, and still remain, convinced that the universe and man are neither of them sufficient to explain and regulate themselves naturally by the mere force of fixed laws which preside over them, and of the human wills which are brought into play. It is my profound belief that God, who created the universe and man, governs and preserves or modifies them, whether by those general laws which we

call natural laws, whether by special acts which we call supernatural, emanating like the general laws, from his perfect and free wisdom, and from his infinite power, which he has enabled us to recognize in their effects, and forbids us from being acquainted with in their essence and design. I thus returned to the convictions in which I was cradled, always firmly attached to the person and liberty which I have received from God, and which are my honor as well as my right on the earth, but again feeling myself a child in God's hands and sincerely resigned to so large a share of ignorance and weakness. I believe in God and adore him, without attempting to comprehend him. I see him present and acting not only in the permanent government of the universe and the innermost life of men's souls, but in the history of human societies, especially in the Old and New Testaments—monuments of the divine revelation and action by the mediation and sacrifice of our Lord Jesus Christ, for the salvation of the human race. I bow before the mysteries of the Bible and the Gospel, and I hold aloof from scientific discussion and solutions by which men have attempted to explain them. I trust that God permits me to call myself a Christian, and I am convinced that in the light which I am about to enter we shall fully discern the purely human origin and variety of most of our dissensions here below on divine things."

THE "CATHOLIC REVIEW" ON SABBATH DESECRATION.—We are glad to find the *Catholic Review* declaring itself, albeit not very strongly, in opposition to the audacious attempts made within the past few months, chiefly by our foreign population to convert our American Sabbath into a worse than Parisian holiday. Under the heading "Theatrical Encroachments on Sunday Usage," the editor condemns the dishonest trick by which not only the gayest of operatic productions, but the lowest of popular dramas, have been styled "Sacred Concerts" in order to evade the manifest intention of the law; much as the liquors-sellers a few years ago courted public esteem by disguising their disreputable establishments under the designation of "Sample Rooms." The *Catholic Review* says: "We regret to see the encroachments of the theatres on the quiet of the Sunday evening, and trust that the good taste and sense of the people will soon convince the managers that they are in error when they venture thus boldly to engraft a foreign custom on the old-fashioned American way of observing the Sunday. Come what may, we must confess to prefer seeing the ordinary announcement that an opera will be given on a Sunday evening, than the ridiculous farce of endeavoring to palm off a ribald production like the 'Grand Duchess' as a 'Sacred Concert.' Let us call things, however bad they may be, by their own names, and not such to deceive people by styling sacred that which is worse than profane." The *Review* does not seem to be con-

scious of the inconsistency which it ascribes to its own Church's action, in countries where it certainly has had ample power to secure a better observance of the Lord's Day, when it observes: "We are well aware that theatrical performances are tolerated by the Church on Sunday evenings in Catholic countries, but she has always done all in her power to dissuade her children from frequenting such entertainments on the day which ought to be set aside for prayer, rest and innocent recreation of a domestic character."

A Retrospect of 1874.

The history of the last twelve months is by no means an uneventful record. If we regard progress as a feature of the kingdom of Christ on earth, and agitation as inseparable from all real progress in religious thought, we must view with interest the evidence, coming to us from all directions, that multitudes long deluded by false teaching and apparently wedded to their errors are arousing themselves to the candid and thoughtful consideration of the characteristics of a true and life-giving faith.

The Roman Catholic Church, in which, if we could credit its own boast of immutability and infallibility, we should look for the most profound peace, has been precisely that ecclesiastical body which has been most distracted by contention both from within and from without. The mutarings of the storm which threatened to break out in the bosom of the Church itself, in consequence of the absurd and heaven-defying decrees dictated by the Vatican to the so-called Œcumenical Council of 1870, have, it is true, rather diminished than increased in distinctness. The crisis has apparently been adjourned. The Old Catholic movement, perhaps because of its caution and reserve, perhaps because it was mainly a movement of theologians, appealed to a narrow circle of intelligent men, and had few points of contact with the people. A single reformatory voice, proclaiming in ringing tones the necessity of a justification, by something else than by dead works, and exhibiting to the alarmed consciences of men a Saviour all-sufficient for their rescue—such a voice would have affected far more powerfully the masses of the Roman Catholic people than all the discourses of the learned and polished scholars who had been content to remain in communion with the Papacy until its last crowning assumption of divine attributes.

But if the old Catholics have thus far effected little of what was hoped from the undertaking upon which they entered, two or three years since, the Papal Church has none the less been a scene of unremitting conflict in 1874. From within and from without her pretensions have met with a sturdy, and, in some cases, unexpected resistance.

Of this a more particular survey of Christendom will tend to convince us.

So completely has the Southern part of our continent, from its first colonization, been under the control of the Roman Catholic Church, that the adherents of the Protestant faith amount in all but to a very few thousands, and most of these are foreign residents who have come in temporarily with a view to pecuniary advantage. The native Protestants constitute an insignificant element in the entire population, and are almost exclusively recent converts from Romanism. Yet South America, at several distinct points is, at the present moment, profoundly agitated by the consideration of the so-called "religious question." The great empire of *Brazil* has for the entire year been actively engaged in the conflict precipitated upon the government by the reckless course of the hierarchy. Never was there an issue more un-advisedly forced upon a people. The Pope and his predecessors had indeed, long since, placed the secret order of Free Masons under the ban of the Church; but it was reserved for the hot-headed Bishop of Pernambuco to demand the expulsion of all members of the order from the Roman Catholic confraternities. Societies of professed, and for the most part enthusiastic, adherents of Romanism, were thus forced into an attitude of opposition to the Papal system, which was as distasteful as it was unlooked-for. More than a year of open warfare has passed. The Bishops of Pernambuco and Para are in prison, undergoing the punishment which the Imperial Government very reluctantly was compelled to impose upon them for their contumacy. Whole communities are deprived of the administration of the sacraments; fraternities which were the right arm of the Papacy in Brazil, are lying under sentence of excommunication now definitely pronounced against them, since the expiration of the term of a year previously given them for repentance and obedience to the episcopal summons.

It is natural that under these circumstances the propriety of perpetuating the unnatural union between Church and State which renders such a condition of things possible, should begin to be discussed with serious interest. For the popular sentiment, as evidenced by the utter failure of the Papal party to impeach the Emperor's Cabinet in the national legislature, fully sustains the government in the position it has assumed. A considerable portion of the Brazilian clergy seems also to condemn the excesses of the two imprisoned bishops.

But Brazil is not alone among the South American States in its resistance to Roman aggression. *Venezuela* seems likely, under the leadership of President Blanco, to initiate a similar struggle; while in *Chili* the question comes up in a more quiet manner, and in the form of proposed alterations in the intolerant constitution of the country, whereby the public exercises of all other religions but the "Catholic, Roman,

Apostolic " are strictly forbidden. Two years must, however, intervene before the changes, sanctioned by the present Chamber of Deputies, can be adopted and religious liberty receive legal recognition. If among the States not only of South America, but of Christendom, the Republic of *Ecuador* seems to form an exception to the general progress, the reason is to be found, perhaps, not in the people so much as in the Jesuit influences under which the President, Don Gabriel Garcia Moreno, has long been acting. Hence his pompous dedication of the republic to the "Sacred Heart" of Jesus; hence, too, the somewhat extraordinary vote by Congress, on the President's recommendation, of one-tenth of the annual revenues of Ecuador to the Pope during the continuance of the Italian occupation of the Pontifical States!

In *Mexico*, Protestantism has more and more directly confronted Romanism. Protestant churches and organizations have greatly multiplied. Despite the evils of divided counsels and rival missionary enterprises, it is to be hoped that the truth as it is in Jesus, has made some substantial progress during the year. But here the passions of the populace have in several cases been excited to a pitch of intolerance and hatred rarely reached of late. The Lenten sermons of the sixteenth century, by means of which the curates of the League excited their bigoted hearers to fresh acts of violence against the Huguenots, have been but too faithfully copied by the Mexican priests of our own days. The seed thus sown has taken root, and early borne fruit. At Ahualulco, an American missionary, the Rev. John L. Stephens, was last spring murdered in the most atrocious manner by an infuriated mob, which for two hours had been listening to a violent address of the parish priest, in the course of which he had advocated the extermination of the Protestants. But as the old Christian adage, that the blood of the martyrs is the seed of the Church, is rarely falsified, there are indications that even so untoward an incident as this will turn out rather for the furtherance of Christ's cause. Only let not the minds of the people, otherwise inclined to give the doctrine of the pure Gospel a respectful hearing, be prejudiced against Protestantism by witnessing the disputes of its professors on the most insignificant differences of theological opinion and practice.

If we turn to the Eastern Continent, we find that there is even less in the posture of affairs in Europe which can afford Rome reason for gratification.

The kingdom of *Italy* is still unreconciled to the Papal power. Excommunicated and denounced, time and again, by the venerable but garrulous Pius IX., Victor Emmanuel and his government have during the year pursued the path previously marked out for them. Had the Roman Curia been able to bend somewhat to circumstances, and been politic enough to hide at least a part of its malignity, it is more than

probable that the Italian king would have stopped short of the lengths to which public sentiment has driven him. He appears to have been averse personally to a departure from the traditional policy of his house, always prone to court the favor of the See of Rome. As it is, there was no option left him by his unconciliatory opponent; and of late the wholesale breaking up of convents and monasteries, the sale of their houses and lands, and the dispersion of their former inmates have widened the chasm already so considerable between the two parties. These changes have enabled Protestants, who, when the religious orders held, as it is reported, more than half the real estate, and this the most desirable in the city of Rome, could scarcely find a roof to shelter them and their schools and chapels, to secure advantageous buildings for the use of their missionaries. Among others, the "Biblical College" occupies or is soon to occupy a former "palace" on a prominent site in full view of Fort San Angelo and the Pope's quarters in the Vatican. Among the inferior clergy in the kingdom of Italy there has also developed itself a certain measure of insubordination to the authority of the Pope; in a few cases curates have accepted functions conferred upon them by popular vote, and others have given countenance to the celebration of civil marriages.

The devotion of *France* to the Papacy has for some time past been the single redeeming feature of the situation in the eyes of the Ultramontanes. France has been the grand field for pilgrimages, the liberal patron of miraculous images and shrines, the largest contributor to the treasury of the Church. France, too, has never been backward in vindicating, by her armies and navy, the temporal authority of the Roman Pontiff. But now the day for these things seems to be waning fast. The bishops of France have rendered it almost impossible for the government of President MacMahon to maintain the peace. It was all very well to instruct ambassadors to assure the Emperor of Germany of the pacific intentions of the existing government; the assurance carried little weight when the prelates known to be in high honor with the government were appealing to the people to resume the war to recover the lost departments of France. It is not surprising, therefore, that two of the most striking events of the year 1874 were the formal renunciation by France of its protectorate of the Pope, and the final withdrawal from Civita Vecchia, the port of Rome, of the frigate *Orénoque*, long stationed there to convey Pius to some place of refuge, should flight ever become necessary for him.

Meanwhile the efforts of French Protestants have not relaxed for the conversion of their Roman Catholic countrymen; and these, in many cases, have been crowned with encouraging success. At the same time the conflict within the established Reformed Church, between true believers and avowed Rationalists, has distracted much of the thought

and activity that ought to have been concentrated upon the work of evangelization. Although on the 28th of February the orthodox sentiment of the Protestants obtained a victory, in securing the promulgation of the Declaration of Faith adopted by the National Synod, as part of the fundamental law, the struggle between the discordant elements is still raging, and will continue so long as two parties, as opposed in their views as any parties can be, remain in the same ecclesiastical establishment.

In *Switzerland* the outlook is unusually dark. The government of the canton of Geneva has particularly signalized itself by the enactment of laws which destroy all independence of the Church even in its most sacred functions. Blind to the difference between exacting from the members of a Church established by the State and supported by its treasury, an exact external compliance with the civil law, and interfering with the details of its internal economy, the free thinkers who now control the city of Geneva have destroyed all hope of maintaining purity of doctrine in the sacred office. Charles Loyson, the former Père Hyacinthe, has felt himself unable, with a clear conscience, to continue his connection with the reformed Catholic Church under patronage of the State. As to the Protestant ministers—"the venerable company of pastors"—we cannot believe that, even with their extreme reluctance to forsake the establishment, they can much longer hesitate to take the only course dictated by honor and religion.

In *Germany*, the struggle between the Church of Rome and the Imperial government has not been intermitted; while *Austria*, unterrified by the ecclesiastical demonstrations against her northerly neighbor, is disposing herself to follow her example in taking measures to counteract the disorganizing tendencies of that Papal legislation which culminated in the decrees of the Vatican Council.

Yet even the interest we feel in the decision of the German question is inferior to that which the recent discussions in *England* have awakened. In the beginning of the year the most notable religious event was the bold demand made by a body of clergymen in the Established Church for the re-introduction of Auricular Confession. Later came the inauguration of a Roman Catholic University, with Monsigneur Capel at its head. Then followed the passage through Parliament of the "Public Worship Regulation Bill," after a debate which developed the strength of the anti-Romish feeling in great Britain, and inspired new hope of repressing the excesses of the Ritualist members of the clergy. And now at the very conclusion of the year, not only England, but all the Anglo-Saxon world has been excited by the discussion of the question, whether since the adoption of the Vatican decrees, a Roman Catholic can be a loyal subject of the British Crown—a question to which the public is not a stranger, and which has often been ably debated, but

about which many had formed no deep and decided judgments, until the late Liberal Premier unexpectedly entered the lists of the disputants.

At home the chief external manifestation of loyalty on the part of American Romanists to the Papal See, has been in connection with the so-called "American Pilgrimage"—a pilgrimage about which there was in point of fact very little American, except the name. The institution of new Roman Catholic schools by the side of the Public schools has continued, while both common and parochial schools in some States, and particularly in the State of New York, promise soon to receive considerable accessions, in consequence of laws rendering education compulsory.

The mass of the Roman Catholic population of the United States has continued during the year to submit rather tamely to the dictation of the priesthood in this matter of sending their children only to schools taught by the "Christian Brothers." But there are signs to which we have heretofore alluded, that a considerable number of the more intelligent even among our Romanists of foreign extraction, are not ready to renounce the Public School system, which has been the boast of our American civilization. The refusal of the "Irish Catholic Benevolent Union" to declare itself against our common schools as "godless," and its reelection of Mayor Keiley, of Richmond, as its President for the coming year, after his unmistakable utterances in favor of undenominational teaching, are among the most significant events of the year.

Mary Alacoque and the Sacred Heart.

[Translated for the CHRISTIAN WORLD, from the French of Louis Asseline.]

THIS little book is not a casual pamphlet. It is a serious historical study, a critical description, based upon facts which it will be difficult to disprove, since they are drawn from the most trustworthy sources, and even from documents published by the partisans of the Sacred Heart.

I shall, therefore, doubtless be assaulted with abuse, which, in a certain quarter, is a more convenient weapon than argument. It is fortunate indeed—thanks to the progress of the age—that abuse has become the substitute for the sharp gripe of the secular arm.

I desire to draw attention chiefly to this point, namely, that the establishment of the new worship met with the strongest opposition in the Church itself; and we may count among those who have most vigorously attacked it, popes, cardinals, bishops and magistrates.

I do not place myself under their protection, being already under that of free enquiry, which is sufficient for me; but at this moment, when coalitions are the fashion, I may be allowed to display, in the army of my arguments, a battalion raised by these distinguished personages.

DECLINE OF JESUIT INFLUENCE.

Towards the end of the seventeenth century, the Jesuits began to perceive that the higher ranks of society were escaping from them. The aristocracy of the gown, the monied and the civic classes, inclined very visibly towards Jansenism; they were weary of the petty ceremonies with which the Jesuits had overloaded Catholicism.

The withering sarcasm of Pascal in his *Provincial Letters*, the crushing logic of Arnaud in the *Frequent Communion*, had alienated from them the serious-minded and the enlightened. From this they inferred, with their habitual policy, the necessity of devising some new means of acting upon the popular classes, in order to regain at the base what they were losing at the summit. Besides, people were beginning to talk of the miracles of the Jansenists; they had been performed ever since 1690 at the tomb of M. de Pontchâteau*—who died at Port Royal—as a counter-part to the one which had healed Mlle. Perrier; the populace had broken open the coffin of the pious hermit, and torn in pieces his linen and his shroud, in order to preserve them as relics. A young girl had been cured of scrofula in the neck by the touch of the corpse. This was a new proof that available material existed, and that the masses thus kept in ignorance were prepared for every superstition. It is to be observed that the different orders and sects have never allowed an adverse party to have a miracle without producing one of their own as an offset. Thus, when, in the thirteenth century, the Franciscans had made such a noise about the *Stigmata* of St. Francis, the Dominicans, seized with jealousy, invented those of St. Catharine of Sienna. In fact they were resolved to show something more perfect. While St. Francis had the stigmata only on the hands, feet and side, St. Catharine was marked also on the forehead—the sign of the crown of thorns. For a miracle, a miracle and a half! Now the Jesuits were resolved in their turn to outdo the Jansenists.

JESUIT MIRACLES.

They felt their way cautiously at first; they tried to bring into notoriety Maria d'Agreda, the correspondent of Philip IV., who died in 1665. They circulated the book she had written at the dictation of the Virgin, and which is entitled *The mystic city of God, the miracle of his Omnipotence, the Depths of the Grace of God; sacred history of the most holy Virgin, mother of God, revealed in this latter day by the most holy Virgin to sister Maria of Jesus, abbess of the convent of the Immaculate Conception in the town of Agreda.*

The attempt did not succeed. Bossuet raised his voice and ener-

* See Sainte-Beuve, *Port Royal* t. v., 114 and following pages; he quotes, in reference to this subject, the witty letter of Nicolle.

getically pointed out the indecencies of this book of insane hallucinations. The Jesuits, as the Abbé Le Dieu relates in his journal (Jan. 1st, 1700), roused in vain all their tools in the Faculty in order to avert the act of censure—the sentence of condemnation was pronounced in the Sorbonne. In vain, in 1699, the Spanish ambassador demanded its revocation in the name of his master. The Court of Rome itself had, in 1681, censured the inept production, but in the mean time the Jesuits had devised another mode of operation, the origin of which is most singular.

GODWIN'S VIEW.

Godwin, the famous chaplain and confidant of Cromwell, is not unknown to history. This sectary, thoroughly penetrated with the theological zeal which gave so peculiar a character to the English Revolution, conceived the idea of preaching that the heart of Jesus, that part of the body in which he had deigned to incarnate himself, ought to be the object of special worship. His influence, as chaplain of Cromwell, as a Doctor of Divinity of Oxford and President of Magdalen College, caused this doctrine to spread very rapidly, and gave it great importance in England. Godwin discussed it in various publications, a Latin translation of which was printed at Heidelberg, in 1658, under the following title : *Opuscula quædam Thomæ Godwin, interprete Guillelmo de Bono conventu*. The second of these works is entitled : *Cor Christi in cælis erga peccatores in terris*.

The Jesuits have denied the relation existing between the doctrines of Godwin and those which they afterwards attributed to Maria Alacoque. But an Augustinian monk, Father Georgi, states, in a work published in Rome, in 1772, under the title : *Lettere Italiane adjunte all' antirretico*, that he had in his hands the works of Godwin, and that he could show the entire conformity of his views with those of the Visitandine.

FATHER LA COLOMBIERE.

The new doctrine preached by Godwin made considerable noise in England at a time when a father of the Company of Jesus, Father La Colombière, was the confessor of Eleonora d'Este, duchess of York, the future exile of Saint-Germain. La Colombière was at the same time an enthusiast and an intriguer. The ideas of Godwin fell in at once with his instincts of spiritual mysticism and with his zeal for propagandism to the profit of his Company. He saw that there was an enormous advantage to be drawn from that gross worship which would powerfully strike the popular imagination, satisfy its inborn fetishism, and that necessity for materialization which was ignored by hard and abstract Jansenism. There was, indeed, the heretical origin of the new rite ; but this objection was not calculated to embarrass those who had created Chinese Christianity, that great affair under the pontificate of Prospero Lambertini.

THE CONVENT OF PARAY-LE-MONIAL.

In order to establish a new worship, some miracles at least are necessary, and it is no disadvantage to have proofs of its divine origin. When the ingenious Joe Smith wished to found Mormonism in the midst of the nineteenth century, (for let not the friends of free inquiry shut their eyes to the fact that new religions *are* founded even in the nineteenth century,) he took care to have a rich variety of visions, and to discover miraculously a decalogue graven by angels on a metallic plate. The Jesuits sought for an instrument in female convents. It is a curious fact, indeed, that the managers of miracles always employ women. Among ten *celesties* one is sure to find at least nine women. Their temperament, especially when affected by hysteria and claustration, disposes them to visions and to ecstasies, and gives them over, a most pliable material, to the skillful hands which know how to mould them. The Jesuits found what they were seeking for in a convent of the Diocese of Autun, the convent of the Sisters of the Visitation of Paray-le-Monial. This was then the abode of the future most blessed *Mlle. Marguerite Marie Alacoque*. We shall give a rapid sketch of the life of this poor girl, "who is held up to us even more for our imitation than for our admiration." Her history is all the more curious as it presents, so to speak, the perfect type of religious monomania. In her portrait we may detect all the features of that great medico-psychologic affection which has made so many saints who in our day would be confined in insane asylums, and a more full knowledge of which has enabled us to transfer so much from the domain of theology to that of pathology. The sources of information are abundant. We have that book of colossal folly which bears the signature of Bishop Languet—a book which is still constantly reprinted, and to which we shall have occasion to return—we have the abridgment of Father Croiset, that of Father Daniel, and, lastly, the letters and writings of Mary Alacoque herself.

BIRTH AND CHILDHOOD OF MARY ALAQUE.

On the 22d of July, 1647, was born, at Lanthecourt, in the parish of Vèroure, in the diocese of Autun, to Claude Alacoque, a lawyer by profession, and to Philiberta Lamyn, a lady of gentle birth, a daughter who received the names of Margaret Mary. From the age of four years—this she relates herself—she had a lively sense of the virtue of chastity, and the sight of men so wounded her modesty and alarmed her innocence that she would have fled into the desert but for the fear of meeting them even there. Was the divine innocence which makes the child a thing so sweet and sacred ever more stupidly blasphemed! *

* There is the same idea in the *Life of Saint Louis de Gonzaga*, by the Jesuit Copari, translated by Gelpin, page 14: "Still more, he never liked to be left alone, even with the Marchioness his mother. If he was obliged to remain with her, he

HER FEEBLE CONSTITUTION.

At the age of eight began those illnesses which lasted during the whole life of Margaret Mary Alacoque, and which in the eyes of even the least experienced physiologist, explain so easily her cataleptic ecstasies and her bleeding apparitions. Rheumatism, paralysis, pains in the side, ulceration of the limbs—she is assailed on all hands, and miraculously cured by *neucaines*, of course. At the same time, with these first manifestations of the disease that was to undermine her physical organizations, there appeared symptoms of the moral malady which was to destroy in her every human sentiment; she renounced her family ties, made a complete surrender of her own will, and became absolutely passive. She submitted gratefully to intruders who had seized the modest inheritance of her mother, and who had heaped abuse and mortification upon both parent and child.

"I was grieved to see that the hands which were lifted to strike me were restrained. I felt constantly impelled to render every possible service and good office to these true friends of my soul. My Sovereign Master bade me, when I could not prevent these persons being spoken of in my presence, to take all the blame to myself, and to justify them."

"She already understood," says Languet, "what so many venerable sisters under the same circumstances find so hard to learn, and still harder to practice, namely: *that they have not the spirit of religion who set limits to their obedience and who throw off the yoke of their superiors with the pretext that it is too heavy, and that these superiors abuse their authority.*" Molinos had already written in his *Spiritual Guide*: "*Obedience is of more worth than every other virtue.*" Here is the whole doctrine of the Company of Jesus.

SELF-TORTURE.

First, we have the lamentable immolation of the body: "At seventeen she encircled her loins with a knotted cord and drew it so tight that she could neither eat nor breathe without pain. She fastened little iron chains upon her arms; and these cords and chains, wearing gradually into the flesh, at last penetrated so deep that they could not be removed without cruel suffering. She herself says: "In order to give some drops of my blood to my Saviour, I tied cords around my fingers and then thrust needles into them. I made myself a bed of potsherds on which I lay with extreme pleasure, although my whole frame quivered."

was observed instantly to blush." A child of eight years old blushing from chastity because he finds himself alone with his mother!

The life of Saint Louis de Gonzaga is most widely circulated in schools. For the rest, the saints are singularly precocious! I have read the life of a Bishop of Saint-Dié, who had so premature a sense of the obligation of fasting that he abstained from his mother's breast on Fridays.

VISIONS.

Then we have visions, direct communications with Jesus Christ : "Once when having retired to her chamber, she was lying aside, with some satisfaction, the ornaments that she had worn during the day, the Son of God showed himself to her just as he had appeared after his cruel flagellation—that is, with his body all bruised, torn and bleeding—and told her it was her vanity which had brought him to that condition."

Thus Mary Alacoque was perfectly prepared, physically and morally, for the life she was to lead in the cloister ; a divine revelation—for there is not an act of hers which has not a supernatural character—pointed out to her the Convent of the Visitation of Paray-le-Monial, in Charolais, as the one to which Heaven had called her.

The Visitandines, Sisters of St. Francis de Sales, were, says Michelet, "the most gentle of all the orders : passive, they waited for the coming of the Divine Spouse." In spite of the precautions of their amiable founder, they had fallen under the dominion of the Jesuits.

JESUIT CONTROL.

Ignatius Loyola had strongly forbidden the members of the company to assume the control of the female convents, but the good Fathers had managed to evade the prohibition with their usual dexterity. They had allowed the bishops to appoint from other religious orders, directors for these convents, but every nun had the right to choose an extraordinary confessor ; and they contrived, in almost all cases, to have this choice fall upon one of themselves. To the official director belonged the care of guiding the flock, to the Jesuit that of controlling every separate individual. The latter certainly had not the worst of it ; and this explains why we find the Fathers of the Company always directing Mary Alacoque.

MARY ALACOQUE ENTERS THE CONVENT.

The young visionary entered the convent on the 25th of May, 1671, and took the habit of novice on the feast of St. Louis in the same year. She was twenty-four years old. From the very day she assumed the habit, hysteria and religious monomania manifested themselves in those visions of the ardent mysticism of which the history of the cloisters furnish so many examples. "Our Lord showed me that that day was the day of our spiritual betrothal ; he afterwards made me understand that he wished me to taste all that was most sweet in the tender caresses of his love. In fact these divine caresses were, from this time forward, so overpowering that they made me quite beside myself, and rendered me almost incapable of any physical exertion ; and it was a subject of such strange embarrassment to me that I dared not show

myself." Mary Alacoque here expresses herself just as do all those wild mystics whose affections, being denied their natural outlet in human attachments, are centred on a divine object. Injured nature revenges herself by impure hallucinations, and what passes for heavenly spirituality is often only a coarse erotism. Thus we have the glowing pages of Saint Gertrude, of Saint Catharine of Sienna, and we have the vision of Saint Christina, abbess of St. Benedict, whose relations, with the Divine Spouse, as expressed in the Latin of her biographer, are too grossly profane and repulsive for quotation, "even in the decent obscurity of a learned language."

SHE IS DEEMED INSANE.

The Abbess of Paray, evidently a discreet woman, concluded that her new inmate was insane, and told her that "if she continued to go on in that extraordinary way she could not be received into the sisterhood." At the same time she kept her constantly occupied with manual labor—a wise hygienic precaution. But Margaret Alacoque, like all weak natures, was obstinate, and in a transport of poetic frenzy she launched at her superior the following verses :

The more my love they would gainsay,
The fiercer glows the flame repress ;
Let them afflict me night and day,
They cannot pluck it from my breast !
Ah, yes ! the more I suffer smart
The more I'll blend me with his heart.

We should be glad to believe that the supernatural had nothing to do with these couplets. This may be a mistake, however, for, later, God gave to Sister Margaret a specimen of celestial poetry which may well be the counterpart of the preceding. On a certain All-Saints' day she heard the following lines :

No stain in innocence is seen,
No loss in power hath ever been ;
Nothing dieth here above ;
All consumes itself in love.

(To be continued.)

*Mr. Gladstone's Pamphlet on "The Vatican Decrees,
in their Bearing on Civil Allegiance."*

THE vigorous sentences of the Hon. W. E. Gladstone's article on Ritualism in the *Contemporary Review* for October, wherein he characterized the Romanism of To-day, were briefly noticed in our last issue. The Roman Catholic press and clergy of Great Britain were not slow in repelling the charges thus incidentally brought against their Church. It was to vindicate his own veracity and confirm his previous statements,

that the late Premier gave to the world his now famous "tract" on the Vatican Decrees. Much as we should like to place this paper before our readers in its integrity, we are precluded from doing so by its great length. Happily the whole document has been republished by more than one of the secular journals; and is thus accessible to all who desire to peruse it. We shall therefore confine ourselves to pointing out what appear to us a few of the more important passages.

Of the four propositions contained in his original paragraph on the present attitude of the Romish Church, the first and last—that "Rome has substituted for the proud boast of *semper eadem*, a policy of violence and change of faith," and that "she has equally repudiated modern thought and ancient history"—are disposed off rather summarily as belonging to the theological domain. Yet the writer takes occasion to reiterate his assertions both as to the *fact*--the change that has taken place within his own recollection--and the *opinion* expressed by him with regard to the incompatibility of this change with reason and history; and he fully justifies his employment of the word "violence" as appropriately describing the recent innovating course of Rome, by quoting a sentence from "the first living theologian now within the Roman communion"—Dr. John Henry Newman, who in a letter to Bishop Ullathorne, published in the *Guardian* of April 6th, 1870, wrote, "Why should an aggressive and insolent faction be allowed to make the heart of the just sad, whom the Lord hath not made sorrowful?"

To the other two propositions—that Rome "has refurbished and paraded anew every rusty tool she was fondly thought to have disused," and that "no one can now become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another"—Mr. Gladstone devotes the greater part of his pamphlet. In the support of the former he adduces these

EIGHTEEN PROPOSITIONS,

all the holders of which have been formally condemned by the See of Rome within our generation :

1. Those who maintain the liberty of the Press. Encyclical Letter of Pope Gregory XVI. in 1831; and of Pope Pius IX. in 1864.
2. Or the liberty of conscience and of worship. Encyclical of Pius IX., December 8, 1864.
3. Or the liberty of speech. "Syllabus" of March 18, 1861. Prop. lxxix. Encyclical of Pope Pius IX., December 8, 1864.
4. Or who contend that Papal judgments and decrees may, without sin, be disobeyed, or differed from, unless they treat of the rules (*dogmata*) of faith or morals. Ibid.
5. Or who assign to the State the power of defining the civil rights (*jura*) and province of the Church. "Syllabus" of Pope Pius IX., March 8, 1861. Ibid. Prop. xix.

6. Or who hold that Roman Pontiffs and Œcumenical Councils have transgressed the limits of their power, and usurped the rights of princes. *Ibid.* Prop. xxiii.

(It must be borne in mind that "Œcumenical Councils" here mean Roman Councils not recognized by the rest of the Church. The Councils of the early Church did not interfere with the jurisdiction of the civil power.)

7. Or that the Church may not employ force. (*Ecclesia vis inferenda potestatem non habet*). "Syllabus," Prop. xxiv.

8. Or that power, not inherent in the office of the Episcopate, but granted to it by the civil authority, may be withdrawn from it at the discretion of that authority. *Ibid.* Prop. xxv.

9. Or that the (*immunitas*) civil immunity of the Church and its ministers depends upon civil right. *Ibid.* Prop. xxx.

10. Or that in the conflict of laws, civil and ecclesiastical, the civil law should prevail. *Ibid.* Prop. xlii.

11. Or that any method of instruction of youth, solely secular, may be approved. *Ibid.* Prop. xlvi.

12. Or that knowledge of things philosophical and civil may and should decline to be guided by Divine and ecclesiastical authority. *Ibid.* Prop. lvii.

13. Or that marriage is not in its essence a sacrament. *Ibid.* Prop. lxvi.

14. Or that marriage not sacramentally contracted (*si sacramentum excludatur*) has a binding force. *Ibid.* Prop. lxxiii.

15. Or that the abolition of the Temporal Power of the Papedom would be highly advantageous to the Church. *Ibid.* Prop. lxxvi. Also lxx.

16. Or that any other religion than the Roman religion may be established by a State. *Ibid.* Prop. lxxvii.

17. Or that in "countries called Catholic" the free exercise of other religions may laudably be allowed. "Syllabus," Prop. lxxviii.

18. Or that the Roman Pontiff ought to come to terms with progress, liberalism, and modern civilization. *Ibid.* Prop. lxxx.

On these condemnations, Mr. Gladstone makes, among others, the following highly important remarks :

It may appear upon a hasty perusal that neither the infliction of penalty in life, limb, liberty, or goods, on disobedient members of the Christian Church, nor the title to depose sovereigns and release subjects from their allegiance, with all its revolting consequences, has been here reaffirmed. In terms there is no mention of them ; but in the substance of the propositions, I grieve to say, they are beyond doubt included. For it is notorious that they have been declared and decreed by "Rome"—that is to say, by Popes and Papal Councils ; and the stringent condemnations of the Syllabus include all those who hold that Popes and Papal Councils (declared œcumenical) have transgressed the just limits of their power, or usurped the rights of princes. What have been their opinions and decrees about persecution I need hardly say, and indeed the right to employ physical force is even here undisguisedly claimed (No. 7).

Even while I am writing, I am reminded, from an unquestionable source, of the words of Pope Pius IX. himself on the deposing power. I add only a few italics ; the words appear as given in a translation, without the original :

The present Pontiff used these words in replying to the address from the Academia of the Catholic Religion (July 21, 1873):

"There are many errors regarding the Infallibility: but the most malicious of all is that which includes, in that dogma, the *right* of deposing sovereigns, and declaring the people no longer bound by the obligation of fidelity. This *right* has now and again, in critical circumstances, been exercised by the Pontiffs: but it has nothing to do with Papal Infallibility. Its origin was not the infallibility, but the authority of the Pope. This authority, in accordance with public right, which was then vigorous, and with the acquiescence of all Christian nations, who revered in the Pope the supreme Judge of the Christian Commonwealth, extended so far as to pass judgment, even in civil affairs, on the acts of princes and of nations."

FORMER DECLARATIONS OF THE ROMAN CATHOLIC CHURCH.

Mr. Gladstone enters into a minute examination of the grounds of the fourth of his original propositions. He traces the history of the repeal of the law by which Roman Catholics were excluded from seats in Parliament. He shows how that repeal was strenuously resisted by many by no means narrow-minded Protestants, who believed that it was impossible for a consistent Roman Catholic to pay the Crown his entire allegiance. And he also gives, at considerable length, the statements put forth by Roman Catholics high in office, and particularly by Bishop Boyle, to disabuse the Protestant part of England of this belief: to persuade the public that the allegiance of Roman Catholics to the Crown was an undivided one, and that the Pope's power to claim obedience was strictly and narrowly limited. "It was expressly denied that he had any title, direct or indirect, to interfere in civil government. Of the right of the Pope to define the limits which divide the civil from the spiritual by his own authority, not one word is said by the prelates of either country (England or Ireland)." The Hierarchy of the Roman Communion in its Pastoral Address to the Clergy and Laity of the Roman Catholic Church in Ireland, dated January 25th, 1823, fortified its arguments by this solemn declaration: "They declare on oath their belief that it is not an article of the Catholic faith, neither are they thereby required to believe, that the Pope is infallible."

All this Mr. Gladstone shows is now changed. The Pope has now been declared, or rather (for so the very formula shows that the case stands)

HAS DECLARED HIMSELF INFALLIBLE,

with the consent of the Vatican Council. In form this only applies to the domain of the conscience, but as there is no part of human conduct outside of that domain, it really applies to everything worth speaking of in human life.

Mr. Gladstone at this point very significantly draws attention to a chapter in the Constitutions of the Council which had been strangely overlooked. His words are too striking to omit:—

But we shall now see that even if a loophole had at this point been left un-

closed, the void is supplied by another provision of the decrees. While the reach of the Infallibility is as wide as it may please the Pope, or those who may prompt the Pope, to make it, there is something wider still, and that is the claim to an absolute and entire obedience. This obedience is to be rendered to his orders in the cases I shall proceed to point out, without any qualifying condition, such as the *ex-cathedra*. The sounding name of Infallibility has so fascinated the public mind, and riveted it on the fourth chapter of the Constitution de Ecclesia, that its near neighbor the Third Chapter, has, at least in my opinion, received very much less than justice. Let us turn to it:

Cujuscunque ritus et dignitatis pastores atque fideles, tamen seorsum singuli quam simul omnes, officio hierarchicæ subordinationis veræque obedientiæ obstringuntur, non solum in rebus quæ ad fidem et mores, sed etiam in iis, quæ ad disciplinam et regimen Ecclesiæ per totum orbem diffusæ pertinent. . . . Hæc est Catholicæ veritatis doctrina, a qua deviare, salva fide atque salute, nemo potest. . . .

Docemus etiam et declaramus eum esse judicem supremum fidelium, et in omnibus causis ad examen ecclesiasticum spectantibus ad ipsius posse judicium recurri : Sedis vero Apostolicæ, ejus auctoritate major non est, judicium a nomine fide retractandum. Neque cuiquam de ejus licere judicare judicio. (Dogmatic Constitutions, etc., c. iii.)

Even, therefore, where the judgments of the Pope do not present the credentials of infallibility, they are unappealable and irreversible, no person may pass judgment upon them, and all men, clerical and lay, dispersedly or in the aggregate, are bound truly to obey them; and from this rule of Catholic truth no man can depart, save at the peril of his salvation. Surely, it is allowable to say that this Third Chapter on universal obedience is a formidable rival to the Fourth Chapter on Infallibility. Indeed, to an observer from without, it seems to leave the dignity to the other, but to reserve the stringency and efficiency to itself. The fourth chapter is the Merovingian Monarch: the third is the Carolingian Mayor of the Palace. The fourth has an overawing splendor; the third, an iron gripe. Little does it matter to me whether my superior claims infallibility, so long as he is entitled to demand and exact conformity. This, it will be observed, he demands even in cases not covered by his infallibility; cases, therefore, in which he admits it to be possible that he may be wrong, but finds it intolerable to be told so. As he must be obeyed in all his judgments, though not *ex cathedra*, it seems a pity he could not likewise give the comforting assurance that they are all certain to be right.

But why this ostensible reduplication, this apparent surplusage? Why did the astute contrivers of this tangled scheme conclude that they could not afford to rest content with pledging the Council to Infallibility in terms which are not only wide to a high degree, but elastic beyond all measure?

Though they must have known perfectly well that "faith and morals" carried everything, or everything worth having, in the purely individual sphere, they also knew just as well that, even where the individual was subjugated, they might and would still have to deal with the State.

In mediæval history this distinction is not only clear, but glaring. Outside the borders of some narrow and proscribed sect, now and then emerging, we never, or scarcely ever, hear of private and personal resistance to the Pope. The manifold "Protestantism" of mediæval times had its activity almost entirely in the sphere of public, national, and state rights. Too much attention, in my

opinion, cannot be fastened on this point. It is the very root and kernel of the matter. Individual servitude, however abject, will not satisfy the party now dominant in the Latin Church—the State must also be a slave.

Our Saviour had recognized as distinct the two provinces of the civil rule and the Church; had nowhere intimated that the spiritual authority was to claim the disposal of physical force, and to control in its own domain the authority which is alone responsible for external peace, order, and safety among civilized communities of men. It has been alike the peculiarity, the pride, and the misfortune of the Roman Church, among Christian communities, to allow to itself an unbounded use, as far as its power would go, of earthly instruments for spiritual ends. We have seen with what ample assurances (see further, Appendix B) this nation and Parliament were fed in 1826; how well and roundly the full and undivided rights of the civil power and the separation of the two jurisdictions were affirmed. All this had at length been undone, as far as Popes could undo it, in the Syllabus and the Encyclical. It remained to complete the undoing, through the subserviency or pliability of the Council.

AND THE WORK IS NOW TRULY COMPLETE.

Lest it should be said that supremacy in faith and morals, full dominion over personal belief and conduct, did not cover the collective action of men in states, a third province was opened, not indeed to the abstract assertion of infallibility, but to the far more practical and decisive demand of absolute obedience. And this is the proper work of the third chapter, to which I am endeavoring to do a tardy justice. Let us listen again to its few but pregnant words on the point:

Non solum in rebus, quæ ad fidem et mores, sed etiam in iis, quæ ad disciplinam et regimē Ecclesiæ per totum orbem diffusæ pertinent.

Absolute obedience, it is boldly declared, is due to the Pope, at the peril of salvation, not alone in faith, in morals, but in all things which concern the discipline and government of the Church. Thus are swept into the Papal net whole multitudes of facts, whole systems of government, prevailing though in different degrees, in every country of the world. Even in the United States, where the severance between Church and State is supposed to be complete, a long catalogue might be drawn of subjects belonging to the domain and competency of the State, but also undeniably affecting the government of the Church; such as, by way of example, marriage, burial, education, prison discipline, blasphemy, poor relief, incorporation, mortmain, religious endowments, vows of celibacy and obedience. In Europe the circle is far wider, the points of contact and of interlacing almost innumerable. But on all matters, respecting which any Pope may think proper to declare that they concern either faith, or morals, or the government, or discipline of the Church, he claims, with the approval of a Council undoubtedly (Ecumenical in the Roman sense, the absolute obedience, at the peril of salvation, of every member of his communion.

The conclusions to which we are thus driven by just reasoning upon documentary evidence, Mr. Gladstone therefore takes to be these:—

1. That the Pope, authorized by his Council, claims for himself the domain (a) of faith, (b) of morals, (c) of all that concerns the government and discipline of the Church.

2. That he in like manner claims the power of determining the limits of those domains.

3. That he does not sever them, by any acknowledged or intelligible line, from the domains of civil duty and allegiance.

4. That he therefore claims, and claims from the month of July, 1870, onward with plenary authority, from every convert and member of his church, that he shall "place his loyalty and civil duty at the mercy of another:" that other being himself.

Three important topics are considered in the conclusion of Mr. Gladstone's pamphlet. Two of these are more or less personal—his reasons for the present publication, and for his support of a policy of continued liberality towards Roman Catholics. The only remaining topic respects the object for which the well nigh obsolete pretensions of Rome have been so boldly revived at the present moment; and with a somewhat extended quotation from this, we shall conclude our examination of Mr. Gladstone's deeply interesting pamphlet:—

It must be for some political object of a very tangible kind that the risks of so daring a raid upon the civil sphere have been deliberately run.

A DARING RAID IT IS.

For it is most evident that the very assertion of principles which establish an exemption from allegiance, or which impair its completeness, goes, in many other countries of Europe, far more directly than with us, to the creation of political strife, and to dangers of the most material and tangible kind. The struggle now proceeding in Germany at once occurs to the mind as a palmary instance. I am not competent to give any opinion upon the particulars of that struggle. The institutions of Germany and the relative estimate of State power and individual freedom are materially different from ours. But I must say as much as this: Firstly, it is not Prussia alone that is touched; elsewhere, too, the bone lies ready, though the contention may be delayed. In other States, in Austria particularly, there are recent laws in force raising much the same issues as the Falk laws have raised. But the Roman Court possesses in perfection one art, the art of waiting; and it is her wise maxim to fight but one enemy at a time. Secondly, if I have truly represented the claims promulgated from the Vatican, it is difficult to deny that those claims, and the power which has made them, are primarily responsible for the pains and perils, whatever they may be, of the present conflict between German and Roman enactments. And that which was once truly said of France may now also be said with not less truth of Germany: when Germany is disquieted Europe cannot be at rest.

I should feel less anxiety on this subject

HAD THE SUPREME PONTIFF FRANKLY RECOGNIZED

his altered position since the events of 1870; and, in language as clear, if not as emphatic, as that in which he has proscribed modern civilization, given to Europe the assurance that he would be no party to the re-establishment by blood and violence of the Temporal Power of the Church. It is easy to conceive that his personal benevolence, no less than his feelings as an Italian, must have inclined him individually toward a course so humane; and I should add, if I

might do it without presumption, so prudent. With what appears to an English eye a lavish prodigality, successive Italian Governments have made over the ecclesiastical powers and privileges of the monarchy, not to the Church of the country for the revival of the ancient, popular, and self-governing elements of its constitution, but to the Papal Chair, for the establishment of ecclesiastical despotism and the suppression of the last vestiges of independence. This course, so difficult for a foreigner to appreciate or even to justify, has been met, not by reciprocal conciliation, but by a constant fire of denunciations and complaints. When the tone of these denunciations and complaints is compared with the language of the authorized and favored Papal organs in the press, and of the Ultramontane party (now the sole legitimate party of the Latin Church) throughout Europe, it leads many to the painful and revolting conclusion that there is a fixed purpose among the secret inspirers of Roman policy to pursue, by the road of force, upon the arrival of any favorable opportunity, the favorite project of reërecting the terrestrial throne of the Popedom, even if it can only be reërected on the ashes of the city and amid the whitening bones of the people.

It is difficult to conceive or contemplate the effects of such an endeavor. But the existence at this day of the policy, even in bare idea, is itself

A PORTENTOUS EVIL.

I do not hesitate to say that it is an incentive to general disturbance—a premium upon European wars. It is, in my opinion, not sanguine only, but almost ridiculous to imagine that such a project could eventually succeed; but it is difficult to over-estimate the effect which it might produce in generating and exasperating strife. I might even to some extent disturb and paralyze the action of such Governments as might interpose for no separate purpose of their own, but only with a view to the maintenance or restoration of the general peace. If the baleful power which is expressed by the phrase *Curia Romana*, and not at all adequately rendered in its historic force by the usual English equivalent, "Court of Rome," really entertains the scheme, it doubtless counts on the support in every country of an organized and devoted party, which, when it can command the scales of political power, will promote interference, and when it is in a minority, will work for securing neutrality. As the peace of Europe may be in jeopardy, and as the duties of England, as one (so to speak) of its constabulary authorities, might come to be in question, it would be most interesting to know the mental attitude of our Roman Catholic fellow countrymen in England and Ireland with reference to the subject, and it seems to be one on which we are entitled to solicit information.

For there cannot be the smallest doubt that the temporal power of the Popedom comes within the true meaning of the words used at the Vatican to describe the subjects on which the Pope is authorized to claim, under awful sanctions, the obedience of the "faithful." It is even possible that we have here the key to the enlargement of the province of Obedience beyond the limits of Infallibility, and to the introduction of the remarkable phrase *ad disciplinam et regimen Ecclesie*. No impartial person can deny that the question of the temporal power very evidently concerns the discipline and government of the Church—concerns it, and most mischievously as I should venture to think; but in the opinion, up to a late date, of many Roman Catholics, not only most beneficially but even essentially. Let it be remembered that such a man as the late Count

Montalembert, who, in his general politics, was of the Liberal party, did not scruple to hold that the millions of Roman Catholics throughout the world were copartners with the inhabitants of the States of the Church in regard to their civil government; and as constituting the vast majority, were, of course, entitled to override them. It was also rather commonly held, a quarter of a century ago, that the question of the States of the Church was one with which none but Roman Catholic powers could have anything to do. This doctrine, I must own, was to me at all times unintelligible. It is now, to say the least, hopelessly and irrecoverably obsolete.

MISSIONARY INTELLIGENCE.

HOME WORK.

Keokuk, Iowa.—Rev. H. R. Riemer.

OUR German City Missionary in Keokuk, Iowa, Rev. H. R. RIEMER, sends the following report for the month of November:

"Although the work of God is carried forward amid many difficulties and obstacles, yet I am not discouraged, but endeavor to labor more diligently to reach the people through preaching, exhortation and prayer. Every day I am more and more convinced of the importance of this mission work among the Germans of this city and the entire country.

"Among the many visits I made during the past month was one of special interest. I found a widow and her children in a humble cottage, and gave each one a tract, with the remark that we distribute them without pay. In my conversation with the widow, I found that she was an upright woman, who was endeavoring to work out her soul's salvation. She said that she was a member of a certain church, yet I learned from her that she had not entered into the liberty of the children of God. I spoke to her of the importance of such a state of grace, and she confessed that she desired it. Before leaving her house, I asked the privilege of praying with her and her children,

which she granted. During the prayer she was much affected, and, at the close, thanked me for my interest in her welfare. She remarked that her minister did not visit her in that way, with prayer and conversation about her soul's salvation. Again I asked her to seek Jesus, and invited her to come to my congregation. A few days after, she appeared, and the Lord blessed the preached word to her good. For two days and nights she wrestled in prayer, and then found peace in believing. There are other cases that I could mention, if space permitted. These evidences of the Divine favor encourage me amid all my trials and difficulties.

"Our mission school is in a very prosperous condition. We occasionally receive new scholars. Our congregations are large, especially in the evening. I preach three times every Sabbath—twice in the city and once in the country, where I have found some devoted German people. As a general rule, I am kindly treated, even by the German Roman Catholics, who, I believe, can be more easily reached than any other class of Romanists."

* Chicago, Ill.—Rev. A. Miller.

OUR German City Missionary, in Chicago, Ill., Rev. A. MILLER, sends the following report for the month of November:

"Another month is gone, and, as I survey my labors, I wish that more had been accomplished. Yet I feel that I have endeavored to do my duty, employing my time to promote the work of the Society, and the glory of God.

"The severe winter weather had caused much sickness, and I consider it my duty, as far as they are known to me, to visit that class; and I am thankful to God for the privilege of being at the bedside to comfort, teach and exhort, as circumstances permit, and also to assist those who are out of means. Many are now without means and work, and I have no doubt but that much of my time will be taken up this winter in looking after these unfortunate ones.

"I do not always find a willing ear, even in the sick room, as I speak of the vanity of all earthly things, and of the near approach of eternity, in which we may be happy or unhappy, but these exceptions are few. There are occasionally visionary signs of the blessing of God, not only among the sick, but even the families themselves, and some promise to give their hearts to the dear Saviour. It is sometimes difficult for them to understand the plain truth and requirements of God, and my heart is often pressed as I behold their blindness. Yet I thank God that it is not altogether in vain for me to proclaim the precious message that Christ Jesus came into the world to save sinners. Some whose hearts God opened like that of Lydia have been truly converted to God and 'rejoice with joy unspeakable and full of glory.' May God multiply them to thousands!

"An aged mother of seventy-two years, whom I visited last week, was sick in bed. She seemed at first to be deaf or unwilling to listen to me; but, as my experience in visiting the sick had taught me the value of prayer to soften the heart, I asked the privilege of praying with her. She consented;

and while I called upon the Lord for the enlightenment and conversion of this old lady and her family, she was deeply affected. When I arose, tears were in all eyes, and she wept bitterly and was all at once willing and full of desire to hear more of the way of salvation. I left them thanking God that He had assisted me, and promising them as soon as possible to return and bring them a Bible, for I found that they, like many other of my countrymen in this great city, were destitute of the Bible.

"Last week I visited a Roman Catholic family, and, as I, in conversation, spoke of the Bible as the only guide to heaven, and desired to know whether they had it, I learned that they were without a copy. The mother of the house told me, with tears in her eyes, that she had been very much afflicted in the death of three children, who were the main support of the family, and that she was tired of her life because her other children were not able to provide for her. Thinking it was a favorable time to speak to her of the love of God, I told her that God's ways were always best for us, and even in the loss of her children. He was endeavoring to raise her mind heavenward. After saying to her that she could not receive absolution from priests, or even the Pope of Rome, because they had no power to forgive sin, I asked her whether she had confessed and received absolution. She said: 'yes.' Then I asked: 'Did you experience any change in your heart?' Her reply was, 'No.' I spoke to her of the doctrine of purgatory and desired her to say whether she would not rather go direct to heaven, even if there were such a place as purgatory. She replied, 'Yes, most assuredly.' Giving her a Bible, I requested her to promise me that she would read it to her children, stating to her that she and her loved

ones would find in it the way to heaven without going through purgatory. She promised with a hearty shaking of the hand, and then we bowed before the Lord. When I left I expressed the wish that she might become a true follower of Jesus, as many who were once Roman Catholics were now converted, and she could be likewise.

"In prison, and in other places, I have very interesting conversations, which are a blessing to me and others. About 175 families have been visited this month, with most of which I prayed. May the Lord bless His work here and everywhere!"

Indianapolis, Ind.—Rev. A. Maas.

OUR German City Missionary in Indianapolis, Ind., Rev. A. Maas, reported as follows for the month of November:

"About the usual number of family visits were made during the month. The sudden cold weather has been hard on the poor, and nearly all my time has been occupied in providing for their temporal wants, yet their destitution is a favorable circumstance, opening the way for religious impressions.

"As I have just finished one year's work in this city, allow me to present a summary of my labors. I visited 2,530 families, and 260 of them were Irish Roman Catholics, with whom I prayed and held religious conversation. Of these Irish families 28 could not read. I delivered 26 public discourses on the streets, in station-houses and in the parks. I distributed 3,200 tracts. Of the number of conversions, I have no means of knowing, although many have reported to me that, at such a time and place, they were awakened and brought to Christ under my preaching. May God keep them through faith unto eternal salvation."

Iowa City, Iowa.—Rev. Francis Kun.

REV. F. KUN, our Bohemian missionary in and around Iowa City, Iowa,

writes as follows concerning his labors in November:

"Among the many families I visited, were some who seldom frequent the house of God. They had become indifferent, and, in a few cases, hostile to the religion of Christ. My conversation with them appeared to soften their hearts. When I separated from them I left a copy of the '*Ilas Pravdy*,' in a recent number of which was an article intended to awaken those who were indifferent on the subject of religion. My prayer is that it may trouble many who once attended the house of God in Bohemia, but now stay away.

"The mission schools are affected by the cold weather, so far as attendance is concerned, but the interest is unabated. The children are making commendable progress in the study of God's word. The congregations remain good, but how I would rejoice if others would come in. It is a good indication, however, that there is an increasing demand for the 'Voice of Truth.'"

Davenport, Iowa.—Rev. A. W. Wier.

REV. A. W. WIER, our German City Missionary in Davenport, Iowa, sends this report for the month of November:

"I would say, by way of explanation, that the people and children among whom Brother Peisch labored, are now mostly cared for by the churches, as for instance those of Rock Island. I have begun new work in three different places. The two German Sabbath schools which I organized lately, are prospering; though it is difficult to get the children out so early. So far, we had them before the morning services; but we shall try to have them at a later hour. The afternoon school at Hamburg has had an increase of 15 new scholars this month; Germans, all but two; but some of the old scholars are being kept away by their parents. The Sabbath evening meetings are well at-

tended and promising. I have not visited quite as many families as during the past month—partly on account of our ministerial conference, but mostly because I found longer conversation with the people more profitable. So far they have treated me very courteously; and the abusive spirit of the past seems to have subsided. Indifference is now the chief evil to contend with, and for this reason it will take much talking, visiting, and *patience* to make an impression, such as will manifest itself by action in the right direction. Some of them seem to be very jealous, thinking that my labors are a *pecuniary* speculation at their expense; others think my services are very good for those who feel a need for religious *ceremonies*. Most of them declare that they would not give up their belief and religion by any means; that they mean to keep what they have learned as children. Upon asking them if they still read the Bible, they reply that they have learned that by heart at school; or that they find no time to read it. To the question: 'Do you attend church?' the answer is generally, that they did so in Germany; but here everything is so different, so many denominations, so many of the Church people, who lead a bad life; our neighbors do not respect us if we go; or it is not convenient; or it costs too much; or some such complaint. These objections and prejudices have to be overcome by family visits before they will attend any religious meetings; and this is slow work, but not a hopeless one. The Sabbath schools are our most effectual pioneer work. Their influence is inestimable. I visited one family from which two little girls attend Sabbath school, but the parents are not members of any church. The mother told me that she was very glad to have her children at Sabbath school, because they were thus kept from the streets; that

they were learning so nicely, and were getting *those pretty Sabbath school papers which she herself loved to read, and would read them to the little ones*. Then she talked of the past—of those who were dead, while her eyes filled with tears; of her distress, and how her prayers were answered. Though her thoughts concerning a religious life were confused and contradictory, yet she remarked: 'A person is after all, much happier when leading a religious life.' Another woman, when I asked her if she still read the Bible, made no reply, but wept bitterly. These cases reassure me that there will be a harvest if we 'labor and faint not.' "

Milwaukee, Wis.—Rev. J. G. Achenbach.

REV. J. G. ACHENBACH, our newly-appointed German City Missionary in Milwaukee, sends this report for the month of November:

"In the providence of God, I have succeeded in taking possession of my mission post to work for the salvation of dying souls. Milwaukee is the largest city in Wisconsin, and contains almost 100,000 inhabitants and nearly 70,000 of these are Germans, principally Roman Catholics and infidels. These enemies of the cross are bold, but the Gospel is the power of God unto salvation. The Roman Catholics are strong, having eleven churches.

"During the few days I have been in the city, I have visited 30 families, delivered seven addresses, preached four times, and baptized one child. I was busy in getting settled, and have had sickness in my family. Hence I cannot present a lengthy report this month.

"Though a stranger, many warm friends of God's cause have made my acquaintance and promised me assistance. Among these are Rev. Mr. Hauser, editor of the *Christian Statesman*, and Dr. D. W. Perkins, Secretary of the 'Milwaukee Bible Society.' "

Muscoda, Wis.—Rev. J. Zvolanek.

REV. J. ZVOLANEK, our newly-appointed Bohemian Missionary in Muscoda, Wis., and surrounding country, makes the following report for November:

"During the month, we had two meetings of special interest—the celebration of the anniversary of the Reformation and Thanksgiving. The congregations were large and the services profitable. We felt thankful to God for that great event, which gave birth to Protestantism. May the glorious truth of justification by faith, which the Reformation enforced, be heard and accepted by all my countrymen!

"The mission school is regularly attended by the few children who live near. Those residing at a distance can only come occasionally in the winter. The people are visited regularly, and your monthly, *Hlas Pravy*, distributed among them. We cannot find a place for our week-day school, and must abandon it until a parsonage is built. For this purpose we need means. Contributions for benevolent purposes come in slowly, no doubt, on account of the poor harvest. May the Lord bless the efforts of your society in behalf of the Bohemians."

Louisville, Ky.—Mrs. J. M. Sadd.

MRS. SADD writes encouragingly respecting her work. The most interesting event of the month was the occupation of the new Mission House, which

took place on Friday the 6th of November, the anniversary of the death of Rev. J. M. Sadd. "Saturday," writes Mrs. S., "the rooms were filled, and on Sabbath they were so crowded that we could not form the classes. We are cleansing and fitting up two other rooms for next Sabbath." When possession of the whole building can be obtained, it is hoped that the work will be carried on to much greater advantage. It will be remembered that this place has been secured at a moderate rent, with the privilege of purchasing at any time when the necessary funds can be obtained.

Cincinnati.—Miss Purlier and Miss Schiller.

Both Miss Purlier and Miss Schiller speak hopefully of the field of labor in the public institutions—particularly in the Jail—in which nearly four-fifths of the inmates are foreigners, and these Roman Catholics, for the most part. In her last visit, Miss S. was so encouraged as to be more than ever inclined to carry the Gospel to the unfortunate victims of their own evil passions. "I found," she writes, "several of the prisoners engaged in reading their Bibles and Testaments. . . . When leaving, the Sheriff informed me that the men are making good use of their Bibles, as they are very diligent in using them, and he thought there was a marked change in several."

LITERARY NOTICES.

God in Human Thought; or, Natural Theology traced in Literature, Ancient and Modern, to the time of Bishop Butler. With a closing chapter on the Moral System and an English Bibliography, from Spenser to Butler. By E. H. Gillett, Professor of Political Science in the University of the City of New York, author of "Life and Times of John Huss," etc. In two volumes. New York: Scribner, Armstrong & Co. 1874. 416 and 418 pages, 8vo.

Dr. Gillett has selected a magnificent subject, and one that amply repays the most careful and prolonged research. To say that he has treated it with great ability, is to say much less than the facts warrant. The volumes before us are a monument of patient and conscientious study. They cover the history of human thought upon the most important subject

that can engage it, for the entire period of which we have authentic records of our race down to the last century. The literature which had to be examined with this single end in view is immense; the very catalogue of books appals us. Yet these almost limitless stores of information have been assiduously explored by the author of these handsome volumes; and the result has been the preparation of a work which, for completeness and wealth of erudition in this particular department is without a rival. As a handbook for the student of natural theology it will be recognized as altogether indispensable.

Publications of Dodd & Mead, 762 Broadway, New York:

Strength and Beauty; a volume containing near a score of "Discussions for Young Men," by the Rev. Mark Hopkins, D.D., derives its title from the theme of the first of the series. We take the discussions to be some of those admirable Baccalaureate addresses which during his long, useful and honored presidency of Williams College, Dr. Hopkins was accustomed to deliver to the graduating classes. To those who know the author's singular felicity of language and treatment on such occasions, we need say nothing further than to express our own disappointment at not finding among these papers one or two discourses which made an ineffaceable impression upon our own mind.

The Life of Rear Admiral John Paul Jones is the latest installment of Mr. John S. C. Abbott's American Pioneers and Patriots. As these volumes are designed to be strictly historical, and are attractive both in style and in external appearance, they are deserving of a wide circulation.

By Still Waters, a new story by that vigorous female writer who uses the nom-de-plume of Edward Garrett, appeals to a wide circle of admirers.

What Might have been Expected, by F. R. Stockton, is a lively story of youthful enterprise, which appeared during the last

year in the St. Nicholas magazine. Though the telegraph company which the heroes organized was not a success in a financial point of view, its disasters were fortunately of such small dimensions as to furnish source of merriment even to those most directly affected. The tone is unexceptionable.

Grace for Grace; *Letters of Rev. William Jones*—is a book of Christian experience and Christian aspirations, appropriately divided into the Gifts, the Growth, the Fruits, and the Triumphs of Grace. From the few glances we have had the time to give it, we judge it to be very spiritual in tone, and well calculated to promote personal holiness.

Publications of Lee & Shepard, Boston:

Our Helen, by Sophie May, is another of the "Maidenhood Series." It is the story of a thoroughly conscientious older sister, whose character is a tower of strength to the younger members of the household. We commend it as a book of a decidedly healthy tone. The few points we might prefer to see modified are of inferior moment, and would not affect the general scope.

Publications of Robert Carter and Bros.

Dr. Macduff's *Clefts of the Rock* is written to illustrate and enforce the Believer's Grounds of Confidence in Christ. It is characterized by the same rich and mellow vein of experimental piety which runs through all the author's previous and well-known works, and renders them such general favorites. From Chancellor Crosby's pen we have *Expository Notes on the Book of Joshua*, just in time for the use of teachers and more advanced Bible classes that begin the study of this part of the Sacred Scriptures with the first Sabbath of the present month. Like everything Dr. Crosby writes, the commentary is concise and pithy, full of information and never employing two words where one would be sufficient. We would have been glad to have had it longer; as it is, it seems to contain nothing superfluous or unserviceable.

Miss Warner and Miss Julia A. Mathews contribute each a new volume to our juvenile literature, which is already so much indebted to their well-directed efforts. *The Flag of Truce* by the former is the sequel of "The Little Camp on Eagle Hill," etc., and seems to be worthy of the pen of the author of "The Wide, Wide World." *Guiseppe's Home*, by Miss Mathews, is one of the "Dare to do Right" series, which has been exceedingly popular in the circle of young people with which we are best acquainted.

*Publications of the American Tract Society,
(150 Nassau Street, New York):*

As usual the new books of this excellent society are apportioned to meet the various classes of readers—neither old nor young being forgotten. Would that all publishers gave us volumes of such approved character, which, wherever they go, carry with them into the homes of the people the fragrance of a pure Gospel!

Of the books upon our table, one is for the use of the aged. It is appropriately entitled *Sunset Hours of Life* (price \$1), and is edited by Mrs. Cora S. Nourse. Printed in bold type, and divided into five sections—Lights and Shadows, Duties, Consolation, Light for the Valley, and Rest—it is admirably well adapted for those in whose interest it is written. *Little; or, The Little Christian's Toilt* (price \$1.00) is intended especially for girls, and describes not without a pleasant touch of quaintness the dress and adorning of a truly Christlike character. *Looking unto Jesus* is a miniature volume from the French of Rev. T. Monod, suited to all ages.

Among children's books, we have three: *Bob Tinker and his Friends*, *Joe and Sally*, and *Twilight Stories* (60, 40 and 50 cents respectively) for boys and girls of ten to twelve, and *Twenty Stories and Twenty Poems* for those a trifle younger. *Bessie Kirkland* (60 cents) and *Bertie's Fall* (45 cents) are two 18mos, for beginners, all the more attractive because of the prettily colored pictures interspersed between their leaves. *Little Folks' Picture Book* (30 cents) has a full page wood-cut alter-

nating with every page of explanatory reading matter. *Day-Dawn* (15 cents) contains a brief Bible sentence for every day in the year. The *Dot Books*, four of the most diminutive volumes, within the comprehension of the youngest listeners or readers, are each decorated with an equally diminutive medallion chromo, and come in a beautiful little box, which we dare say will delight some little folks not less than its contents. Price of set, 75 cents.

For Sunday-school teachers and other Bible students the Tract Society has published a new edition of the *Bible Text-Book* (75 cents); an exceedingly useful 16mo. It contains, in the first place, an alphabetical analysis of the contents of the Holy Scriptures, which, while compact, is more comprehensive than anything we have seen elsewhere—e. g., at the word *Miracles*, we have, considered under appropriate headings, all passages bearing on the general topic, those that declare them to be marvelous, to manifest the glory of God, the glory of Christ, evidences of a divine commission, etc.; after which the miracles of Christ are successively referred to, and then those through servants of God, etc. Then there are a number of extremely serviceable tables, not merely giving the chronology of the Bible, but among other noteworthy peculiarities, tabular views of the Jewish feasts, of the climate of the Holy Land in the successive months, of the authorship, date, etc., of each book of the New Testament, etc. To the whole are appended twelve maps, which, though on a small scale, are good for reference. On the whole, we do not know of any book of low cost which would make as acceptable a gift for a friend engaged in Bible instruction. *Round and Round* (\$1) and *Daily Light on the Daily Path* (75 cents) have each a page of spiritual refreshment for every day of the year. Both are neat in appearance, and well suited for meditation. Some persons will doubtless prefer the latter, which is altogether Scriptural.

The Christian and his Cross, by Theodore Monod (35 cents), will, with God's blessing, administer comfort and strength

to many who have crosses of their own to bear.

The Tract Society has also issued *Light on Life's Path*, thirty-one sheets mounted on a roller, one for each day of the month. Each sheet has a number of passages bearing on one particular topic, printed in bold characters, and legible at the distance of ten or fifteen feet. Nothing could be more pleasant in the bedroom or sitting-room, (Price 75 cents, postage 10 cents.)

One of the most charming holiday presents for children eight or ten years of age, is the bound volume of *the Nursery*, (J. L. Shorey, Boston, Publisher). Whether in numbers or collected together in a volume we know no other magazine which is read with more pleasure than this—we were going to say by children—but we may add, as for that matter, even by “children of a larger growth.” It is emphatically just the thing for “the youngest readers.”

RECEIPTS

*In behalf of the American and Foreign Christian Union, for the Month ending
30th November, 1874.*

MASSACHUSETTS.

Westborough. Mrs. Caroline Chapin.....	\$5 00
South Franklin. Lucy F. Adams	5 00
Hyde Park. D. B. Fitts.....	5 00
	15 00

NEW YORK.

Poughkeepsie. 2d Ref'd Church. per J. P. Heath, Tr.....	20 37
“ Mrs. M. J. Myers	30 00
“ Mrs. C. M. Hovey \$11, and C. W. \$1. 12 00	
Geneseo. Thos. Broxholm.....	4 00
Brasher's Falls. J. H. Murnum.....	30 00
	96 37

PENNSYLVANIA.

Peckville. E. Weston	5 00
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KENTUCKY.

Louisville. Friends, per Mrs. J. M. Sadd, 25 00	
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ILLINOIS.

Danville. J. Dobbins, Esq., per Rev. W. H. McCarer.....	30 00
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IOWA.

Graham. Union Meeting	20 00
North Prairie. M. E. Church	25 25
Asbury. M. E. Church	10 00
Blue Grass. M. E. Church.....	7 00
Tiffin. Mrs. A. D. Bond	5 00
Garrison. M. Reeve, J. M. Reeve, \$1 ea.; Mr. King 75c	2 75
Tracer. M. E. Church.....	13 45
Vinton. M. E. Church, W. Logan \$10; J. O. Johnson, J. Mass, L. W. Schoon- over, J. K. Evans, P. Gift, J. Shaver, J. P. Klemme, Mr. Eberhart, \$1 ea.; others \$12.....	30 00
Johnson. M. E. Church	6 71

IOWA—continued.

Shell Rock. M. E. Church.....	2 50
Davenport. C. C. Leslie \$10; G. W. Thomp- son, A. Nuckolls. \$5 ea.; Mrs. M. A. Sanders \$4; Mary J. Allen, Eleanor Millstead, Misses Smith, \$3 ea.; J. M. Eldridge, Dr. J. M. Reid, C. Haity, \$2 ea.; C. Leslie, D. M. El- dridge, Sarah Jackson, James Smith, John Owen, Mrs. B. S. Glasspel, M. S. Eldridge, M. Smith, \$1 ea.; Samuel Parker, Isaac Glasspel, Annie Leslie, W. A. Gray, Mr. Jennings, 50 cts. ea.; others \$1—to constitute Rev. J. Carroll Stark a L M	50 50
“ Mrs. M. A. Wallace \$5; Joseph Carthy, Grace Carthy, G. N. John- son, J. McCosh, Henry Spink, O. S. McNeal, \$1 ea	11 00
Grundy Centre. Various sums.....	26 00
	210 16

*Received for the CHRISTIAN WORLD, in ad-
dition to items specified above:*

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THE CHRISTIAN WORLD.

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No. 2.

EDITORIAL NOTES.

TO OUR READERS.—We cannot forbear the expression of our cordial thanks to the very considerable number of Life Members of our Society who, in response to our suggestion, have contributed within these past few days various sums towards meeting the deficiency in the income of the *CHRISTIAN WORLD* as compared with the necessary expenses of its publication. We trust that their excellent example may be followed by others who, although entitled to receive the *CHRISTIAN WORLD* gratis, may have the means, as well as the desire, to do something to secure the permanence, and enlarge the sphere of usefulness, of the Magazine. Meanwhile, let it be distinctly understood that nothing is further from our intention than to disturb the arrangement according to which the *CHRISTIAN WORLD* is mailed without charge to all Life Members who signify their desire for it, and who forward the annual sum necessary for postage.

A very pleasant feature in the correspondence which our appeal has called forth is the affection for the Magazine and the hearty approval of its course expressed therein. Did we not believe that this space could be put to better service, we might fill whole pages with words of encouragement and commendation. Apart from their unexpressed tones of a kindly disposition in our readers, the chief value of such comments is to be found in the assurances they afford us of acquiescence how far the objects we have proposed for ourselves in this publication commend themselves to the judgment of our friends, and how far we have succeeded in attaining those objects. Thus much we can say, with propriety, that many of our correspondents seem to appreciate very fully the importance of that niche in our periodical literature which the *CHRISTIAN WORLD* is intended to fill, and utter their own conviction that its discontinuance would be a sensible loss—in the language of some, a real calamity.

However imperfectly we may have realized the ideal conception of what the *CHRISTIAN WORLD* should be, and what we should wish to make

it, we do not hesitate to say that our views coincide on this point with those of our correspondents.

The American Churches unquestionably require a publication devoted specially to the discussion of the relations of Romanism to Protestantism and to Free Institutions. This is no side issue that can be subordinated to the scores of other themes which crowd the columns of even the religious press. This question is too vital to the progress of Christianity among the degraded and ignorant at home and abroad, it affects too intimately the welfare of the State, to be banished to an obscure corner. *It is the question of the hour*, and is entitled to a free and full discussion in a paper devoted exclusively to this purpose. With this conviction, a distinguished clergyman in an adjoining State, who is awake to the magnitude of the crisis, and who sees that the CHRISTIAN WORLD is the only Magazine whose primary object is to prepare the Christian people of our land to meet it intelligently, but a few days since wrote to us: "You are doing most valuable service for the cause of Protestantism in this country. This publication was never more needed than at the present time. Certainly Romanism and Protestantism have not for years confronted each other so sternly as to-day. Those who are familiar with the ground must not retire from the conflict."

THE PROSPECTS OF PROTESTANTISM IN SPAIN can scarcely be called encouraging. To the majority of American readers the news that confronted them in the cable dispatches of the first day of January was about as startling and inexplicable as possible. Those more familiar with the Spanish character, those into whose calculations respecting the future of the peninsula the element of Spanish instability entered as a recognized factor, and especially those who had carefully watched the recent progress of affairs, were less surprised. Yet no one could reasonably have apprehended so sudden and complete a revolution of sentiment as seemed to pervade entire Spain in a single night. With the political aspects of the restoration of the Bourbons in the person of the late Alfonso XII, we have, of course, nothing to do here. Even the inquiry respecting the probable effects of this event upon civil constitution and liberty, interesting as it otherwise might be, cannot here be discussed. What concerns us as Protestants is at present particularly the question, How will the restored dynasty deport itself in reference to Spanish Protestantism? Judging from the past there is little encouragement to anticipate a favorable reply. The regime of the infamous Isabella, the mother of the young prince, was one not merely of repression, but of positive persecution. Rome easily condones the licentiousness of a King or queen, if the latter compensate for crime by special devotion to "Mother Church." The last Bourbon that reigned

at Madrid was as fully aware of this fact as were Francis the First of France, and a score of former monarchs. Hence the prison and the galleys were ready to receive any one that dared to attempt to dispute the Papal claims or introduce a purer faith. Matamoros, Carrasco, and others paid the penalty of their monarch's immorality, and propitiated for the Spanish crown the favor of Rome by their cruel imprisonment.

The difficulty before the new king is, however, a much more formidable one than that which Isabella experienced. To prevent a new faith from becoming established is a much simpler matter than suppressing and exterminating a religion that has had over six years in which to gain a foothold. Will Alphonso have the courage, or infatuation, to attempt it? Native Protestants are now to be found, though not in very large numbers, in every part of the peninsula, from the Pyrenees to Gibraltar. A year ago, in a letter to us which was almost, if not quite, the last he ever wrote, the lamented Antonio Carrasco, himself the most eloquent Spanish Protestant preacher, wrote: "There are at this moment in Spain *twenty-seven* Evangelical congregations, of which twenty are grouped under the Presbyterian form, and constitute the '*Iglesia Cristiana Española*.' Of these congregations the largest are those of Señor Eximeno, at Saragossa, of Señor Cabrera, at Seville, and of Señores Ruet and Carrasco, at Madrid. The last mentioned congregation has 491 members and an audience which sometimes numbers 900 persons." This congregation, we are happy to learn from recent advices, now enjoys the ministrations of Cabrera, after Carrasco, we presume, the most striking figure in the Protestant ranks.

Will Alphonso, or the ministers who reign in his name, venture to attempt the suppression of Protestantism? We fear that the readiness with which Pius IX. sends his congratulations and "apostolic benediction" freshadows it. And it is a significant fact, probably noticed by many readers of the daily press, that these two items are singularly enough found side by side in a recent cable message, January 8th:—"Don Alfonso has sent a telegraphic dispatch to Canovas del Castillo confirming the ministerial appointments, and expressing the hope that there will now be opened an era of *real liberty, peace, and forgetfulness of past discords*;" and briefly but not less to the point, "*Two Protestant newspapers have been suppressed in Madrid*." We hope that the latter statement is not to be viewed as a running commentary upon the text of the other! Certainly the prayers of all true Christians are urgently needed in behalf of the poor Protestants of wretched Spain.

DEATH OF THE REV. DR. A. E. CAMPBELL.—It is with deep regret that we announce to our readers the death of the Rev. Alfred E. Campbell, D.D., for a number of years one of the Corresponding Secretaries of the American and Foreign Christian Union. Dr. Campbell had within

the past few months removed his residence from West Hoboken, New Jersey, to Castleton, Remsenlaer County, New York. Although he had been ill for some time, no serious apprehensions were entertained of a speedy and fatal termination of his disease until a day or two before his death, which occurred on Monday evening, the 28th of December, 1874. His release from the sufferings and trials of this mortal life was after a short and nearly painless struggle; for almost before his family and friends had ceased to hope for his recovery he had entered into the joy of his Lord. While mingling our heartfelt sorrow with that of the sorrowing wife and children of our lamented brother, we can not permit this opportunity to pass without expressing the respect and esteem which all who were acquainted with him entertained for his high Christian character, and his fidelity in the discharge of all the important trusts confided to his care.

CONVERSATION WITH A PRIEST.—THE DOUAY BIBLE.—A correspondent, who informs us that he acted, some time since, as agent of a county Bible Society in the northern part of the State of Ohio, sends us the following account of a conversation he held with a Roman Catholic priest residing in one of the towns he visited. While there was nothing strange elicited by the interview, it may serve to indicate two things that are of interest:—the singular ignorance which even the educated priesthood are in respecting the tridling nature of the points of difference between the Roman Catholic and Protestant versions of the Bible, and the fact that at least some of the priests are accessible to Protestant influence when approached in a courteous and respectful manner. Here is our correspondent's account:—

The *Bible Agent*, introducing himself as employed to call upon all the families of the place, to supply those in need of the Holy Bible, said: "I am employed to supply all the families in the village of R., and, being a stranger, shall call on families connected with your Church. What am I to do? Shall I supply those which are destitute of the Bible?"

Priest.—"There are certain books which are not allowed by our Church."

Agent.—"I am aware of it, and that the Bible is one of the books.—But don't you think that there is still enough in either version, yours or ours, to lead men to salvation? The Apostolic direction is, 'Believe on the Lord Jesus Christ, and thou shalt be saved.'"

Priest.—"There is something beside mere belief that is necessary."

Agent.—"Yes. Men must lead lives of obedience, must bring forth fruits of holy living."

Priest.—"There are several thousand words in your version which give an essentially different meaning from that which ours gives." Here he took a copy of the Roman Catholic version, and began to read:—

"Thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it."

Agent.—"Precisely the same in our version."

Priest.—"I thought it was quite different." Then he turned to the sixth chapter of St. John's Gospel, and read: "If ye eat not the flesh of the Son of Man, ye have no life in you."

Agent.—"The same precisely, word for word, in our version."

Priest.—"I thought it very different." He read again: "He that eateth my flesh and drinketh my blood, hath everlasting life."

Agent.—"The only difference is that in our version it reads 'eternal,' instead of 'everlasting.'"

Priest.—"There is no difference in the meaning of the two words."

Agent.—"I did not come in to have a controversy with you; but I suppose you build your views of transubstantiation on the passages you have just read."

Priest.—"Yes, on these and another—'This is my body broken for sin.'"

Agent.—"I have met individuals who have had some difficulties in regard to such passages, and I have been led to examine passages of similar construction. I refer to Pharaoh's dream and Joseph's interpretation. Joseph says: 'The ten ears are seven years.' Now we know they were not. They *represented* seven years of famine, and seven years of plenty."

Priest.—"Your mode of interpretation is correct."

The Agent then referred to several passages in the New Testament, and, among the rest, this one of our Saviour's: "I am the door;" and said: "Now we are not to suppose that our Saviour is literally a door, hung on hinges, and opens and shuts."

Priest (laughing).—"No," said he, "you are correct."

Agent.—"I apply the same mode of interpretation to the passage 'This is my body.' 'It *represents* my body broken for sin.'"

Priest.—"The only objection I have, is that it makes our salvation depend upon a figure." He added: "I don't see but that you will have to call upon Catholic families, and, if they receive the Bible, we can't help it."

Agent.—"I thank you, sir; and can you tell me where I can get a copy of the Douay Bible?"

The Priest opened his bookcase, and handed the Agent a copy, saying: "I will make you a present of it."

Agent.—"Thank you, sir. I will reciprocate the favor, by bringing you a copy of ours."

Priest.—"I should be glad to get a copy of your Bible. I should like to compare the two versions."

PROFIT *versus* CONSISTENCY.—While the Roman Curia has not abated a jot of its hostility to the government of Victor Emmanuel, and continues to denounce all who recognise the so-called “usurpation” of Pontifical rights in Rome, it manifests by some of its acts that it is by no means averse to securing prospective advantages through tolerating indirect intercourse with the “usurpers.” It is well known that there exists among the departments of the Papal government an office known as the *Penitenzieria Apostolica*, through which issue all the secret bulls and dispensations pertaining to cases of conscience. This office, according to the Pisan journal, *Fede e Scienza*, has authorized the pious to purchase any ecclesiastical property which the Italian government may offer for sale. The conditions are, that such purchasers furnish themselves with a permission drawn up by the Penitentiary, and granted at the price of about twenty francs, and that they sign a declaration binding them to hold the lands thus acquired at the disposition of the late government, and to surrender them at the time of the “restoration.”—That the Roman court feels very sanguine that this hoped-for event is not very distant in the future, appears from the further injunction that all good Catholic purchasers avail themselves of the option, allowed them by the present laws, to pay in installments, reaching over a long series of years, instead of in a single sum; in order that the “usurpers” may not succeed in absorbing the entire value of the property. “How ingenious and flexible,” observes the journal above referred to, “are these gentlemen of the Vatican Curia! They publish prohibitions, they threaten excommunication for having dealings [with the Italians]; and then they absolve and cure, when from all this and from the timid conscience of believers there can be derived profit and gain. Is it honest? Is it moral?”

ITALIAN PRIESTS AND THE CIVIL GOVERNMENT.—We learn from the Italian papers that the Bishop of *Bovino* (a town some sixty miles east or north-east of Naples) has suspended from the performance of sacred functions two of his inferior clergy—priests respectively of *Bovino* and *Pauni*—for having taken part in the political election held on the 8th of November last. The fact that such a punishment is called for, corroborates the truth of the statement to which we have more than once called attention, that a considerable number of the parish priests at heart sympathize with the Italian government, and would gladly throw off the despotic rule of the Vatican.

PREACHING IN THE GREEK CHURCH.—We learn from the *Aster tes Anatoles* [“Star of the East”, published in Athens by our former missionary, Rev. M. D. Kalopothakes, M. D., that the clergy of the Greek Church is beginning to awake from its indifference on the subject of

public preaching. We translate from the issue of November 9th, old style, (21st new style), some editorial remarks on this subject :—"We rejoice from the heart to see that the preaching of the Gospel is practiced in different churches of our city, and that, besides Mr. Latas, [the popular pulpit orator already referred to in the pages of the *CHRISTIAN WORLD*], several others have begun to proclaim the Word of God every Sunday. We believe this means to be the most effective remedy against every form of moral and spiritual disease ; and on this account we pray that it may be multiplied not only here but also in the remaining cities and villages of Greece. Only let those who preach see to it that they preach Christ and his teachings, and not men and the commandments of men."

Does the Roman Catholic Clergy Discourage the Reading of the Bible by the Laity?

A few days since we received from an esteemed friend living in Hyde Park, Mass., the following article, which he accompanied with these words : "The enclosed appeared last week in our paper, *The Norfolk County Gazette*, published in Hyde Park. The initials are for Wm. J. Corcoran, the Roman Catholic Priest of our village. In my opinion this article does not fairly represent the attitude of his Church towards the Bible ; but I have not the facts at hand to answer it."

As it has been incidentally asserted by a member of the Public Library Board of this town, in the course of debate, that the Catholic clergy, at least those of Italy, *discourage* the reading of the Sacred Scriptures by the laity, the following letter will explain itself. It was written in 1778, to the most Reverend Anthony Martini, Archbishop of Florence, on his translation of the Holy Bible into Italian, by Pope Pius the Sixth, the acknowledged superior of the clergy not only in Italy, but throughout the whole Catholic world, and is reprinted in the authorized English translation of the Latin Vulgate :--

"BELOVED SON, Health and Apostolical Benediction!—At a time that a vast number of bad books, which grossly attack the Catholic religion, are circulated, even among the unlearned, to the great destruction of souls, you judge exceedingly well, that the faithful should be excited to the reading of the Holy Scriptures; for these are the most abundant sources, *which ought to be left open to every one*, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times. This you have seasonably effected, as you declare, by publishing the Sacred Writings in the language of your country, suitable to every one's capacity; especially when you show and set forth that you have added explanatory notes, which, being extracted from the Holy Fathers, preclude every possible danger of abuse. Thus you have not swerved either from the laws of the congregation of the Index, or from the constitution published on this subject by Benedict XIV, that immortal

Pope, our predecessor in the Pontificate, and formerly when we held a place near his person, our excellent Master in ecclesiastical learning—circumstances which we mention as honorable to us.

“We therefore applaud your eminent learning, joined with your extraordinary piety, and we return you our due acknowledgments for the books which you have transmitted to us, and which, when convenient, we will read over. In the meantime, as a token of our Pontifical benevolence, receive our Apostolical benediction, which to you, Beloved Son, we very affectionately impart.

“Given at Rome, on the calends of April, 1778, the fourth year of our Pontificate.

“PHILIP BUONAMICI, Latin Secretary.

“To our Beloved Son, Anthony Martini, at Turin.”

We would now add, *incidentally*, Mr. Editor, that between the years 1430 and 1450, that is, at least, twenty three years before Luther was born, when the Catholic clergy were surely influential, and at a time when the entire Bible could only be obtained in manuscript, and at an immense cost, a book was issued for the benefit of the common people, containing wood engravings of Scripture scenes, with appropriate extracts from the Bible. It was called “*The Biblia Pauperum*”—the Bible of the poor—and its very name, made the word Bible known among them.

And, moreover, as we learn from Werdet (*Histoire de la Bible*, vol. 1, p. 282), there was a German translation printed by Faust, as early as 1462, making, with others, at least fourteen known editions of the Bible in German, published before the Reformation.

And, indeed, Luther is himself an unwilling witness to the good effects of, we may conclude, the reading of the Bible in those Catholic times, when he says in a sermon for the 26th Sunday after Trinity, “Formerly, when we were *seducel* by the Pope, men willingly followed good works; but now, all their study is to get everything to themselves by exactions, pillage, theft, lying, and usury.”

W. J. O.

Our correspondent is undoubtedly right in his opinion that “this article does not fairly represent the attitude of the Roman Catholic Church towards the Bible.” And this we hope to prove beyond the possibility of doubt. But first a word respecting the statements *incidentally* made in the latter part of Rev. Mr. Coreoran’s communication. The only book for the *common people* which he there mentions is the well-known *Biblia Pauperum*—nothing more in point of fact than a picture-book, containing a series of rude representations of Scriptural scenes, accompanied by a brief sentence or two taken from the Bible. That such a book was circulated at first in manuscript, and at a later date printed with wooden or movable type, proves nothing whatever in respect to the disposition of the clergy either to favor or to discountenance the circulation of the Bible among the laity. No one has ever accused the Church of Rome with being hostile to the laity becoming acquainted with the history of the human race or of the chosen people, as recorded in the Scriptures. To allege the publication of a Biblical

picture-book as any evidence, even incidental, that the clergy before the time of the Reformation favored the circulation of the Bible, would be as absurd as to attempt to prove a similar disposition on their part since the Reformation by pointing to the paintings of Biblical scenes in the Roman Catholic churches of Christendom, or in the Loggie of the Vatican. It is not against the history of the Old or New Testament that the Romish Church has objections, but against the *doctrines* which if the whole Bible is placed in their hands the people will infallibly become acquainted with.

To speak of "the good effects of the reading of the Bible in those Catholic times" before the great Reformation of the Sixteenth Century, as Rev. Mr. Corcoran does, is to count upon the popular want of familiarity with historical facts. It is *notorious* that the laity and even the clergy of the beginning of that century knew very little of the Scriptures at first hands; whatever they knew they had acquired mainly, if not exclusively, through the services of the Church and its manuals of devotion. We may or may not credit the story of Luther's first discovering the Bible in the Library of the University of Erfurth, when in his eighteenth year and a student of philosophy; we cannot with any show of reason deny that among the laity, at least, the Bible was a book practically unknown.

The question whether or not the Roman Catholic Church discourages the use of the Bible by the Laity, is one that can not be answered by merely adducing a letter of Pope Pius VI. commending Archbishop Martini for translating the Holy Scriptures into Italian. Actions speak louder than words, and it is no uncommon thing to find the practice and the professions of men in irreconcilable contradiction with each other. What are the facts in the present case?

1st. BEFORE THE TIME OF THE REFORMATION :—

After the expiration of about a thousand years from the introduction of Christianity, the Roman Church and its Pontiff found that the sects which disagreed with the prevailing system of doctrine and the current ecclesiastical usages appealed to the Holy Scriptures in confirmation of the views they propounded. What then did that Church and its acknowledged head undertake to do? Did they apply themselves vigorously to the task of enlightening the people by showing the Waldenses, Albigenses and others, that they had mistaken the meaning of the sacred text? They might have translated the Bible into the language of the people now so far removed from the Latin of the Vulgate as to render the latter incomprehensible. Or, if this was too great a task, they might, in some cases, have taken the versions which the so-called heretics had made and used to circulate, and, by correcting any errors into which the authors had fallen, have rendered them suitable and safe

for popular use. But they did nothing of the kind. The obscurity and unintelligibility of the Scriptures, so far from being a subject of regret, they regarded and represented as rather occasion for congratulation. In the year 1079 Pope Gregory VII., Hildebrand, rejected with the utmost decision an application of Wratisslas, king of the Bohemians, for the Pope's permission to have the divine service celebrated in the Slavonic language, which his subjects could understand. "Know," he said, "that we can by no means favor your petition (*scias nos huic petitioni tue nequaquam posse favere*). It is plain to us after mature consideration that not improperly did it please Almighty God that the Sacred Scripture should in some places be hidden, lest, if it should lie open distinctly to all, it might perchance become common and be subject to contempt, and being ill-understood by the weak lead them into error (*non immerito sacram scripturam omnipotenti Deo placuisse quibusdam locis esse occultam, ne, si ad liquidum cunctis pateret, forte vilesceret et subjaceret despectui, aut prave intellecta a mediocribus in errorem induceret*)." And he urged that the countenance given, even by some clergymen, to the gratification of the people in their desire (i. e., to have the Bible in an intelligible form) must not be regarded as militating against his view; for the primitive church tolerated much which on fuller examination was corrected. (See the letter in the Royal Collection of Councils, Paris, 1644, vol. 26, page 397.)

A century and a half later, the Roman Church went further. It was now not satisfied with refusing to translate the Bible into the languages which the Laity understood; it took effectual measures to prevent the Laity from using the translations with which it had already been provided. This is proved beyond all controversy. The Council of Toulouse, A. D., 1229, declared in its 14th chapter: "We also forbid that laymen be permitted to have in their possession the books of the Old or New Testament: unless perchance any one may desire from devotion to have a Psalter, or a Breviary for divine offices, or the Hours of the blessed Mary. *But we most strictly prohibit their having the aforesaid books translated in the vulgar.* (*Prohibemus etiam ne libros veteris Testamenti aut novi laici permittantur habere: nisi forte psalterium, vel breviarium pro divinis officiis, aut horas b. Marie aliquis ex devotione habere velit. Sed ne praemissos libros habeant in vulgari translatos, arctissime inhibemus.*) Text in notes to Gieseler, Ecclesiastical History; New York: Harper & Brothers, vol. 2, p. 571. Here notice particularly that it is not to any particular translation but to *all* translations that the prohibition applies. The reason is evidently that the Holy Scriptures in the hands of the Laity are dangerous, and the more dangerous the more intelligible the language in which they are found. This is evidently the view of Reinerius, the great enemy of the Waldenses, who, writing in the 13th century, about the time the Coun-

cil of Toulouse was held, and accounting for the spread of their views, says: "A third cause of heresy is that they have translated the Old and New Testaments into the language of the people, and so they teach and learn. I have heard and seen some rustic private person who recited Job word for word, and many who knew perfectly the entire New Testament. And, because they are laymen and private persons, they expound the Scripture falsely and corruptly." (*Tertia causa haeresis est, quia Novum et Vetus Testamentum vulgariter transtulerunt Et, quia sunt laici idiotae, false et corrupte Scripturam expouunt. Reiner de haeret c. 3, p. 229, in Faber's Vallenses and Albigenes, p. 449.*)

Seventeen years after that of Toulouse, another Council, held at Beziers, A. D. 1246, advises Inquisitors "concerning theological books not to be held in possession by laymen in Latin, and neither by them nor by clergymen in the vulgar tongue." (*De libris theologicis non tenendis etiam a laicis in Latino, et neque ab ipsis neque a clericis in vulgari. Concilium Biterrense, ubi supra.*) While the Council of Tarragona, in Spain, A. D. 1234 (?) says with unmistakable distinctness: "Also we decree that no one shall have in his possession any books of the Old or New Testament in Romanic (i. e., vernacular). And if any one has them, within eight days after the publication of such constitution from the time of the sentence, let him give them over to the Bishop of the place that they may be burned: and unless he shall do this, be he clergyman or layman, let him be esteemed suspected of heresy, until he shall have cleared himself." (*Item statuimus, ne aliquis libros veteris vel novi Testamenti in Romanico habeat. Et si aliquis habeat, infra octo dies post publicationem hujusmodi constitutionis a tempore sententiae, tradat eos loci Episcopo comburendos: quod nisi fecerit, sive clericus fuerit, sive laicus, tanquam suspectus de haeresi, quousque se purgaverit, habeatur. Text ajul (Gieseler, ubi supra.)*)

2d. AT THE REFORMATION:—

The famous Council of Trent in its numerous sessions, extending from first to last within a few days of eighteen years (1545 to 1563), found no time for the consideration of a matter so important as that now in question; but by its order there were subsequently drawn up "Ten Rules respecting Prohibited Books," which received the approval of Pope Pius IV., and became a part of the code of the Church. The third of these rules declares that versions of the Old Testament may be "allowed only to pious and learned men, at the discretion of the Bishop;" while in the fourth we are told that "if the Sacred Books be permitted in the vulgar tongue indiscriminately, more harm than utility arises therefrom by reason of the temerity of men." They also prescribe that booksellers are to be punished for selling the Scriptures

to unauthorized persons. (See McClintock & Strong, Cyclop. vol. 1, p. 808.)

3d. AT THE PRESENT TIME :—

Not to refer to the bulls and encyclicals of Gregory XVI. and Pius IX against Bible Societies, in which the ground is taken that the translations of the Bible which these organizations circulate are faulty and misleading, and therefore to be censured as dangerous, we can easily satisfy ourselves as to the real disposition of the Church of Rome toward the use of the Bible by the Laity. We leave altogether out of consideration all Protestant versions. There are in many, if not most, of the languages of the civilized world translations made by Roman Catholics, most of them clergymen, some of them dignitaries of high rank, such as Archbishop Martini, already referred to. What are the facts respecting the encouragement which is given by the Roman Catholic clergy to the circulation of these, its own authorized versions? The true reply must be substantially the following :—

1. That in countries where, until recent political changes, the Roman Catholic Church was supreme, and other forms of religion were scarcely tolerated—as, for example, in Italy, Mexico, South America, etc.—that Church made not the slightest attempt to render the Bible accessible, in her own approved versions, to the masses. The challenge may safely be made to any one to produce a single *cheap* edition, either of the entire Bible or of the New Testament, published in Italy, Mexico, or South America, before the popular movements of our own day, by Roman Catholic authority, in the common language of the people. The undeniable fact is that there are none. If the Church of Rome meant to encourage the use of the Bible by the Laity, she has taken the most inconceivably absurd and ill-adapted method of accomplishing her object, by making the Bible in the vernacular as scarce and as expensive as possible.

Here is what a witness of unimpeachable veracity and of undoubted fairness, the Rev. M. Hobart Seymour, informs us that he stated in conversation with two of the most prominent Jesuit fathers in the city of Rome, and they were unable to rebut his assertion. He said that he had purposely visited every bookselling establishment in the city. “In every establishment,” he added, “without exception, I found that the Holy Scriptures were not for sale. I could not procure a single copy in the Roman language, and of a portable size, in the whole city of Rome.” “When I asked each bookseller the reason of his not having so important a volume, I was answered in every instance, *è proibito*, or *non è permesso*—that the volume was prohibited, or that it was not permitted to be sold. I added that Martini’s edition was offered to me in two places, but it was in twenty-four volumes, and at a cost of 105

frances (that is, four pounds sterling), and that under such circumstances I could not but regard the Holy Scriptures as a prohibited book, at least in the city of Rome." (Mornings among the Jesuits at Rome, p. 127.)

2. In countries where Protestantism is strong enough to exert a very perceptible influence upon public opinion, and particularly in those countries in which, as in the United States, Protestantism is decidedly predominant, the Roman Catholic clergy has adopted a very different policy, so far as printing editions of the Holy Scriptures is concerned. If the Roman Catholic publishers have never brought out copies comparable for cheapness with those elegant volumes which the presses of our Bible societies produce by the thousands daily; it is nevertheless true that the Douay, or Roman Catholic, translation of the Bible into English, can be obtained in this city at a price that places it within the reach of all but the very poorest in our midst.

Does this fact, then, demonstrate that the clergy of the Church of Rome encourage the use of the Bible by the Laity? By no means. If they did, there is no reason why the practice of reading the Bible should not be as general among the masses of Roman Catholics as it is in Protestant homes. That the Bible actually is read systematically and constantly by any large proportion of the adherents of the Church of Rome in this country, is notoriously not the case. If the question is pressed, why this difference exists between Protestants and Romanists, it will be found that it arises greatly from the following circumstances:

No measures are taken to bring the cheaper editions of the Roman Catholic Bible prominently before the attention of the people. They are rarely advertised, as compared with books of devotion, and there are no special depositaries.

There are no organizations established solely for promoting their circulation, analogous to the Protestant Bible societies.

Neither from the pulpit, nor in their ordinary intercourse with the people, do the priests advocate the reading of the Bible by their flocks. The Protestant ministry, of all denominations, insist strongly upon the study of the Holy Scriptures, as God's inspired word, and endeavor to arouse in their hearers the conviction that their party, if genuine, can not be healthy unless founded on an intimate acquaintance with the pages of Holy writ. But we regret to be forced to say that we have yet to hear of the first instance in which similar anxiety has been exhibited by a Roman Catholic priest in this country. The most devoted attendants on Roman Catholic churches, the women who walk miles to be present at the celebration of the mass, who give with the utmost profusion of their wages to support their religion, and obey to the letter the precepts of their spiritual advisers, remain year after year destitute of the Bible.

It is all very well to say that they could provide themselves with copies of the Douay version, approved by their own superiors, at a very low price. *They do not provide themselves with them to any great extent.* It is incredible that this should be the case, if their priests ever represented it to them as a matter involving their spiritual interests. Let the priests throughout the United States only honestly *encourage* them to purchase the Bible, and who doubts that within a year, yes within half that period, all the Irish domestics would have each her own copy. As it is, every one is provided with one or more manuals of devotion ; while a few only are induced to subscribe to some quarto edition of the Bible, as large as our family Bibles, and equally unsuited for frequent and systematic use ; a Bible which by reason of its appearing in numbers, adorned with full-page engravings and provided with copious notes, costs, unless we are greatly mistaken, fifteen or twenty dollars before it is bound.

We repeat that this destitution of the Bible on the part of the vast majority of devoted Romanists, so ready in all respects to follow out the suggestions of their spiritual guides, can be accounted for only by the apathy or hostility of the clergy to the circulation of the Divine volume. What inducement, indeed, is there for the laity to provide themselves with it, when they are constantly informed that it is a dangerous book to be read by itself, without the notes and comments of the Church ; when they are warned that almost all the heresies that are rife have sprung from the injudicious reading of a book which contains many "things hard to be understood ;" when they are taught that all the truths of the Bible are held by the Church, and are communicated by the Church to the believer who will but repose implicit confidence in her teachings, without any of the perils that beset him who undertakes to search for himself in the word of God ?

In view of the history of the declarations of the Roman Catholic Church, both before and in the period of the Reformation, and in view of her practice at the present time, we are driven to the conclusion that for ages she has discouraged the use of the Bible by the Laity. Professing to be the Conservator of the Truth, like those others who in our Lord's time laid claim to the same distinction, she has made void the commandments of God by her own traditions. In a sense even more full and pointed than that in which the assertion was made by Jesus Christ of the Jewish guardians of the Law, we are forced to say of the great mass of the Romish clergy : " Ye have taken away the key of knowledge ! " " Ye shut up the kingdom of heaven against men : for ye neither go in yourselves, neither suffer ye them that are entering to go in ! "

Mary Alacoque and the Sacred Heart.

[Translated for the CHRISTIAN WORLD, from the French of Louis Asseline.]

(Continued.)

MORTIFICATION OF THE BODY AND SOUL.

"She did not understand at first," says Languet, with astounding simplicity, as he quotes this enigma from the skies. Soon after, we have the famous story of the *cheese* told at such length by the same Languet. The Prince de Ligne has somewhere said that Rousseau would have dignified a piece of cheese if he had spoken of it. We cannot say so much for the biographer of the Visitandine. Margaret Alacoque detested cheese. She thought it her duty to conquer this criminal dislike, and accordingly forced herself to eat it; but such suffering and such digestive derangement followed that the superior most positively forbade her to make any further use of this aliment. God rewarded her for this combat by special grace bestowed upon her in prayer. These favors were at this time so tender and so comforting that she was constrained to say in the transport of love: "Suspend, oh my God, these torrents which overwhelm me, or enlarge my capacity to receive them." Christ descending from heaven to flood with bliss this good girl who has eaten cheese! Can anything go beyond this? But here follows something still more sad: The novice had not been able to exclude from her heart all human affection. She felt a strong friendship for one of her companions. Her jealous Lord—who had already reproached her with loving her mother too well—inwardly rebuked his bride for cultivating this friendship. It was three months before she could resolve. At last she broke this tie and conquered this affection once for all. But it was not until her Divine Master had said reproachfully, "that he did not wish for a divided heart, and that if she would not withdraw from his creatures he should withdraw from her." The biography and the writings of this poor creature are everywhere filled with anecdotes and maxims breathing the same divine selfishness. On one occasion it is her guardian angel who reproaches her with having taken an interest in the marriage of one of her relatives, and "who made her feel how unworthy this was of a religious soul *who belonged wholly to God and not to her family*." On another occasion it is St. Francis de Sales, the friend of Madame Chantal, who appears to her in order to tell her "that private friendships destroy general charity." Later, when by the influence of the Jesuits, she had been appointed mistress of the novices, "she could not endure those tender relations, those special friendships which young persons think they may contract so innocently, but which appeared to the wise mistress what they really are: the most insuperable obstacles to perfection."

ANNIHILATION OF THE WILL.

Here we have already an ideal sufficiently complete: erotism translated into language far from equivocal, an anathema against love and friendship—pure selfishness. But we have still worse. After the visions which destroy the heart come the visions—most significant of all—which destroy the will. Jesus appears to Mary Alacoque, and says to her: “*I am pleased that you prefer the will of your Superiors to mine when they forbid you to do what I should have commanded.*” Never was there a more terrible doctrine professed to the world. It is the legitimate consequence of the principle of moral death [*proinde ad cadaver*] laid down by Ignatius Loyola in his famous *Letter on Obedience*: “It is for true and perfect obedience, for the abdication of their own will and of their own judgment, that I desire the children of this Society should, above all things, render themselves remarkable. One should see in the person of the Superior, Jesus Christ himself; one should obey him, not for his wisdom, nor for his goodness, but only because he represents the Divinity. . . . Lay aside wholly your own will: that liberty with which the Creator has endowed you, should be freely surrendered to Him, consecrated to Him in the person of His ministers. . . . He who would sacrifice himself wholly and without reserve to God, should offer to him not only his will, but also his intelligence; so that he shall not merely wish as his Superior wishes, but also think as his Superior thinks, and submit his own judgment entirely to his. . . . *The spiritual simplicity of obedience is lost when we ask ourselves whether the thing commanded us is right or wrong.*” Certainly one would never suppose that this terrible charter of despotism could be surpassed, or that a more decisive blow could be struck against human liberty, against reason and against conscience. However, the work of Liguori, which is here only the interpreter of the Company, goes still farther. The believer is badly placed between the contradictory wills of God and the Superior, and it is decided that the will of the Superior is to be obeyed in preference. The precept of the Gospel, “It is better to obey God rather than man,” is set aside, and this is substituted for it: “It is better to obey the man who is your Superior than than God.” And all this is republished every day in books of which thousands of copies are distributed; this is what is preached in the Conventuals, which possess themselves of our wives and our daughters; this is what is clothed with supreme authority by being put in the mouth of a blessed saint.

QUIETISM.

After this sacrifice of her liberty, Mary Alacoque naturally attains to a quietism as perfect as that professed by Madame Guion in her book entitled *Torrents*. “These are the resolutions which my well-beloved dictated to me after I had received him in the Holy Com-

munion : Behold the wound in my side, that thou mayest make therein thy immediate and constant abode. Thou shalt henceforth live of the life of the Man-God ; thou shalt live as living no more, in order that I may the more perfectly live in thee. . . . For this end it is necessary that all thy powers and thy senses should be, as it were, buried in me, that thou shouldst be deaf, dumb and blind to all earthly things. Thou must wish as one not wishing—without desire, without judgment of thine own, without affection, without will.” And the novice signed her adhesion to this passivity with her own blood. How is it that we find canonized in Mary Alacoque just what was so severely condemned in Madame Guion, whom Bossuet so rejoiced to see “shut up in a good fortress.”*

The exaggerated quietists had gone so far as to affirm that it was a virtue to acquiesce in one's own damnation, this being a proof that, with the wholly passive, the will was dead, and that heaven no longer awakened desire, nor hell aversion. Mary Alacoque, in one of her visions, professes the same doctrine ; but this time Lauguet, perceiving what a monstrous absurdity had escaped from the future saint, pleads extenuating circumstances, and prays “the false mystics not to make use of this impossible supposition, resulting from the excess of love.”†

“VISIONS OF A DISEASED IMAGINATION.”

Meanwhile the physical sufferings of this poor, crazed girl were constantly increasing ; she was afflicted with a continual, burning thirst, she was a prey to the most terrible headaches ; but, as a natural consequence, the more her bodily organization was deranged, the more frequent and the more wild were her visions. In a moment when the pains in her head were more violent than usual, she saw Christ come and place on her brow his own crown of thorns. This vision is repeated a thousand times in the biographies of ecstatic mystics. Saint Catherine of Sienna, Saint Catherine of Reconisio, Saint Lutgarda, the Blessed Archangela Tardera, and the Blessed Catherine Ricci, all received on their foreheads the impress, sometimes double and even triple, of the crown of thorns. The same causes must produce the same effects. The companions of Margaret were not deceived. As they had not yet received the word of command, and did not yet understand what power and what glory would accrue to their order from the possession of a saint, they treated her simply as a hypocondriac and visionary, and held her in contempt and disgust. Mother Saumaise herself, the Superior of the Community,

* Bossuet, *Œuvres*, I. xii., p. 53. Ed. of 1836.

† Saint Francis de Sales professes the same doctrine : “If the soul knew that her damnation would be more agreeable to God than her salvation, she should leave her salvation and hurry to her damnation.” (*Traité de l'amour de Dieu*, livre IX., chap. v.)

understood perfectly well the mental state of her subordinate, and treated her relations with the Divine Being as "the reveries and visions of a diseased imagination."

A DANGEROUS ADMISSION.

Languet confesses this in various passages; he bears witness to the fact, that the whole community regarded the future saint only as a hal idiot, infirm alike in mind and body. Afterwards the Jesuits perceived the danger of such an admission, and they have endeavored to soften it; they have handled the subject with their usual seductive dexterity. Father Daniel, the historian of Mary Alacoque,* in the preface† already cited, thus expresses himself: "The respectable author (Languet) has been duped by the humility of the good nuns of Paray. When he questioned them about the past, he believed too literally the charges they made against themselves in relation to their original opposition." How plausible and how crafty!

THE FIRST SCENE.

Such was the poor instrument whom the Jesuits resolved to employ for the foundation of a new devotion. The time had come; everything was ready for the great comedy of the novel institution. The first act was taken up with visions. Jesus takes the head of Mary Alacoque, places it gently on his breast, addresses her in impassioned language, and reveals to her his purpose of establishing the worship of the Sacred Heart. Still more, he opens the side of the Visitandine, takes out her heart very carefully, plunges it into his own, "which, through the wound in his side, appeared to me as bright as the sun, or as a glowing furnace," and after having given it this bath of flame, he replaces it in the breast of "his well-beloved servant." "She had a constant pain at the point where our Lord had seemed to open her side to withdraw her heart, and then to replace it. To this pain was added a very marked and acute sensation of burning in her breast, which nothing could cool or alleviate." We here detect hysteria, with its most characteristic symptoms—pains in the side and heart-burning. The saints and the beatified mystics, from Saint Cecilia de Nobili—a nun of the order of Saint Clara, who died, in 1655, from heart-disease, at the age of twenty-five, and who supposed her side had been pierced with the lance of the Passion†—to Mary de Sarmiento, whose side was opened by one of the seraphim—all have manifested the same symptoms.

At the same time, and upon the advice of Jesus himself, Margaret Alacoque, whose suffrings were greatly aggravated on the first Friday of every month, caused herself to be bled very frequently—so frequently,

* The work of Father Daniel has been published by Lecoppe.

† Page xvii.

† See *Nécrologe de Saint Francois*.

indeed, that "the sisters laughed at her," in spite of the sacred character of him who had prescribed. It was during the course of these bleedings that Jesus, in a fresh vision, finished laying the foundations of the new worship. "Thou wilt receive the Communion on the first Friday of every month, and, during the night preceeding, I will cause thee to participate in the mortal sadness *which it was my will to feel* in the Garden of Olivet."

Margaret Mary told all these visions to her Superior, who continued to regard her as insane, and forbade her to think about them. As the Visitandine persisted, the Superior ordered her to tell them to the ecclesiastics of Paray. Here Bishop Languet makes an important remark, which throws torrents of light upon the plot so patiently prepared. "The Directors of that small village were but *little skilled* in the knowledge of *the mysteries of God and of His grace.*" These intelligent and honest priests were, in fact, not able to discover the tokens of inspiration in this poor creature. They declared that she was a half-mad visionary, judiciously ordered her to make use of a more nutritious diet, and forbade her, and also the Superior, to occupy themselves any more with such stupidities. They had probably read the bold and curious treatise of Gerson on *the distinction between true and false visions*, in which he gives, in so remarkable a way, the true proportions of monomania, of intrigue, of religious influences and of hallucination.

THE JESUITS APPEAR ON THE STAGE.

Here was an opportunity for the Jesuits. The Jesuits came. God himself announced them. Jesus appeared to Mary Alacoque to predict to her that, "by means of the secret arrangements of his providence, he would bring to Paray one of his faithful servants, who would comfort her, and would lead her into the holy paths which he would mark out for her." Not long after, the heavenly envoy arrived as Superior of the small brotherhood of Jesuits established in Paray; it was Father La Colombière. If the Jesuits were simple, one might attribute to simplicity this revelation, which lets us so completely behind the scenes of the comedy they were preparing to act; but it was in reality the result of their astonishing confidence in human credulity—a confidence only too well justified by the establishment of a worship consecrated by such antecedents.

FATHER LA COLOMBIÈRE.

Father La Colombière was at this time (1674) thirty-four years old. A voice within cried to Mary Alacoque that this was the person she was expecting. Some time after, under the orders of the Superior, (now probably won over,) she opened her whole heart to the Father, who, "*after many doubts and many tests*, could not fail to recognize in this devout girl evident proofs of communication with God *by supernatural*

means." But the little village of Paray, which was decidedly a focus of incredulity, took the liberty of blaming the interminable interviews, at the confessional, between the Rev. Father and sister Margaret. "They said," adds Languet, "that he was as much of a visionary as his penitent, and that it was a weakness on his part to occupy himself so much with a girl of so feeble a character and so weak an intellect."

Jesus Christ took upon himself to compensate them for this gossip. At a communion-mass which he was saying, Father La Colombière experienced an astonishing movement of divine love. At the same moment our Lord showed Sister Mary his divine heart, under the symbol of a glowing furnace; but she saw also two other hearts, which were about to unite there and lose themselves in it, and at the same time he caused her to hear these words from within: "It is thus that my holy love unites these three hearts forever." And two of these hearts were, one that of Father La Colombière and the other her own. Margaret hastened to relate the fact to the Jesuit, "*who was much embarrassed by it.*"

The new worship was now ripe for publicity; Jesus himself set the final seal to it in yet another visit to the blessed nun. "I desire of thee that the first Friday after the octave of the Feast of the Holy Communion be dedicated as a special holy day in honor of my heart." . . . "But, my Lord," replies the nun, whom we find very bold in arguing with her divine interlocutor, "to whom dost thou address thyself? To a poor sinner, whose very unworthiness may hinder thy purpose?" The reply might very well have been, that when the Divinity condescends to tell you, face to face, that he is about to accomplish a certain design, to doubt its success is a grave insult to his Omnipotence; but Jesus lowered himself to the capacity of this good Mary Alacoque, and said benignly: "Dost thou not know that I am pleased to make use of the *weak* to confound the *mighty*, and that it is generally through the lowliest and the most feeble-minded that I manifest my power in the most striking way—so that they may attribute nothing to themselves?" "Bestow upon me, then, the means of doing what you command." "*Go to my servant*, and bid him, in my name, do every thing in his power to establish this worship and to give this pleasure to my heart. Let him not be discouraged by the difficulties he must encounter, for he shall not fail."

Poussin said to the Jesuits, that it was not possible for him to paint Christ as Father Douillet; but is it not as Father Douillet that Languet here makes him speak? This—*address thyself to my servant*—is the height of comedy, and one would laugh, but for the stronger feeling of indignation, at such a farce.

THE INSTITUTION—JUNE 21ST, 1675.

Father La Colombière, convinced by this fresh revelation, consecrated himself to our Lord on Friday, June 21st, 1675, "a solemn day, and

one that may be regarded as that on which the new devotion made its first conquest." The Jesuits immediately sent Father La Colombière into England ; Mary Alacoque was greatly distressed. Jesus, piqued by this rivalry, severely reprimands her. We read in the Bible of a jealous God ; but a Divinity jealous of a La Colombière and a Mary Alacoque, is a conception that could only have come from the Jesuits. Perhaps it is by way of revenge that the nun is soon after informed that a demon will be suffered to tempt her. As the first declaration of war, this demon showed himself to her "in the form of a hideous Moor, with glowing eyes and gnashing teeth, like a beast of prey." In short, a devil altogether classic, and in the full uniform of the profession. Then he began to play practical jokes upon her, of the worst possible taste, such as pulling away her chair, and causing her to fall on the floor several times in succession, throwing her down-stairs, making her suffer from the most violent attacks of hunger, and then, as she was on the point of satisfying it, creating a strong feeling of disgust for food.

(To be continued.)

The late Rev. A. E. Campbell, D.D.

[THE following Report of a Committee appointed to prepare a suitable Minute in reference to the late Dr. Campbell, was unanimously adopted by the Board of Directors at its stated meeting, Jan. 14th, 1875.]

The Board of Directors of the American and Foreign Christian Union having heard of the decease of the Rev. Dr. Campbell, lately a Secretary of this Society, place upon their records the following minute :

Alfred Elderkin Campbell, D.D., then the Pastor of the Spring-street Presbyterian Church in this city, was called to the service of the Union, as a member of its Board of Directors, on the 13th of March, 1851. He was elected its Financial Secretary on the 5th of October, 1857 ; and, under this designation, and that of Corresponding Secretary, he continued in office until the 1st of October, 1867. After his resignation, he maintained intimate relations with the work, and rendered useful assistance in its prosecution, until the 1st of November, 1870, when his connection with it ceased.

Dr. Campbell was an able man of business, a judicious counsellor, a prudent officer, and an eloquent and effective preacher. In the conduct of the financial affairs of the Society, in the deliberations of its Managers, and in the public advocacy of its interests, he greatly contributed to the prosperity of the cause it represented. In these labors he spent the strength of his ripest years. And the services he so well rendered demand the grateful recognition of those who were associated with him, as well as the official acknowledgment of this Board.

Dr. Campbell closed his busy and useful life, at Castleton, Rensselaer Co., New-York, on the 28th of December, 1874, having almost reached the age of 73.

In recording this tribute to his worth, and to the fidelity and success of his official career, the Board of Directors desire to express their deep sense of the loss which the Church, and the cause of Christian benevolence, have sustained by his death. They respectfully tender their profoundest sympathy to the afflicted family of their late associate, and invite, in their behalf, the comforting grace of Him, to whose will, in this bereavement, it is the Christian's duty and privilege humbly to bow.

Resolved, That this minute be spread upon the records of the Board, and published in the CHRISTIAN WORLD, and that a copy, properly authenticated, be sent to the family of Dr. Campbell.

T. RALSTON SMITH,	} Committee.
E. SPENCER WEST,	
HENRY M. BAIRD,	

*Memorial of the Rev. Thomas DeWitt, D.D., and
the Rev. John N. McLeod, D.D.*

ADOPTED AT A MEETING OF THE BOARD, JANUARY 14th, 1875.

THE recent decease of the REV. THOMAS DEWITT, D. D., and the REV. JOHN N. McLEOD, D. D., two of the Vice Presidents of this Society, renders it appropriate that this Board should give expression to its high appreciation of the services which they rendered to the cause of Christ, and to its sorrow at their removal from our midst.

The name and the labors of THOMAS DEWITT are familiar to all who are in the least acquainted with the history of the Church in the city of New-York during the past half century. He was born in the vicinity of Kingston, N. Y., in 1791, of parents representing two of the noblest elements that entered into the constitution of our American Protestantism—the Dutch settlers of New Netherlands, and the Huguenots who came hither under the hospitable protection of Holland. Not a novice, but with the rich experience gained in fourteen years of pastoral labor, did Thomas DeWitt, then in his youthful prime, accept the important charge of the ministry in the Collegiate Dutch Church of the city of New-York. From this time (1817) until his death, on the 18th of May, 1874, Dr. DeWitt identified himself with the civil and religious interests of the home of his adoption. During a pastorate extending over almost a half-century—a pastorate always responsible, and generally laborious—he never suffered himself to be so absorbed as to be deaf to the call of any truly important cause, or so engrossed as to be

grudge the time and labor necessary to assume his full part in the administration of benevolent enterprises.

It was characteristic of Dr. DeWitt that from the first he took a lively interest in the efforts made for the conversion of Romanists. At the foundation of the Foreign Evangelical Society he was appointed one of the Vice Presidents, and, during the last three years of its separate existence, he was its President. When that Society was merged in the newly-formed American and Foreign Christian Union, Dr. DeWitt was by common consent elected President of the Union—an honorable position which he retained for eighteen years, or until 1867, when the growing infirmities of age compelled him to request a release from the duties he had so long and so well discharged. When his desire had been reluctantly complied with, he permitted his name to be enrolled among the Society's Vice Presidents, where it stood at the time of his death.

In placing upon their records this brief summary of Dr. DeWitt's eminently useful life, the Directors of the American and Foreign Christian Union cannot withhold their heartfelt testimony to his simplicity of character, his unaffected piety, and that unreserved Christian consecration, which, united to large intellectual endowments, rendered his life one of uncommon fruitfulness both in the Church and in the community.

The REV. DR. McLEOD was many years younger than Dr. DeWitt, having been born in 1806 ; but his pastorate in this city was but five years shorter than Dr. DeWitt's, extending as it did over a period of about forty-two years—1832 to April 27th, 1874. A profound and able theologian, a zealous and eloquent minister of God's Word, and a faithful pastor, he enjoyed, in that branch of the Presbyterian Church to which he belonged, an influence second to that of no other.

His valued counsels as a member of the Board of Directors were given to the Society for a number of years.

In recording his death, the Directors feel that the city has lost one of its most upright citizens, the Church of Christ one of her most faithful ministers, and the Society which they represent an honored and revered officer.

MISSIONARY INTELLIGENCE.

HOME WORK.

Keokuk, Iowa. — Rev. H. R. RIEMER.

OUR German City Missionary in Keokuk, Iowa, Rev. H. R. RIEMER, sends the following report for the month of December :

“ There are numerous evidences that our work in this city is not in vain. The visits from house to house, and the tracts distributed have accomplished much good, and I frequently hear that the seed which was sown in a quiet way, has produced fruit. Sometimes I

think that our work is like Simon Peter's when fishing, and often like him we are led to exclaim, We have toiled all night, and taken nothing, and yet many find their way into the Gospel net.

"A man who belonged to the Roman Catholic Church¹, at my request, visited several times my meetings. He soon became convinced by the truth of the Bible that in the Papal Church he could not find what his soul desired. His relatives, after finding out that they could not keep him away from the services of the church, sought to influence him through his wife, who was at first of the same mind with him. Soon they had her on their side, and were endeavoring from day to day to convince her that her husband had abandoned the true faith. She made strong efforts to keep him away from the house of God, but in vain. She would not allow the children to attend our mission school. Confusion and hatred entered the family, but the husband stood the test, and continued to come to the sanctuary. He took the cross upon himself, and gained the victory. Soon he found peace in Christ, and, in a short time after, his wife and eldest daughter were converted. Now they can appreciate the condition of the multitudes in 'old Babylon,' and understand the significance of God's command, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'

"Another striking case illustrates the power of the Gospel, and indicates that where 'sin abounds, grace much more abounds.' This man was so much given to intoxication that he was often the victim of delirium tremens, and was pronounced incurable. He was known as a habitual swearer, quarreled with his wife, and spent for strong drink what she had earned by hard work. One

day, while going to my meeting, some one pointed out his house, and told me the sad story of his condition. Soon I visited him, and invited him to attend our meeting. He came, and was interested in the services. The word of God found its way to his heart. He came again and again. Yesterday I ascertained that he had ceased swearing and drinking, and was sincerely seeking the 'pearl of great price.' It is evident that God is solving the great problem of intemperance in this country by the power of the Holy Spirit.

"Among many, we notice that the desire for salvation is becoming stronger and they are more friendly toward us. By others, I was carelessly and even coldly received when I visited them, but by calling again, I have a more cordial welcome. Nearly every day I make such visits, and distribute tracts among rich and poor.

"Our mission school is increasing.—New scholars appear almost every Sabbath. In my visits I look after the children, who receive the truth easier and quicker than adults. With encouragement I work on, for the Lord is with us, and if He is with us, who can be against us?"

Milwaukee, Wis.—Rev. J. G. Achenbach.

REV. J. G. ACHENBACH, our German City Missionary in Milwaukee, Wis., sends the following report for the month of December:

"The Lord has permitted me to continue my labors in this new field. As I become better acquainted with the people, I realize the difficulties to be overcome in evangelizing the unsaved masses; yet with a cheerful, hopeful spirit I scatter the seed, remembering that some will fall into good ground.

"In this city we have two powerful elements among the foreign population —German Rationalism and German Ro-

manism. Infidelity has some strong leaders here, and their opinions rule the multitudes. It is sad to hear them say, 'All matter is God, and God is matter.' They blaspheme the name of Christ and call him an impostor. The Roman Catholics are more accessible, because they believe in the fundamental truths of Christianity. What they need is more truth, and a personal consciousness of Christ's power to save.

"During the month, more than 100 families were visited, and seven sermons and three addresses delivered. In a short time I expect to have a mission school in which to teach and hold Sabbath-school. Our work in this city opens promisingly."

Chicago, Ill.—Rev. A. Miller.

OUR German City Missionary, in Chicago, Ill., Rev. A. MILLER, sends the following report of his labors for the month of December:

"Although in this great and continually growing city, thousands live unconcerned about death and eternity, and will perish unless saved by the grace of God, yet we rejoice that many are seeking the 'one thing needful.' When visited by the missionary, and brought under the influence of religious conversation, tracts, and, above all, the Bible, they are led to consider the solemn questions connected with their future destiny.

"My labors during the past month were not in vain, though there were many hindrances. About 200 families were visited, and conversed with on the subject of their spiritual welfare, and whenever it was allowed, and circumstances were favorable, I prayed with them. The Bible and Tract Societies have supplied me with the necessary literature for distribution, so that I am accomplishing more in that department now than I did last year.

During the past month, I have circulated an unusually large number of tracts, with the request that those receiving them should read them carefully, and give them to their neighbors. With pleasure, I have seen and heard that my requests had been complied with, and that the tracts have made a good impression.

"To the children I give special attention, and in my prayers remember them. Many parents have been won to Christ and caused to weep with joy. At last, I am able to report the organization of a new Mission School, which I desired to accomplish last year, if I had been able to provide for the expense. Last Sabbath, over *three hundred* children were in attendance. Although I have no regular preaching place, yet I am busy preaching every Sabbath. Being well acquainted with the different ministers, I am invited to preach, address Sabbath-Schools, conduct prayer meetings, and engage in other religious exercises in various parts of the city.

"Among the Roman Catholics, I have had much to encourage me the past month. Some have acknowledged that, not the absolution of the priests or the 'Holy Father' in Rome, but the Lamb of God, offered on Calvary, can save from sin. Many have experienced in their own hearts the pardoning love of Christ, and their conduct shows the reality of their change. I conversed with a Roman Catholic woman, who had made a pilgrimage to Trier, [Treves] in Germany, to see the *garment worn by Jesus*, and thus be relieved from the burden of sin, and, although she looked upon the relic with great interest, she found no peace until she heard the plain truth of the Gospel of Christ, and now she has the Divine Spirit witnessing with her spirit that she is a child of God. She earnestly prays that thou-

sands may come out of the mystical Babylon.

"Another part of my work is to visit the prisons, which I consider a very fruitful field. The inmates receive with gratitude tracts and Bibles. There are more English speaking than German prisoners, but I can talk English sufficiently plain to point them to the 'Friend of Sinners,' who will not turn them away, if they trust in Him. Some confess that they have experienced the love of Christ in their hearts."

Indianapolis, Ind.—Rev. A. Maas.

Rev. A. MAAS, our German City Missionary in Indianapolis, Ind., makes this report for the month of December:

"It is with pleasure that I can announce progress in this field. There are, it is true, many discouragements, but the Lord will take care of His own cause. We are commanded to sow beside all waters, and I have endeavored to do this, praying that the Holy Spirit may bless my humble efforts.

"About 100 families were visited, and in 50 of these I held religious conversations. Among the German Roman Catholics I found many interesting cases. As a rule, they are a reading people, and not as easily controlled as other elements in the Papal Church. Hence they are becoming more independent of the priests. In my visits to them, I distribute such literature as will lead them into the light.

"As the result of my labors among the children, I have induced many to attend the Sabbath-Schools in the city. It is my purpose to establish a Mission School, when a suitable place can be obtained."

Muscoda, Wis.—Rev. J. Zvolanek.

Our Bohemian Missionary in Muscoda, Wis., and surrounding country,

Rev J. ZVOLANÉK, sends this report for December:

"On third Advent Sunday we had an interesting baptismal service. The father of the child is an evangelical German, while the mother is a Bohemian Catholic. Frequently I am called to officiate for my countrymen, who, though nominally Roman Catholics, are in reality infidels. The mothers are more inclined to religion than the fathers. Hence I am often invited to baptize their children.

"At funerals, which are largely attended, I have a good opportunity to reach those who seldom go to the house of God. Many pretend to deny a future life, but when death invades their families, and removes loved ones, they talk differently.

"The Mission School is continually progressing, and the children are learning rapidly. We are now building a parsonage, in which we will hold a day school. Our congregations remain good. At the request of Dr. Fairall, the Superintendent of Home Missions, I am assisting him in the editing of the *Has Pravy*, your Bohemian monthly at Iowa City, Iowa. May God bless your Society in its work among my countrymen."

Canary Islands.

THE REV. JOHN L. MURRAY, laboring in Cadiz, Spain, visited the Canary Islands, some months since, in company with his wife, whose health was seriously impaired. He gives in the October number of *Times of Refreshing in Spain* (published by the Spanish Evangelization Society, Edinburgh) a long account of his observations and experience during his stay of four and a half months on the Grand Canaria. He thus describes the island and its population:—

"The group of the Canaries consists of seven large islands and six isles, with a population of a quarter of a million. Grand Canaria, from which the group takes its name, is in the centre. It is nearly circular, of about thirty miles in diameter, with 72,500 inhabitants, and its capital is the city of Las Palmas, with 18,000 inhabitants. There is hardly a trace of the native Guarches, and except a few coolies and negroes, and a sparse representation of the other northern and central countries of Europe, the people are all Spanish, speaking that language with more accuracy than any province between them and Madrid. So far as I know, the Protestants of Las Palmas consisted of seven British families, a few young Scotchmen, two Swiss and one French family. There had been more formerly, but some had left, others had intermarried with natives, and their children spoke little English, and were Catholics. Fortunately there were and had been some among the British Protestant Christians, who not only commanded respect and were loved for their charity, but had struggled to keep their own lamps burning, by meeting twice on the Lord's day to read the Scriptures and a sermon, and had tried to spread the truth, even when it was illegal. They had not only made efforts to get a pastor for themselves, but since the Revolution, sent home for a joint missionary to them and the natives, and had, on the failure of this, asked Carrasco to help them to a qualified Spaniard. It will thus be easily understood how I was so warmly welcomed, and how, in so brief a time, anything was done at all.

"Whilst thus able and willing helpers and counsellors awaited my coming, the mind of the middle and upper classes were so prepared also to be influenced.

"LAS PALMAS

is the literary and legal as well as

the church centre of the islands. Its court of law is one of equal jurisdiction with the thirteen tribunals that are only subject to that of Madrid. The presence of some sixty gentlemen belonging to this learned profession has given a liberal, literary, and refined character to the middle and upper classes. Thus, four newspapers, many valuable books and literary societies, and high-class discussions in the clubs fostered inquiry, and as in the peninsula, made the men, as a rule, indifferent to religion or sceptical. Just before my arrival, the freemasons here, as in Brazil and other Spanish and Portuguese colonies, had become providential pioneers of religious tolerance, lay philanthropy, and higher morality. They were in the midst of a hot, and so far successful, conflict with the bishop. Yet not the slightest trace of sympathy for Protestantism could be seen.

"We arrived on Wednesday morning. On Thursday and Friday we made our first acquaintances with some female laborers, and heard of a religious festival of the Virgin, which was to be held two miles off on the Saturday. On Saturday we drove to the shrine of revelry and superstition, and were introduced to several gentlemen, who said they would attend a Protestant service, if we were able to have such. On Sabbath we had English service twice. By the second Sabbath we had begun our distribution of gospels and tracts, opened a Bible class, and broached our projected Spanish meeting more widely. By the third, our English friends had consented to the morning service being English and the evening Spanish for Swiss Protestant friends, and any Spaniards who might join us. This arrangement was continued for eighteen weeks. In the meantime a very accomplished and liberal English gentleman, with a large Spanish acquaintance, kindly gave

me the use of his sala for a week meeting, stipulating that as those who would be invited in the first instance were probably rationalists, it should not be for worship. Thirteen lectures of an hour's duration flowed from this.

"A word or two on each of our efforts. These began and ended with religious conversion. From a note made before leaving, I find I had had religious conversation with sixty-six different persons. These were of both sexes, and of all ages and ranks. Many of the conversations were long, often repeated, and self-sought. Some began with rationalistic objections to the Scriptures, others respected conscientious difficulties that the Bible and our lectures had produced, but the great majority were about, or led to the Gospel as a personal matter.

"AS ONLY ONE IN EVERY FIVE CAN
READ,

it seemed better only to give tracts and Gospels to those I found could read, and to endeavor to give them so that one after the other would be read, and thus a deeper impression be produced on a more limited, than a passing impulse on a greater number. Beginning with those I had freest access to for conversation, I sometimes read a passage of the Scriptures, and explained it. The sweetness and majesty of the book won their attention. When they or their friends could read, a copy of St Matthew was given; generally, in an incredibly short time, all the gospels followed; a New Testament then took the place of these, and then a Bible. In this way, not only all our gospel tracts, but the greater part of the Scriptures, had been read by numbers for the first time in their lives. By the end of November, a thousand tracts, scores of gospels, and several Testaments were thus in circulation. As an instance of the avidity with which they are perused, I knew of six men who

READ THE ENTIRE NEW TESTAMENT *in less than six days*. One young woman said her lover had read the gospels three times over to her, and had taught her the first primer, that she might be able to read for herself. In about two months, priestly influence interrupted our intercourse with her and her friends, but I immediately put a Bible in her hands, assured that God would bless it.

AVIDITY FOR THE BIBLE.

"Through those who attend our meetings, and by private channels, others were put in circulation. In a short time many came to beg, and took strange ways of doing so. A bird-catcher offered us the present of a singing bird to induce us to give, but his priest seeing it [the Bible], took it from him, with the false promise of a Catholic one instead. Taking advantage of the liberties of the carnival, a masker paid us a visit, and went away enriched with a Bible. It was impossible to go out in certain directions without being mobbed for tracts, and our doors and windows assailed, until long after our departure, with importunate women and children. Before we left, the most of our tracts, all our box of Scriptures, and a second sent us, besides Bibles, etc., brought opportunely by American captains, and an English gentleman returned from a visit home, were gone. A third large supply arrived the day before our departure; and I have since sent a pretty large box from Cadiz, and learn that another present has reached through private sources. Some of these have found their way into the interior, and to two of the larger islands. The most of my 8,000 tracts, at least 500 gospels, other portions, 100 Testaments, and more than 50 Bibles, and many scores of small and large books have thus, besides those from the above private sources, passed for the most part into safe hands.

PRIESTLY INTERFERENCE.

"In a short time after my Sabbath school was opened, Spanish children joined it, until there were between twenty and thirty. They enjoyed the gospel hymns; and knowing that, when our meeting was known, I should meet with very many difficulties, I presented the way of salvation in as plain, illustrative, and pressing a manner as I could. Some of the girls took copies of St. Matthew to their day-school, and instantly the priests set to work, and compelled me at length to give up for want of scholars. Still, after some time, as in the instance given above, I found that a lodgment of the truth and an affection for me lingered in some of the elder girls.

"We had difficulties to contend with in the Spanish service, from the character of the people, who did not care to go to a private house without special invitation and personal reception; and ultimately, the knowledge that those who entered were watched, and subject not only to family and business trials, but to excommunication, scared many. Still, not only were our numbers swelled by our three Swiss friends, but also by Spaniards, at times numbering more than a score. . . . Besides those who ventured within the staircase, landing, and patio were often occupied by even well-to-do people, who, if reports be true, never forgot what they then heard.

CONTROVERSY.

"I had gone with the intention of avoiding all controversial subjects in tracts or addresses, but the circumstances I have related led me so far, in spite of myself, to alter this. Once a week, on Tuesdays, we had a lecture in Spanish, of an hour's length, on such subjects as these:—The Bible, the Church, the worship of saints, the law of God, the way of salvation, Mary and Confession according to the Bible, and

according to the Church of Rome. These were followed by three on the effect of Romanism on the diffusion of knowledge, morality, and liberty; and two on the proofs of the being of God, and the divine origin of Holy Scripture. Beginning with twenty Spaniards, it rose to sixty before opposition broke upon us, and ended with nearly twenty. Before fear or sated curiosity thinned our numbers, we had some of the *élite* of the merchants, literary men, and lawyers. The visible impression on the community at the time was marked. In the public press, for the first time, and in political clubs, with an attendance of more than 300 gentlemen. I have heard some of the best talent of the city defend the Reformation, and utter Protestant sentiments that were instantly and warmly applauded. If our presence did not produce this, as it was credited with doing, it was at least well ordered to show us the forces at work, that with patient, prudent, and prayerful efforts would soon break into a flame. . . .

"After the gospels and tracts came into circulation, a few were taken and burnt, and in private, from the altar, and in the press, the people were warned against speaking to me, or receiving my books. In reply to the article in the press, I got the substance of a polite letter inserted, reminding the priests that God had written the books they had burnt, and Jesus had commanded all to study them, and concluded with the prayer—'Father, forgive them, for they know not what they do.' We had no more public attacks on this point; but after the week-meeting reached sixty, that same week there came out an article against me and the meetings, headed—'Are we going to become Protestants?' A Spanish gentleman, without hint or my knowledge, wrote a clever and stinging reply.'

LITERARY NOTICES.

The Douglass Series of Christian Greek and Latin Writers. For use in Schools and Colleges. New York : Harper & Bros. 12mo.

Vol. I. *Latin Hymns*, with English Notes. By F. A. March, LL.D., Professor of Comparative Philology in Lafayette College. 333 pp.

Vol. II. *The Ecclesiastical History of Eusebius* (The 1st Book and Selections). By the same. With an Introduction by A. Bullard, D.D., Professor of Christian Greek and Latin, and Explanatory Notes, by W. B. Owen, Adj. Professor of Christian Greek, in the same college.

Whether the ecclesiastical writers of Latin and Greek will ever displace the classical pagan writers in the course of study in our educational establishments, is exceedingly doubtful; or, rather, it is highly improbable. The former, even in the view of their ardent advocates, can hardly be imagined to furnish the models of refined taste in composition which we should desire our youth to imitate; nor do they afford equal advantages for the study of those nice distinctions in the meanings and uses of the forms of speech which has been found by experience to be one of the very best means of developing the judgment. But while we believe that the ecclesiastical can never supplant the classical writers in our courses of general instruction, we do value very highly the manuals which Mr. Douglass's liberality is now for the first time introducing into use. The Christian Fathers deserve to be carefully studied. St. Chrysostom, St. Augustine, and others whose writings will find a place in this series, ought to be something more than the bare names which they are to most Christian students and even Christian ministers. They will give the pastor, and, as for that matter, the college graduate, whatever be his profession, the means of keeping up, or reviving, his knowledge of the Latin and Greek tongues,

without losing the conviction that he is acquiring information which in itself is of great value to him.

The two volumes here presented as the first fruits of the laudable efforts of the projector of the "Series of Christian Greek and Latin Writers," are such as all classical scholars would wish to have in their libraries. The Latin hymns comprise some of the best specimens of Christian versification. The portion of Eusebius reproduced will suffice to acquaint the reader with the style and characteristics of that great church historian, and he who will can pursue his study of Eusebius's complete works in other and more voluminous collections. Both volumes are well annotated, with a view to removing lexical difficulties, and equally to convey such general information as is appropriate to the connection. We trust that the publishers and the authors will meet with all encouragement in their enterprise.

The Vatican Decrees, etc. By the Right Hon. W. E. Gladstone, M.P. To which are added: A History of the Vatican Council; together with the Latin and English Text of the Papal Syllabus and the Vatican Decrees. By the Rev. Philip Schaff, D.D. New York: Harper & Brothers. 168 pps. 8vo.

It was a very happy thought to combine with this reproduction in clear and handsome type of Mr. Gladstone's famous pamphlet, a full account of the Vatican Council itself, from Dr. Schaff's forthcoming "History of the Creeds of Christendom." Nothing could be more timely, and the name of the distinguished author, himself a master-worker in the field of historical investigation, is a sufficient pledge for the accuracy and thoroughness of the discussion. We need not say that the publication of the Syllabus and of the Decrees, with the Latin and English in parallel columns, very much enhances the value of the book.

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Brooklyn, \$1.10; J. O. L. Hillard,

Boston, \$1.10; Mrs. H. M. Osgood, Salem, \$1.10; W. McElroy, Albany, \$1.10; Thos. F. Eddy, Fall River, \$1.10; Wm. Henry, Schenectady, \$1.10; F. N. Whitney, Philadelphia, \$1.25; G. W. Thurston, Philadelphia, \$1.52; Mrs. F. W. Perry, Westport, \$1.10; S. C. Smith, Worcester, \$2.10; Rev. J. Bolton, Westchester, \$1.25; Hon. S. A. Foot, Geneva, \$1; Rev. P. Lockwood, Binghamton, \$1.10; D. Hewson, Auburn, \$1.10; R. M. Davidson, Pleasantonville, \$2; C. A. Sweet, Auburndale, \$1.10; N. Smith, Baltimore, \$1.10; Rev. W. S. Hawkes, Fair Haven, \$1.10; Rev. G. W. Wooding, Wethersfield, \$1; D. Wells, Wethersfield, \$1.10; Mrs. J. R. Crane, Newton, \$1.10; Rev. W. G. Hillman, Wappingers Falls, \$1.10; J. A. Adams, Pawtucket, \$2; John Otto, Buffalo, \$1.10; S. B. Smith, Niagara Falls, \$1.10; C. H. Symonds, Niagara Falls, \$1.10; Rev. R. Ramson, Putnamville, \$1.10; G. Salmon, Fulton, \$1; I. E. Beach, Bridgeport, \$1.10; Mrs. G. S. Hubbard, Chicago, \$1.10; Dr. E. Alden, Randolph, \$1.10; Rev. N. Cobb, Kingston, \$1; Mrs. H. Pumpilley, Albany, \$1.10; Dr. J. C. Duell, Schenectady, \$1.10; Anna Dobbins, Mt. Holley, \$1.10; Dr. A. G. Bloodgood, W. Brookfield, \$5.50; E. S. Howell, Blooming Grove, \$2.20; E. H. Hoyt, New Haven, \$1; Mrs. L. W. Blossom, Lenox, \$1.10; Polly Goulding, Keeseville, \$1.10; Dea. D. T. Kimball, Lowell, \$2.10; Rev. L. R. Swinney, Alfred, \$2; D. L. Hunn, Rochester, \$1.25; Miss E. L. Hill, Albany, \$1.10; S. Jewett, St. Johnsbury, \$1.10; H. Little, Middletown, \$1.10; Mrs. J. F. Carll, Pleasantville, \$1.10; Mrs. L. A. Leight, Louisville, \$1.10; Rev. R. Leicester, Rochester, \$1; Wm. Curry, Eaton, \$1.10; Rev. R. A. McAyeal, Oskaloosa, \$2; R. Trenerman, Rochester, \$1.10; Rev. W. M. Hoyt, Middletown, \$1.20; Rev. A. Newton, Norwalk, \$1.10; Rev. R. P. Du Bois, New London, \$1.10; J. G. McQuestion, Gerlaw, \$1.10; Rev. O. Emerson, Sabula, \$1.10; Rev. J. Storer, E. Haverhill, \$1.10; Rev. L. Bond, Plainfield, \$1.10; Mrs. C. S. Cushing, Detroit, \$1.10; Rev. J. Winn, Dunlap's Station, \$1; Rev. S. J. Rogers, Port Jervis, \$1.10; Mrs. J. Perkins, Weymouth, \$1.10; Dea. S. Maxwell, Greenfield, \$1.10; D. Mallock, Bergen, \$1.10; E. Morgan, Lowell, \$1.10; R. Lawrence, Farmington, \$1; G. Edmonds, Boston, \$1.10; L. Hopkins, Bridgewater, \$1.10; Miss A. Pierson, Canandaigua, \$1.50; Mrs. C. Moore, Maspeth, \$1.10; Mrs. I. W. Vosburgh, Albany, \$1.10; Miss M. Ortle, Brooklyn, \$1.10; Rev. D. Richards, Northampton, \$1.10; Mrs. W. N. Correy, Chesterville, \$2.10; Mrs. S. W. Pearson, Alfred, \$2.10; Rev. D. Sanford, Medway, \$1.10; Hon. F. Gilman, Lowell, \$2.10; H. M. Hammond, Phelps, \$1.10; E. H. Hammond, Oaks Corners, \$1.10; N. C. Robins, Salem, \$1.10; Abbott Academy, Andover, \$1.10; R. W. Ferguson, M.D., Louisville, \$1; A. Hyde, Shrewsbury, \$1.10; Elizth M. Holley, Greenw. h., \$1; Mrs. Dr. Brewer, Middletown, \$1.15; Mrs. M. Johnson, Newark, \$1.10; Mrs. H. S. Kingsbury, Grafton, \$1.10; Mrs. S.

E Kingsbury, Frankestown, \$1.10; Miss L. Everett, Frankestown, \$1.10; M. Tindle, Pittsburgh, \$2; Mrs. S. Harvey, Germantown, \$1.10; Mrs. H. J. Brandegee, Brooklyn, \$1.10; Capt. L. Burrage, Leominster, \$1.10; Mrs. L. Gillett, Youngstown, \$1.10; Miss M. Oxnard, Portland, \$1.10; Rev. A. W. Freeman, Aurora, \$1; Miss S. E. Hager, Boxboro, \$1.10; Rev. F. G. Hibbard, Clifton Springs, \$1; Rev. G. S. Mott, Flemington, \$2; Rev. E. Tenney, Westboro, \$1.10; Mrs. L. A. Swan, Danvers, \$1.10; D. B. Kinney, Oberlin, \$1.10; Rev. Dr. Reynolds, Meadville, \$1.10; Mrs. M. J. Thompson, New Albany, \$1.10; Miss S. C. Jewell, Wellsburg, \$1.10; Jas. Christie, Albany, \$2.10; Thos. Cone, Woodstock, \$1.10; R. Ackerman, Beaver Dam, \$1.10; W. Kirby, Jamaica, \$1; Rev. W. N. Sawtell, D.D., Brooklyn, \$1; J. B. Mitchell, Hinsdale, \$1; John Beach, Hartford, \$1.10; George Wiggan, Tamaqua, \$1.10; C. Leavitt, Windsorford, \$1; Mrs. W. E. Sterling, Gouverneur, \$2.10; Mrs. C. E. Hardy, Ithaca, \$1.10; R. Mather, Hartford, \$1.10; Mrs. S. E. Stebbins, Hinsdale, \$1.50; S. Sherfey, Burlington, \$2; Mrs. J. L. Gill, Columbus, \$1.10; Rev. I. Kennedy, Brushland, \$1; Mr. Hatch, East Bridgewater, \$1; F. Langsdorf, G. Barrington, \$1.35; Rev. J. H. Fitts, Topsfield, \$1.10; Mrs. M. D. W. Rogers, Bristol, \$1.10; G. C. White, Brooklyn, \$1.10; C. G. Judd, Penn Yan, \$1.10; A. Fitch, Auburn, \$1; D. Dugan, New Bedford, \$1.10; Mrs. W. Hotchkiss, New Haven, \$3.10; R. Edwards, Pittsburgh, \$3; Mrs. A. Avery, Albany, \$3; H. Griswold, Castleton, \$3; C. H. Richmond, Livonia, \$1; J. Downer, Milwaukie, \$2; Rev. L. H. Harmon, Portsmouth, \$1; Rev. A. L. Benton, Fredonia, \$1.10; Rev. J. A. Swaney, Barnesville, \$1.10; T. A. Morgan, Louisville, \$1.10; L. D. Stone, M.D., Waverly, \$1.10; F. Vernier, Howard, \$1.10; L. Whitney, Jr., Watertown, \$1.10; S. Pritchard, Raysville, \$1; Dr. G. W. Andrews, Baltimore, \$1.10; T. Staats, Byberry, \$1; Mrs. E. Kelley, Worcester, \$1.10; J. A. Gordon, Roseville, \$1.10; Mrs. S. A. Patterson, Chlnton, \$1.10; J. Hubbard, Stockton Depot, \$1.10; Rev. C. M. Livingston, Watertown, \$2.20; T. Finley, Philadelphia, \$1.10; Rev. W. H. Beecher, Chicago, \$1.10; M. Chapin, Westfield, \$1.13; Rev. J. R. Murphy, D.D., Des Moines, \$1.10; Rev. G. B. Safford, Burlington, \$1.10; Dea. W. H. Tallmadge, West Haven, \$1.13; Mrs. T. Mallory, West Haven, \$1.12; H. A. Kendall, East Concord, \$1.10; Rev. H. G. Hinsdale, Bridgeport, \$1.10; Rev. W. B. Browne, Mt. Joy, \$1.10; H. N. Goodwin, Collinsville, \$1.10; Rev. G. W. Welker, Greensboro, \$1.10; Rev. D. Personcus, Lisle, \$2.05; Mrs. E. M. Chadwick, Fairport, \$2.10; Mrs. S. B. Rexford, Sherburne, \$1; George Rodgers, Pittsburgh, \$1; Prof. W. Porter, Deloit, \$2.10; Rev. P. Akers, D.D., Jacksonville, \$1.10; J. M. Ray, Washington, \$1.10; Rev. N. Gale, Lee, \$2.10; sundry small sums, \$10.12.

Total Receipts for month....\$1,766 05

THE CHRISTIAN WORLD.

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MARCH, 1875.

No. 3.

EDITORIAL NOTES.

A FRESH DECISION AGAINST RITUALISM.—There is certainly something very incongruous in the sight of a civil court sitting in judgment over and pronouncing upon the ecclesiastical practices of a clergyman who acts, in all probability, with the approval of his congregation. But this incongruity, which would be insufferable were it to occur among us, is a necessary concomitant of the union of Church and State as existing in England. If that country must have an establishment, and that establishment be ostensibly Protestant, we rejoice that some little zeal is manifested in the effort to make it conform more closely than it has of late been conforming in some quarters to the name and character it assumes. Rev. Mr. *Mackonochie* has made St. Alban's, of which he is incumbent, notorious for its Popish ceremonies. So far back as in 1868 he was convicted of illegally using incense in connection with the celebration of the Lord's Supper, of mingling water with the sacramental wine, of having lighted candles on the "altar," and of prostrating himself before the consecrated bread and wine. Mr. Mackonochie, however, has proved a refractory culprit. Again and again has he been arraigned for failing to comply with former prohibitions, and on one occasion he was suspended from his functions for three months. On this last trial, the Court of Arches has found Mr. M. guilty of a number of infractions of the laws of the Church of England, all in the direction of Roman Catholicism—the use of the "wafer" instead of ordinary bread, the introduction of processions of clergymen and choristers with banners, crucifix and incense, the wearing of unauthorized vestments, etc. Although an appeal still lies from the decision of the Court of Arches to the Judicial Committee, we have no reason to suppose that the positions laid down will be reversed. Nor can we see in the action of the "Church Association" that brought the suit, or in the judicial decision, anything of "persecution," as does our English contemporary and namesake, the *London Christian World*. Assuredly Mr. Mackonochie, in entering the communion and especially the ministry of the Church of Eng-

land, impliedly, if not explicitly, gave in his adhesion to it as a Protestant Church. It is not persecution to insist upon his not introducing anything which is diametrically opposed both to the letter and spirit of its articles.

THE ARMING OF RELIGIOUS SOCIETIES.—A copy of the *Davenport (Iowa) Times*, of January 16th, has been sent to us, containing some very just strictures based upon the following telegraphic announcement, credited to the Associated Press :—

“ST. LOUIS, Dec. 27. — Delegates from twenty-one Irish Catholic societies, having an active membership of 15 000 men, met this afternoon and effected a close union. A constitution was adopted providing for the election of a grand marshal, and a staff, with subordinate officers. The organization is of a semi-military character. The idea is to perfect the entire body in discipline and drill. The largest society of this organization, the Ancient Order of Hibernians, having 2,500 members in the city and suburbs, have already taken steps to procure arms and commenced drilling. All the leading Irishmen in the city, and many of the priests, are active members of the societies.”

Of the facts of the case we know nothing. The *Western Watchman*, a Roman Catholic organ, according to the *Davenport Times* of January 23d, attempts to explain away these statements, without, however, directly denying the chief point at issue. The *Times* itself, an independent journal, considers the explanation improbable.

But, whatever may be the case with the country in general, the *Times* informs us that the members of the “Hibernian Society” of Davenport have for some time been drilling, that they have made application for the use of the City Hall for the purpose, and that, having received the desired permission, they have formed a military company, calling upon the State of Iowa for arms.

On this proceeding, which is only, we believe, the counterpart of what has taken place in many other cities, we quote the comments of the journal just named, in which we fully concur :

“As an independent paper, caring for no party, church or creed, having only the welfare of our country at heart, and not feeling afraid to speak of things that need to be spoken of, in a perfectly to be understood manner, we call the attention of our readers, of the citizens of Davenport, of the Protestant people of the Union, to the danger that is as yet only brewing for our beloved country.”

“The mere fact that the ‘Hibernian Society,’ of the Catholic Church of Davenport, is arming itself, does not particularly alarm us. But even if that were all, as faithful watchmen we cannot do less than raise our voice against the arming by the State of any body of men, bound by the oaths of a secret society, and especially if the membership of that society are bound to an allegiance, pledged, sworn to obey the orders of a foreign potentate in preference to the laws of our country.”

THE YEAR OF JUBILEE.—An Encyclical Letter of Pope Pius IX., dated December 24th, 1874, is published in the Roman Catholic papers throughout the world, proclaiming the year 1875 to be a universal Jubilee.—We have neither space nor inclination to transfer to our pages a document that occupies some four closely printed columns of the *Catholic Review*. But it may interest our readers to recall the history of this strange institution. It is in the year 1300 after Christ that the first mention of the Roman Catholic Jubilee is found. Boniface the Eighth was the fortunate pontiff who discovered this mine of wealth, whose productiveness was to make up for the loss of the rich resources derived from indulgences conferred upon those who went in pilgrimage to the Holy Land. If we may believe Gibbon and Schlegel, the wily Pope remembering the old pagan Secular Games of Imperial Rome, first caused the fable to be spread abroad that such a Christian observance had been usual, and then, on the first of January, 1300, feigned a reluctant acquiescence in the demand of the throngs who called for the *customary* indulgence. Accordingly a plenary forgiveness was proffered to all the faithful who should, on that centenary of the Saviour's birth, devoutly visit the churches of St. Peter and St. Paul; and similar promises were associated with every successive recurrence of the Jubilee of the Hundredth Year. Great was the applause with which the announcement was received. We are credibly informed that during the entire year there were never less than 200,000 visitors in Rome, and that the whole number for the twelvemonth was at least 2,000,000. The Papal treasury fared extremely well; for "two priests stood night and day, with rakes in their hands, to collect, without counting, the heaps of gold and silver that were poured on the altar of St. Paul."

So profitable a festival left a long and favorable memory, and it was not many years before both the Roman people, who had profited largely from the influx of strangers, and the Popes themselves, came to the conclusion that it would be a crying shame to defer for another century so lucrative a celebration. From every hundredth year, the Jubilee soon came to be proclaimed on the fiftieth; next on the thirty-third year, in commemoration of the reputed length of our Saviour's life; and finally the practice settled down upon the twenty-fifth year.

The last Jubilee occurred in 1825, when Rome was crowded with devotees from all parts of Christendom. In 1850, when, according to Pius IX. in the present Encyclical, this solemnity was due, he was obliged to omit it "on account of the miserable state of affairs. But," he adds, "God has decreed, that instead of disappearing, these great difficulties which prevented us from promulgating the last Jubilee have increased from day to day."

If the world, both Roman Catholic and Protestant, were not already familiar with the pretensions of the Papacy, no one, we venture confi-

dently to assert, could read without a shudder the impious words in which Pius assumes the divine attribute of dispensing to mankind the mercies of the Almighty. Let any one, however, thoughtfully note the following arrogant preamble, and the proclamation by which it is followed, and we can imagine that he will find himself embarrassed in deciding whether to wonder most, at the blasphemy of the claim to the prerogatives of Deity, or at the stupendous folly of the pretended Vicerent of Christ who forgets our Lord's own intimation that the hour had come when, irrespective of place, the true worshiper should worship the Father neither in Gerizim nor in Jerusalem, but in spirit and in truth.

"Let, then, the entire militant Church of Christ hear the words in which with a view to her own exaltation, the satisfaction of the Christian world and the glory of God, we decree, announce and promulgate the great and general Jubilee for the whole coming year 1875, and by reason of this Jubilee, of our own free will and that of the Holy See, we suspend and declare suspended the Indulgence, granted in the form of a Jubilee on the occasion of the Council of the Vatican, and we open wide the celestial treasury formed of the merits and sufferings, and the virtues of our Lord Jesus Christ, of the Virgin His mother and of all the saints, which the Author of the salvation of men has confided to our stewardship.

"Therefore, confiding in the mercy of God and in the authority of his Apostles, the blessed Peter and Paul, and in virtue of the supreme power of binding and loosing, which God has entrusted to us, notwithstanding our unworthiness we concede and grant once, during the above named year, the Plenary Indulgence of the Jubilee year, with the remission and pardon of all their sins, to all the faithful of Jesus Christ and to each of them individually whether inhabiting our Mother city, or who come there, or who may reside beyond its walls in whatever part of the world, and who live in grace and obedience of this Holy See, providing that, being truly penitent, they confess their sins and fortify themselves by receiving Holy Communion, and on condition that those residing in our city visit devoutly at least once a day during fifteen days either consecutive or non-consecutive, either natural or ecclesiastical days, that is from the first vespers of one day to twilight of the following, the basilicas of St. Peter, St. Paul, St. John of Lateran and St. Mary Maggiore; and those living out of Rome shall in the same way, during fifteen days either consecutive or at intervals, visit the Cathedral, or major church of their own city, and three other churches of the same town or place or neighborhood, which shall be designated by the Ordinaries of those places or by their vicars or other representatives as soon as our letters reach their knowledge, and that there they shall piously pray for the prosperity and exaltation of the Catholic Church and of the Apostolic chair, for the extirpation of heresies and the

conversion of all sinners, for the peace and unity of all Christian people, according to our intentions. We also permit that this indulgence may be applied by way of suffrage to those souls which, united to God in charity, have left this life, and that it may be available for them."

M. DE PRESSENSÉ'S MOTION in favor of Religious Liberty is one of the few hopeful signs regarding the future of Protestantism in France.—For years, indeed ever since the first tardy recognition of the Reformed Church, its progress has been hampered by the most unreasonable and vexatious restrictions. Practically a Protestant minister or layman could labor for the spiritual interests of those alone who were gathered into churches. He could scarcely reach even the dispersed members of his own communion. If he attempted to go beyond, and preach in missionary gatherings, he was regarded as contravening the well-known law which prohibited any assemblage of more than nineteen persons held without previous authorization of the police or local magistracy.—As these officials were often under the influence of the Romish priesthood, and for the most part unfriendly to Protestantism, it was difficult to obtain an authorization, which, besides, had to be renewed in every fresh district visited. True the provision in question, as interpreted by the explicit statements of its authors, was originally intended to apply not to religious, but only to political meetings. This fact was steadfastly ignored, and hence the numberless suits and oppressive fines and imprisonments to which Protestant ministers have been subjected during the last forty or fifty years.

That able Protestant member of the National Assembly, M. de Pressensé, has consequently done well to renew his motion for a repeal of the requirement of preliminary authorization for the holding of religious meetings. Although, at the last advices we have seen, it had not been definitely adopted, and although the opposition which was to be expected developed itself among the benches of the Right, or monarchical side of the Assembly, yet the measure was supported in its first stages by a very decided majority, which we trust will insure its ultimate success.

AN EVANGELICAL SCHOOL FOR ENGLISH GIRLS IN BRUSSELS.—Belgium has of late years become a great resort for English girls desirous of becoming good French scholars and of acquiring a certain kind of brilliant education, such as the convent schools are wont to give. The reason is, undoubtedly, that since 1870 the unsettled condition of things has deterred many parents from sending their daughters to Paris and elsewhere in France. A correspondent of the *London Times*, having lately asserted that in the Ursuline school at Thildonck, near Louvain, "the religion of the Protestants is not meddled with in any way," the statement has called forth several replies. Among others, a writer in the

Times living in Belgium, while professing great admiration for the Ursulines, maintains that after an acquaintance of many years, he finds two serious objections to their school: 1st, a "diet not sufficiently nourishing for a young English girl," and 2d, the circumstance that "*it somehow happens that four-fifths of the Protestant pupils return to their homes fervid Catholics.*" The Rev. Clement de Faye, a Protestant pastor of Brussels, in a letter to the Secretary of the Religious Tract Society, which is published in the *True Catholic*, discusses at greater length the spiritual perils to which the Protestant girl is subjected in this and other schools. He emphasizes the fact that he knows of no Protestant service at present held in Louvain—French, English, or Flemish—adding very significantly, "and as for a Protestant clergyman or pastor giving religious instruction in a *convent*, such a thing was never heard of!" Evidently the Ursulines of Thildonck mean by non-interference with the religion of their Protestant pupils just what the superiors of Roman Catholic schools and so-called "colleges" among us, and particularly in the West, so speciously claim for themselves. Their Protestant scholars, though compelled to attend Romish worship daily, and to witness every Sunday the ceremonial of the Mass, though taught out of Romish text-books, and surrounded every hour of their school-life by Romish influences, are still allowed to cherish in their hearts any affection for the religion of their parents which may survive these unfavorable influences!

To prevent the disastrous results sure to flow from such training, M. de Faye suggests the establishment of a first-rate Protestant school in Brussels. We commend his proposition to the thoughtful consideration of any of our readers who may be in circumstances to further its realization: "Some Protestants are very strong in the cry, '*Destenda Carthago!*' This might have been done to some extent three or four centuries ago; but, in our day, it is high time to 'build up the faith.'—Get up a good, cheap, unsectarian Evangelical school for young men and young ladies in Brussels—the emporium of schools, especially since the war; let it be supported by those for whom it is instituted first of all, and you will soon see the blessing of such a Protestant establishment, open for inspection to all British visitors passing through Brussels, and having over its door John Knox's motto: '*I am in the place where I am demanded of conscience.*'"

CHRISTIAN LITERATURE FOR GREECE.—The Press in the little kingdom of Greece has not been inactive in our days. The first half century since the proclamation of Hellenic independence has witnessed the rapid advance of the free Greeks in literary and scientific culture. The original works, as well as the translations, published in Athens, Ægina, Syra, and Patras, have, for the most part, been worthy of the intelligence of

the race which claims with good right to lead in the renovation of the Christian peoples of the East. Athens, in particular, has earned the undisputed rank of the intellectual capital of Oriental civilization. But the religious wants of the people have been little cared for. Whatever may have been the case in Lord Byron's time, when, as he tells us, all other fields of investigation were closed to the miserable victims of Turkish tyranny, and when in a catalogue of fifty-five Greek writers, many of whom were then but lately dead, not over fifteen had touched on anything but religion : at present neither devotional nor theological literature is at all popular. Just as the theological school of the National University has had but a stunted growth, in comparison with the flourishing schools of Philosophy, Medicine, and Law, so the publications of a religious character are wholly insignificant, exhibiting few marks of thorough patristic learning, and still less of vital and energetic convictions. Acquaintance with the current French and German literature, and, in the case of many authors of books and journalists, a sojourn of months or years in some German University, have been the cause of skepticism and all but avowed atheism.

Our American missionaries have done what they could to correct this evil. Rev. M. D. Kalopothakes, in particular, has shown a keen appreciation of the importance of building up a thoroughly Christian literature. Besides issuing weekly his excellent *Star of the East*, and monthly his more widely circulated *Children's Paper*, he has from time to time, during the past fifteen years, superintended the translation and printing of a considerable number of volumes of a decidedly moral and religious tendency, and well calculated to exert a salutary influence. One of the most recent of these was a Greek version of a volume, admirable in its tone and well known to many of our readers, on *The Foundations of History*, by Mr. Samuel B. Schicklin, of this city. Thanks to the liberality of the author, the Greek edition is provided with the same attractive and useful illustrations that accompany and enhance the value of the English original. We have just received by mail, from Dr. Kalopothakes, the first part—92 pages—of his latest publication, printed in Athens, at the "Printing Office of Laconia." It is a translation, and like all his other translations, a very faithful and adequate translation of Rev. Dr. A. A. Hodge's *Outlines of Theology*, or as it is styled in the translation *Encheiridion Theologias* ; and this first part treats of the existence of God, the Sources of Theology, and the Evidences of Christianity. Such a book cannot but prove exceedingly serviceable, being, as stated in the dedication to Chancellor Howard Crosby, the first presentation of this work on Systematic Theology in the Greek language. We heartily commend the labors of our old friend and fellow-student in the Athenian University, Dr. Kalopothakes, to the sympathy and support of all American Christians interested in the religious regeneration

of Greece. It may not be superfluous to add that we shall be most happy to transmit to Dr. K. any sums of money that may be sent to us for that object.

BISMARCK AND CROMWELL.—On occasion of a report that Prince Bismarck lately announced to the new government of Spain that the German Empire would defer the recognition of Alfonso until the decree suspending two Protestant journals in Madrid were repealed, and the Protestant chapel closed in Cadiz were re-opened, the London *Christian World* pointedly remarks: "Such hearty Protestantism reminds us of Cromwell, and we deeply regret that no such frankness is to be hoped for from British Ministers. . . . Politicians throughout Europe, and not least politicians in England, will open their eyes wide at the spectacle of a Protestant statesman who cares a fig about Protestantism, and a Liberal statesman who frankly displays his sympathy with Liberalism."

PIUS IX. AS PORTRAYED BY MR. GLADSTONE.—Having once cast in his lot with the declared opponents of the Modern Papacy, Mr. Gladstone seems determined to make up for his tardiness by an extraordinary activity. Since the publication of his famous pamphlet, and while the commotion it excited has scarcely begun to abate, he has contributed to the *Quarterly Review* a most instructive article based upon a work published by Papal authority and bearing a title which, translated into English, runs thus: "Discourses of the Supreme Pontiff Pius IX, pronounced in the Vatican, to the faithful of Rome and of the world, from the beginning of his Imprisonment until the present time. Vol. I, 1872. Vol. II, 1873." We heartily wish that all our readers could peruse, if not the entire article, at least the very copious extracts to be found in the *New York Tribune*, of February 1st, 1875. Mr. Gladstone finds the chief importance of these utterances, senile and repetitious as they are, in the circumstance that in a peculiar sense the present Pope is a representative man, the very embodiment of the system at the head of which he stands. "Pope all over, and from head to foot, he has fed for eight-and-twenty years upon the moral diet which a too sycophantic following supplies, till every fibre of his nature is charged with it, and the simple-minded Bishop and Archbishop Mastai is hardly to be recognized under the Papal mantle."

Of Pius's Biblical knowledge the writer observes: "The Pope's references to Holy Scripture are very frequent; and yet perhaps hardly such as to suggest that he has an accurate or familiar acquaintance with it. They are possibly picked piecemeal out of the services of the Church for the day." Mr. Gladstone gives some specimens of the Pontiff's singular *creepis*, and adduces some monstrous examples of his daring

application to his own person of words and incidents in the life of our Lord, as, for instance, where Pius says (August 5th, 1871) : " It is not, however, true that on *my Calvary* I suffer the pains which Jesus Christ suffered on *His* ; and only in a certain sense can it be said that in me *there is renewed in figure all that was in fact accomplished on the Divine person of the Redeemer.*"

Hereupon Mr. Gladstone remarks with justifiable severity : " It is futile to attempt a defence of language such as this by alleging that, according to the beautiful observation of St. Augustine, Christ is relieved in His poor, and that according to the yet loftier teaching of St. Paul, the measure of His sufferings is filled up in His saints. Where St. Paul held his foot, Pius IX. does not fear to tread. Where St. Paul gave the catalogue of his sufferings, no less truthful than terrible (2 Cor. xi., 23-27., he did not call them his Calvary, as the Pope calls his voluntary sojourn within the walls of a noble palace which is open to all the world, and which he can inhabit, leave, reënter, when and as he pleases. When he recorded the good deeds of Priscilla and Aquila, who for his life had exposed their own (Rom. xvi. 9), he did not compare even these noble sacrifices with the ministries rendered in the gospels, by her whom the Pope teaches us to deem the holiest of women, to the Son of God Himself. His sublimity is ever as simple, natural, and healthy, as the daring and stilted phrases of the modern Vatican are the reverse."

DR. JOHN HENRY NEWMAN'S REPLY.—The chief interest attaching to Dr. John Henry Newman's answer to Mr. Gladstone's "Expostulation" consists in the revelation it gives us of the state of mind of the eminent Roman Catholic theologian himself, and of others like him. As a reply to the assertion of the late Premier that the recognition of Papal Infallibility is incompatible with the civil allegiance which the subject owes to the State, it is ingenious but inconclusive. The parallel drawn between the claim of the Pope and the claim of Law to be supreme, is a specious one, but any one who thinks for a moment will see that the supremacy in the first case, where it is based upon the assumption of the alleged impossibility of error, is a very different supremacy from that of an avowedly imperfect code admitting the constant necessity of change and limited to a wholly external obedience. Still more will it strike unprejudiced readers that the confident declaration of Dr. Newman is unwarranted respecting the impossibility of the Pope's ever demanding of him or any other British subject, in the legislature or in the army, an act that would violate his oath of allegiance to the Queen of England. We cannot forget that three hundred years ago the Roman Catholic subjects of Elizabeth were called on by Papal authority to do this very thing.

It is gratifying, however, to notice that Dr. Newman informs us distinctly that in the "impossible" contingency referred to, he would obey the Queen and not the Pope. Nor do we doubt his assurance. So would Lord Acton and Mr. Petre, and others: though we fear that the great mass of the clergy would act very differently. Dr. Newman himself more than hints the great dissatisfaction with the conduct of the modern leaders of his Church, which many Romanists share with him. With a little bitterness he refers to those in his own communion "who for years past have conducted themselves as if no responsibility attached to wild words and overbearing deeds; who have stated truths in the most paradoxical form, and stretched principles till they were close upon snapping; and who, at length, having done their best to set the house on fire, leave to others the task of putting out the flame." He shows us his own hesitation in recognizing the decision of the Vatican Council as legitimate; his doubts as to its unanimity; the uncertainty as to the interpretation of its decree; his conviction that the means employed were wrong, even if the ends attained were right; his anticipation that, as the Council of Chalcedon, summoned by Pope Leo, was needed to explain and define the decisions of the preceding Council of Ephesus, so another Leo may be required to call a new Council "to set right false interpretations" of the action of the Vatican Council.

No paper that has recently appeared betrays more distinctly the division of sentiment that pervades the Romish Church, and the tyranny of that element in the Church which would coerce all others to view matters solely from its own standpoint. Dr. Newman himself remarks near the conclusion of his letter: "For the benefit of some Catholics, I would observe that, while I acknowledge one Pope, *jure divino*, I acknowledge no other, and that I think it a usurpation too wicked to be comfortably dwelt upon, when individuals use their own private judgment in the discussion of religious questions, not simply 'abundare in suo sensu,' but for the purpose of anathematizing the private judgment of others."



Papacy and Civil Government in South America.

THE aspect of the Papal conflict with the Civil Government in South America has so far changed that it is no longer confined to the Empire of Brazil and the Republic of Venezuela. The most important country on the western slope of the Andes—Chili—has suddenly become the scene of the most determined warfare. Before glancing at the most recent incidents of the struggle in Brazil, respecting which we have endeavored to keep our readers informed by frequent references during the

past eighteen months, a few words are necessary in regard to the origin of this new complication.

THE CONFLICT SPRINGS UP IN CHILI.

Some months since (CHRISTIAN WORLD for September, 1874), we chronicled the introduction into the Legislative bodies of Chili of a measure looking to the ultimate separation of Church and State, a measure which, owing to the provisions of the constitution, can take effect and modify the fundamental law only when adopted by the next Congress, in 1876. Other changes, however, were agreed upon, to go into immediate operation, such as laws establishing a penal code, which specifies the punishments to be inflicted for various crimes committed by ecclesiastics.

THE PRESIDENT AND CONGRESS EXCOMMUNICATED.

This was an unpardonable offence in the eyes of the prelates of the Romish Church, and so angry were they at the interference with what they regarded as the rights of the clergy, that they resorted at once to the severest retaliatory steps. In a pastoral letter, signed by all the members of the episcopate, they deliberately pronounced sentence of major excommunication upon the President of Chili, upon the members of his government, upon the Parliament that voted the obnoxious legislation, and upon all the citizens that should obey its provisions! Rarely has priestly audacity reached such a height of assumption, never, perhaps, has it surpassed it.

POPULAR DEMONSTRATIONS THROUGHOUT CHILI.

To say that the people of Chili have resented the indignity, is but feebly to express the state of popular sentiment. The lower class have naturally given vent to their anger by acts of doubtful propriety and even of violence. The populace of Santiago, the capital, made a bonfire of the Archbishop's pastoral and the excommunications falaminated against the civil authorities. A number of hot-headed Chilians attacked the printing office of a journal of ultramontane politics, the *Independiente*, and would have demolished it but for the resolute interference of the police or soldiery. More temperate people have made more impressive demonstrations by public meetings held in various places to protest against the action of the seditious clergy, by eloquent speeches in the house of deputies, and by powerful articles in the press. One writer well observes that the only class of the population likely to escape the censures of the clergy will be the fraternity of thieves and murderers, who alone refuse obedience to the country's laws. While another gives utterance to the universal conviction of men of sound judgment, when he says that the rapid and complete divorce of Church and State, the placing of all citizens on a perfect equality so far as religion is concerned, is the only possible solution of the momentous question now at stake.

THE BRAZILIAN PRELATES FAN THE EXISTING DISCORD.

If in *Brazil* the flame of open warfare has not so suddenly burst forth, the progress of the conflagration has been none the less distinctly marked. About the first of November last the clerical press brought to light two briefs of the Pope, which had been kept carefully concealed for months, (one of them bears date so far back as May 18th, 1874,) addressed to the Bishops of Para and Pernambuco. Their tenor was calculated to convince every reader that the Court of Rome had counted the cost of the conflict it had precipitated upon Brazil, and was resolved to carry it through, whatever the result might be. About the same time, the president of the province of Para, in accordance with the instructions of the Imperial government, made a demand upon the "governador," or vice-gerent whom the imprisoned Bishop had left in charge of his diocese, to remove, within eight days, the interdict which had been laid upon the religious fraternities for their toleration of Free Masons among their members. A similar demand was made of the similar ecclesiastical officer in the diocese of Pernambuco. In lieu of obedience, the Imperial Ministry received a brace of letters from the prelates of Para and Pernambuco, ostentatiously dated from "my prison in the Ilha das Cobras" and "my prison in the fortress of S. João, November 7th, 1874," in which they very politely informed the ministers that, in confiding the government of their dioceses to their 'governadores' they had expressly stated in writing that "the powers conferred did not extend to the point of raising the interdicts," powers which they reserved altogether for the Supreme Pontiff and for themselves. They, therefore, argue that it would be grossly unjust to compel their delegates to perform acts manifestly beyond their competence, and, if performed, null and void. These somewhat impudent letters, backed by the resolution of the clergy of Para, in a convocation to the number of 86 priests, to refuse obedience to the provincial president's order, left the court no alternative but to prosecute the offending "governadores." But even to accomplish this it was found necessary to remove the public prosecutor, or "promotor," of Pernambuco, who declined to act against the accused.

A REBELLION INSTIGATED BY THE CLERGY.

And now, as if to demonstrate beyond controversy, that the Romish pretensions are incompatible with the authority of the civil power, a rebellion sprang up, the origin of which could only too clearly be traced to priestly instigation. On the 25th of November telegrams were received in the capital, stating that a formidable insurrection had broken out in *Parahiba*. This maritime province will be seen from the map of Brazil to lie between the provinces of Pernambuco and Rio Grande do Norte, about seven degrees south of the equator, and consequently sixteen degrees, or eleven hundred miles north of Rio de Janeiro. Armed

bands of a thousand men had appeared in different towns and villages, demanding the repeal of the drafting law, the abolition of the new weights and measures, and, above all, *the restoration of religion*. The next day the numbers were stated to have doubled, ten places were mentioned by name as being in their power, the provincial capital itself was threatened, and the municipal archives were everywhere reported to have been taken to the public squares and burned, the insurgents meantime shouting "*Morram os maçons! Morra o governo! Viva a religião!*" ("*Death to the Masons! Death to the government! Long life to religion!*")

ITS CAUSES.

Happily the revolt at last accounts seems to have been well nigh quelled. A fanatical mob could scarcely maintain itself against the trained forces of the nation. Meanwhile, though the results of the judicial investigations of the origin of the uprising have not reached us, it seems to be well settled that the Romish ecclesiastics were its instigators. Some of the prisoners taken by the government troops confessed that they had been incited to revolt by their priests. The insurgents were precisely from those parishes whose curates were distinguished for their extravagant ultramontaniam. And the papers discovered in the searches instituted in Jesuit houses in S. Lourenço and elsewhere, are said to establish beyond a doubt, according to the *Nação*, of December 14th, that the outbreak was the result of the activity "of the friends of friar Vital (the Bishop of Pernambuco)." The *Imprensa Evangelica*, of December 6th, states the case fairly when it says: "The principal occasion of this movement seems to be the religious question and the imprisonment of the Bishops. With this were joined some other frivolous pretexts. The real cause is the degraded state of ignorance, superstition and fanaticism in which the Romish Church has kept her faithful subjects in these regions."



Mary Alacoque and the Sacred Heart.

[Translated for the CHRISTIAN WORLD, from the French of Louis Asseline.]

(Continued.)

IN 1678 a new Superior was chosen—Mother Greflier. This person was not yet won over to the Jesuit interest. So, like her predecessor, she did not hesitate to regard Mary Alacoque as silly and insane. She treated her with severity, and forbade her to practice the worship of the Sacred Heart. Jesus Christ, irritated, threatened Mother Greflier, by the mouth of Margaret Mary, with all his wrath. The obstinate Superior paid no attention to this threat. Thereupon the offended Deity

deprived her of "the nun for whom she had conceived the most esteem." The poor nun had to atone for the faults of her Superior, according to a strange principle of justice sometimes found at the basis of theological morality. In fact, might not one say that the verse of Homer: "And the people perished because Alcides had insulted Chryses," had been written for this occasion? The Mother Superior, subdued, gave Margaret Mary permission to resume her devotions, all the more readily, adds Languet, with his usual simplicity, because just at this time Father La Colombière came, accidentally, to pass ten days at Paray, in order to quiet the doubts and scruples of the Superior.

A STRANGE LEGACY.

It would not be possible to show the threads of an intrigue—the reader will pardon the use of so vulgar a word, since it is so appropriate to the subject—with more ingenuous imprudence. It was in the midst of a period of greatly aggravated physical suffering, which obliged her to be bled almost every day, (they have counted one hundred and ninety-two bleedings in one year,) that the ecstasies and hallucinations redoubled in frequency, and we come at last to the famous legacy, the culminating point, the *summum* of all these extravagances. We leave Mary Margaret herself to speak: "My Sovereign High Priest requested me to make, in his favor, a written testament or legacy, entire and without reserve, of all that I might do or suffer, and of all the prayers or spiritual benefits which others might offer or obtain for me either during my life or after my death. He told me to ask my Superior if she would serve as notary in drawing up this act, *for which he promised to pay her substantially*; if she refused, I was to address myself to Father La Colombière; but my Superior accepted." Mother Greffier drew up, in these terms, the act which Mary Alacoque signed with her own blood. "All hail to Jesus, in the name of his spouse, Margaret Mary, for whom and in virtue of the power that God has given me over her, I offer, dedicate and consecrate, purely and inviolably, to the Sacred Heart of the adorable Jesus all the good which she may be able to do during her life, and all which others may be able to do for her after her death, in order that the will of this divine heart may dispose of it freely according to its good pleasure, and in favor of whomsoever it may please, whether living or dead, my sister Margaret Mary protesting that she strips herself, voluntarily and entirely, of every thing except of her desire to be forever united to the divine name of her Spouse, and to love him solely for his own sake. In faith of which she and I sign this writing. Done this last day of December, 1678." Jesus, delighted with this bequest, and wishing not to seem backward, dictates to Margaret—who writes all with her own blood—the following act drawn up in celestial notary style: "I constitute thee heir of my heart for time and for eternity, permitting thee to make use of it according to thy desire. I promise thee that thou shalt never lack

succor until I lack power. Thou shalt be forever the beloved disciple, the plaything of my heart's good pleasure, the holocaust of its love. That alone shall be the object of all thy desires. It shall supply all thy deficiencies, and acquit thee of all thy obligations."

SELF-INFLICTED TORTURES.

All this is *textual*—imperturbably told by Bishop Languet, and in the eighteenth century! It seems to us a duty to examine into these obscure books, and bring their contents to the light of day. It is well to throw a little sunlight upon the dark passages of these unhealthy works which are half concealed, and which are only read in the confraternities to the weak-minded and to the perverted.

Umbrosæ penitus patuere cavernæ,
Trepidantque, inmisso lumine, manes.

Having made this bequest, Margaret Mary took a penknife and engraved, in large and deep characters, the holy name of Jesus upon her breast. As the wounds closed too soon, "she renewed at her leisure the letters of the sacred name carved in her flesh, by burning them over with the flame of a lighted candle." How endless is the circle of human superstition! Aretæus of Cappadocia thus wrote in ancient times: "Certain madmen inflict wounds upon themselves, believing, in their pious delirium, that the gods require this sacrifice at their hands."

A PROPHECY.

In the meantime, Father La Colombière, driven out of England by decree of Parliament, returned in bad health to Paray. Margaret predicted to him his death, which occurred on the 15th of February, 1682.

Here is another specimen of the simplicity of Languet, who seems resolved to make us touch with our finger every wire of this Jesuit intrigue. "The Superior of the Jesuits would not give back the note in which Margaret had foretold the death of Father La Colombière; and he showed it to all the astonished town." This is one of the ingredients in the receipt for making legends.

ACTIVITY AND DEATH OF MARY ALAQUE.

Desiring to raise their poor thaumaturgist a little in the esteem of the community, the Jesuits inspired the new Superior, Mother Mélin, elected in 1684, with the idea of appointing her mistress of the novices. Margaret Mary wrought upon these youthful imaginations, always under the guidance of her crafty directors. Every one of the novices consecrated herself, by a written act, to the worship of the Sacred Heart, on Saint Margaret's day, 1685—a ceremony which roused the opposition of the community to such a degree, that Mother Mélin, favorably disposed as she was to Sister Alacoque, was obliged to order her to confine the new

worship to the novitiate. Languet confesses that the inhabitants of the town, and the monks, openly spoke of the mistress of the novices as insane, even in the very parlor of the convent. But the Jesuits sustained her energetically. A new director, Father Robin, "after having acted for some time as her spiritual adviser with a certain distrust, yielded at last to evidence." The Order was already busily propagating the new doctrine; therefore they had no further need of Margaret Mary when she died, on the 17th of October, 1690, at the age of forty-three, worn out by infirmities.

THE CONTROVERSIAL PERIOD.

The facts we have just related constitute what may be called the miraculous and legendary period of the worship of the Sacred Heart. We now enter upon its controversial period, which is the most curious and the least known. We shall see the Jesuits at work, laboring with indefatigable energy and perseverance for the establishment of the new worship, in spite of the resistance of the Papacy, of Parliament, and of theologians. Ten times repulsed, they return ten times to the charge with invincible obstinacy; they quietly accumulate and store up small forces, which, united and launched with a single impulse, make an irresistible explosion, and carry away everything. The establishment of the worship of the Sacred Heart is the most perfect and instructive specimen of the policy of the Company.

THE FIRST DEVOTIONAL TREATISE.

The Jesuits justly regard *cheap literature* as one of the most powerful means of propagandism—little books of devotion scattered abroad in countless numbers, put within the reach of the simple-minded, circulated among the religious communities, spread throughout the country. This was their first care. One of their number, Father Croiset, undertook to compose a little volume of silly mysticism, entitled: *Devotion to the Sacred Heart of our Lord Jesus Christ*;* one of those manuals in which the Reverend Fathers, like the authors of certain contemporaneous publications, have had the courage to be fools.

This pious treatise had also its legend. Father Croiset had had frequent interviews with Mary Alacoque; she tried to persuade him to compose some work in praise of the Divine Heart. As he had not the leisure for it, he excused himself; but he was led to undertake it by altogether unforeseen circumstances, and he began the work without telling her anything about it. The blessed nun then said to one of her sisters: "I shall certainly die this year, in order not to hinder the abundant fruit which my divine Saviour purposes to gather from a book of devotion to the Sacred Heart of Jesus, very soon to be published by

* Still continually reprinted.

Father Croiset." "She spoke, however," adds Father Croiset, "of that of which she could have no knowledge *by natural means*, as, not only we were not thinking of writing it at that time, but we had told her positively that we should not be able to think of it for some years to come." A book so miraculously composed could not fail to succeed, especially when assisted by human agency. "Accordingly," says Father Daniel, "its success was prodigious, and the numerous editions, which appeared in different places, and in rapid succession, propagated this blessed worship far and wide." The new devotion was established first among the nuns of the Visitation of Moulins, afterwards among those of Dijon, May 19th, 1693. Cardinal de Janson obtained from Innocent XII., a brief which granted indulgences to the new worship; in 1694 the Archbishop of Bordeaux authorized in his diocese an enlarged édition of Father Croiset's work.

A PROPHET WITHOUT HONOR AT HOME.

Is it not a surprising fact that it was in the diocese of Autun, the very diocese in which Mary Alacoque lived and died, that the new devotion met with the most resistance? The view was too near; certain objects must be seen at a distance, in order to create the least illusion. When the curious miracle of La Salette was wrought, who was called upon to certify it? A neighboring bishop? No, but a prelate from the opposite extremity of France. The Bishop of La Rochelle, afterwards Cardinal of Villecourt, became the narrator, the propagator and the champion of the apparition of Dauphigny. Mary Alacoque had all the trouble in the world to become a prophetess in her own country. In 1696, the Vicar-General of Autun, on an official visit to Paray, resisted the entreaties of the nuns, and would affix his *visé* to the *brief*, only after having effaced these words: "Devotion to the Sacred Heart of our Lord." This Languet himself confesses.

INTRIGUES AT ROME.

But the decisive blow was to be struck at Rome. The Jesuits resolved to make use of Mary Eleanor, the wife of James II., for whom, as will be remembered, Father La Colombière had acted as chaplain. They were absolute masters of the minds of the royal couple, whose fidelity to them had cost them their crown.* In 1697 the unhappy inmate of St. Germain addressed to the Pope a supplication to obtain a decree from the

* The Jesuits tried to make a wonder-worker of James II., after his death. At his tomb the dumb spoke, the lame walked, the sick were healed. They made a great noise about a girl named Catherine Dupré, who was cured by the intercession of the royal saint. But an Oratorian, Father Lebrun, convicted Catherine Dupré of deception and lying, to the great confusion of the Jesuits who patronized her. There was also the pretended healing of the Abbot Roquette, Bishop of Autun, which covered both the prelate and the Fathers with ridicule.

Sacred Congregation of Rites, instituting a festival, with a special service in honor of the most Sacred Heart of our Lord Jesus Christ, a feast which was to be celebrated only in the convents of the Sisters of the Visitation.

THE DEVOTION REJECTED BY THE CONGREGATION OF RITES (1697).

They began by making a very modest request, in the hope of obtaining more afterwards. The theologian Castagnori published, in support of it, a huge memoir, bristling with arguments in favor of the new worship. The principal of these arguments was, that the germ of the new devotion was found already in the works of St. Francis de Sales, the founder of the Visitation. All these efforts failed. The propagator of the faith at this time was a prelate independent of the Jesuits, and a man of sound understanding—Prosper Bottini, Archbishop of Myra. He vigorously combated the innovation which they wished to introduce, and proved that it was contrary to the discipline of the Church. Upon his decision, the Sacred Congregation of Rites issued a decree, on the 31st of March, 1697, rejecting the petition. Only out of regard to Queen Mary, who, when on the throne, had deserved so well of the Catholic religion, they permitted the nuns of the Visitation to celebrate the holy-day of the five Wounds of Christ—a poor compensation, which satisfied nobody.*

NEW EFFORTS.

The Jesuits perceived that they had been in too great haste, and that they must come before the Congregation of Rites, armed with weapons of a better temper. They set themselves to the work again with their terrible perseverance, and with that concentration of force upon a single object which their organization permits. They established confraternities everywhere; those pious associations which Balzac seems to have had in mind when he made use of this bold figure: “those thousands of capillary vessels, the female conventicles.” They plied energetically the higher clergy; every year they enlarged the legend of Mary Alacoque by one or two little miracles. In 1696 they published at Lyons a revised edition of the work of Father Croiset; another at Besançon, with reflections by the Jesuit, Father Froment. In 1711 they obtained from Clement XI. a brief, which authorized the nuns of Annecy to celebrate the worship of the Sacred Heart. In 1726 there were already three hundred confraternities in the territory of France. At length two great events occurred to help the Jesuits crown this patient edifice, and give

* See the admirable work of the judicious and learned Oratorian, Tabaraud: *Des Sacrés Cœurs de Jesus et de Marie, avec quelques observations sur la nouvelle édition du bréviaire de Paris*, 2d edition, revised and enlarged. Paris: Gauthier frères et Cie, 1824. We refer to it once for all.

them hope of decisive success : the plague at Marseilles and the publication of Languet's book.

The Bishop of Marseilles, Belzunce, had been a Jesuit ; after leaving the order, he continued to feel the most absolute devotion to it. All his thoughts were for the Society, which, availing itself of his weakness of intellect and his impetuosity of character, often imposed upon him very extraordinary duties. Those who have read the extracts, given by Lemontey,* from his correspondence with the government—a correspondence embittered with all the gall of mean and narrow hate—will understand the epithet of “heroic imbecile” which Michelet has bestowed upon him in his book of *The Regency*, and which has called forth such an outcry from the clerical critics.

MARSEILLES CONSECRATED TO THE SACRED HEART.

In order to give to the worship so dear to the Company the advantage of a stupendous miracle, he consecrated Marseilles, then decimated by the plague, to the Sacred Heart. The consecration was made the 16th of August, 1720, by a solemn procession on Friday of the octave of the Feast of the Holy Communion, the day fixed by Mary Alacoque under divine inspiration. The Jesuits proclaimed everywhere that the plague had immediately ceased, and ascribed to the new worship the honor of the mighty prodigy, which had but one defect, that of being absolutely false ; for the plague redoubled in severity towards the beginning of September, and did not wholly disappear until June, 1721.

THE FIRST LIFE OF MARY ALACOQUE.

It was in the year 1729 that the work of Languet appeared. It is entitled : “ *The Life of the venerable Margaret Mary, sister of the Visitation Saint Mary, of the convent of Paray-le-Monial in Charolois, who died in the odour of sanctity in 1690, by Mgr. Jean-Joseph Languet Bishop of Soissons, Member of the French Academy.*”

The book is dedicated to Maria Leezinska, queen of France. The reserved copy in the Imperial Library has, as frontispiece, a portrait of the now beatified nun—a bloated, plethoric face, of an evidently material type. This astonishing work,† with which the reader has been made sufficiently acquainted by the extracts already given, was begun fifteen years before. Languet, then Vicar-General of Autun, and already the devoted tool of the Jesuits, had ordered, in 1710, a judicial inquiry, for the purpose of establishing one of the miracles of Mary Alacoque ; and during those proceedings he conceived a desire to write the life of the Visitandine. Being appointed Bishop of Soissons, he continued to promise “to make known to pious souls this flower of saintliness, whose perfumes

* Lemontey, *Histoire de la Régence*, t. II., chap. xx., p. 442 and following.

† It has been reprinted several times, especially by the brothers Périssé.

he had been one of the first to breathe." The zealous and indefatigable part he took in the miserable debates upon the *Bull Unigenitus*, delayed the completion of the wonderful book, though the loss thereby was not great.

BISHOP LANGUET.

Languet was universally detested ; a brutal fanatic, narrow-minded and fiercely intolerant, vexatious and quarrelsome, he had the talent to make himself hated, in the town and at court, and above all, by his own clergy. He was supported only by the Jesuits, in whose name he maintained against the Jansenists a most violent discussion, multiplying mandates, letters, protestations, throwing himself headlong into those intrigues which give to this epoch of the history of the French Church so strange a character, and which are the last manifestations of an insane and heartless theological spirit. The testimony with regard to him is unanimous. Barbier always speaks of Languet, afterwards Archbishop of Sens, as a violent and dangerous man." Farther on in his *Journals*, he says : "The Archbishop of Sens is generally detested, and regarded as a dangerous man, although he has always a certain amount of credit." D'Argenson relates, under date of Nov. 26, 1740 : "Everything is in flames in the diocese of Sens ; eighty curates have denounced to the Church the catholicity of their Bishop—which, indeed, the disinterested hold to be execrable . . . To these eighty curates others are added every day, and there is no telling where it will all end . . . this old man is hated, and above all by the court" . . . Bolingbroke writes, in February, 1734, to the Marchioness of Terriol, speaking of a poor nun persecuted by Languet : "I do not know how she will escape from the clutches of this madman ; but I know that innocence and prudence, instead of checking the fury of a bigot, often only excite it still more." Such was the historian of Margaret Mary Alacoque.

(To be continued.)

The Despotism Unveiled.

From the *London Christian World*.

The heads of the Roman Catholic Church in England are determined that it will not be their fault if Mr. Gladstone, and those who believe his pamphlet to be unanswerable, do not convince all intelligent men that things have changed in the Roman Catholic Church, and that, if there are still Roman Catholics who cling to the name of Liberals, and are bravely and nobly Liberal in their hearts, the genuine and dominant representatives of the Papacy are determined that there shall be no room for such in the Church of Rome. So long ago as 1848, an eminent French writer declared that "a Liberal Catholic or Catholic Liberal

must either be a hypocrite or a fool." He was himself a Liberal, and had been born and bred a Catholic, but this was the confession forced from him by facts. M. de Montalembert, the passion of whose life was to reconcile Catholicism with Liberalism, met this declaration with eloquent earnestness of denial; but as year after year went on, and the spell of Ultramontanism settled more and more deeply upon Europe, his denial grew more sad and despairing. Nearer and nearer was he brought to the confession that the prospect opened up to those who love freedom in the Church of Rome is what may be gained from the expression used to an old king of Spain by one of those old Popes, whose every word and deed, officially pronounced, are adopted by the modern Papacy: "There is not any healthy liberty—all liberty is diseased; there is no wise liberty—all liberty is a delirium." Montalembert died before the dream which had so long floated rainbow-like before him had quite dissolved in mist and tears; believing himself a true and loyal Catholic, and yet exclaiming, "Dear and holy Liberty! Notwithstanding the fools who blaspheme, and in spite of the wicked who abuse it, it will be always the best remedy for all evils, as well as the most beautiful recompense of all the virtues. Were I to pass for an old dotard, for a fool thrice told, or, what is worse, for a monster of heresy, to the last liberty will be the cry of my conscience and my heart." But Cardinal Antonelli, Archbishop Manning, and the Roman Catholic Bishop of Salford, are firmly resolved that no English Catholic shall please himself with the fancy that he is in the enjoyment of freedom. Mr. Henry Petre, our readers are aware, is one of those who, when the discussion arose about Mr. Gladstone's pamphlet, wrote to the *Times*, avowing that he was a Roman Catholic of the old school, who had never found any difficulty in reconciling his allegiance to Queen Victoria with his allegiance to his Church, and who practically repudiated and shook off the chains which the Vatican Council had been forging for Roman Catholics. In so doing Mr. Petre did not one whit more than was done by influential and authoritative spokesmen of the Roman Catholics, before the passing of the Emancipation Act, when the Parliament of Great Britain made inquiries as to what, as a matter of practical fact, their Church required of them in respect of civil allegiance. Mr. Petre, like M. de Montalembert, had been quietly living on in the notion that all things continued as they had been in his boyhood, and that a Roman Catholic in England could avail himself of the common privileges of his countrymen without being interfered with. Suddenly he found himself put to the question. His Bishop, Dr. Vaughan, of Salford, demanded, on pain of excommunication, that he should profess his acceptance of the dogma of the immaculate conception, and of the Vatican decrees. Accustomed to the habits and usages of England—where every policeman knows that he is bound to put no ensnaring questions to the rough he arrests—Mr. Petre

declined what we may call the method of question as applied to him by the Bishop. "My letter," he replied to Dr. Vaughan, "to which you allude, is entirely restricted to the practical, not theological, part of the discussion now going on." He declined to give any response on the theological question, and added, in another letter to the Bishop, that the interrogations to which he was being subjected seemed to belong "to that unhappy period when the Inquisition flourished." By no means admitting that he had broken the laws of his Church, he stood on the common right of Englishmen to take part in current discussions. "I must maintain," he said, "that every Catholic, in common with his fellow-countrymen, enjoys with them an equal privilege and unfettered freedom to express his opinions upon this controversy of the day." But the Bishop, clothing his decision in as courteous terms as possible, intimated to Mr. Petre that if he took this line he was *ipso facto* excommunicated. Surely, to say the least, this is summary treatment. The *Pall Mall Gazette* remarks that "there is no religious body the authorities of which have not the right to ask one of its members to explain his published statements appearing directly to impugn the doctrines which the body profess in common, and the right to eject a member who gives an unsatisfactory answer." Were this true, there would be no religious body which was not an inquisitorial despotism. What any religious body, pretending to a free constitution, would have done, on the declaration by Mr. Petre, first, that he would not withdraw his letter, secondly, that he denied that it involved any statement justly exposing him to Church censures, must have been to draw up an indictment containing the specific charges brought against Mr. Petre, and to call him to answer them before an impartial court. Fancy the Moderator of the Presbytery of Dundee, when he saw that Mr. Knight had preached in a Unitarian church, writing to him to ask whether he disavowed that action, and, on his declining to do so, writing back that he was, without any trial at all, excommunicated from the Free Church! We refer to a Presbyterian Church, because Presbyterians are supposed to be rigid disciplinarians. There is no Protestant Church in existence in which the course taken against Mr. Petre would not be felt to be monstrously unjust. He was called upon to plead; he pleaded not guilty; the next thing was to proceed to trial; but instead of this taking place, he is told by the Bishop, who is judge, law, and jury, all in one, that he is condemned! The Papacy is now an absolute spiritual despotism, in which no free man can breathe. To transform it from the old free-and-easy Roman Catholic Church into a grinding and inescapable despotism, in which no Roman Catholic can hope for a fair trial and an impartial hearing, was, in very truth, the *object* of the Vatican decrees. In England, as in Germany, all who will not submit to be the Pope's bond-slaves, with no court, no law, to appeal to, except the will of individual ecclesiastics, must leave the Church of Rome.

MISSIONARY INTELLIGENCE.

France.

THE AMERICAN CHAPEL IN PARIS.

REV. E. W. HITCHCOCK, Pastor of our American Chapel in Paris, writes to us under date of January 22d, 1875, giving a very pleasant and encouraging account of the continued prosperity of the church and congregation committed to his care. He says: "I send with this the Annual Report of the Treasurer of the American Chapel, which was presented at our Annual Meeting on Monday evening of this week. The *balance*, as you will see, is still on the right side. The prosperity of the Chapel during the past year has been more marked than before. The congregations have been larger. The Chapel building has been thoroughly repaired, and a new furnace introduced. Thirty-six have been added to the membership of the church. The spirit of concord has prevailed, and it has been proved that Christians of all denominations can *continue* to worship together and work together in peace and harmony.

"Our Missionary and Benevolent Work has increased in interest and importance, and we have collected for it during the year between seven and eight thousand francs, besides large contributions of clothing, and some personal service. A further report of this work will either be published in Paris and forwarded to you, or sent to you, as last year, with the request that it may find a place in the CHRISTIAN WORLD, and copies be sent to us for distribution here."

HOME WORK.

Cincinnati.—Miss Purlier and Miss Schiller.

MISS PURLIER writes under date of February 1st:—

"The severe cold and consequent

scarcity of work has increased the privations of the poor. The number of persons importuning for aid is so great that we can scarce discriminate between the real sufferer and the imposter. Full employment might be found in ministering to the temporal and moral wants of these poor; but I have pursued my usual course of duties, visiting from house to house.

"The Industrial School retains a goodly number of scholars, which might be indefinitely increased if faithful and efficient assistants could be procured.—Much of the time each session is spent in giving moral and religious instruction; to this the scholars submit with tolerable grace, but prefer sewing.—Thirty or more are boys from the street, and it is hoped that a teacher can be obtained to take special charge of these.

"No particular change is noticed in the Sabbath class. It numbers near two hundred. In age the pupils vary from three to thirteen years. These schools are located in a very dark portion of the city. The constant effort is to shed light on these darkened minds; to displace if possible their wrong conceptions, and to fix in their place indelibly God's word. So we sing and pray in concert, and learn by repetition a passage of Scripture each Sabbath.—Often with fainting heart and feeble hand I have sown the seed. God gives the increase.

"A youth, formerly a Roman Catholic, attendant on my school, united with the Baptist church last Sabbath. Unusual interest is manifest in some of the churches, and many profess conversion. May the work extend."

Davenport, Iowa.—Rev. A. W. Wier.

Our German City Missionary in Davenport, Iowa, REV. A. W. WIER, sends

the following report for the month of January :

"The work entrusted to me accumulated last week, unexpectedly, and thus delayed my monthly report. With much good cheer and gratitude to the Lord, I can say that he has blessed my labors here in N. W. Davenport during the past month to an extraordinary extent. The two Sabbath-schools here are prospering, while the attendance and interest at our religious meetings are constantly increasing. At these meetings we have our Sabbath scholars lead in devotional singing, which has a very marked influence upon the hearts of those parents who have thus far been induced to attend. Several new families have begun to attend our meetings during the past month, and they are earnest seekers of the Lord Jesus, though I think they are not converted. Many others have promised to come, but their promises are not always fulfilled. Although I have no cases of conversion to report, I have, nevertheless, the assurance that my labors are not in vain, for I can see the growing earnestness and steadfastness of those among whom I am laboring. We have now a weekly meeting for Bible reading and study every Wednesday evening. These meetings are very promising, because the errors which the people have embraced can only be permanently uprooted by the power of the 'truth as it is in Jesus,' and his blessed Gospel. I have distributed a great many tracts and papers, which were, in most cases, received in a friendly manner, and in some cases gladly. But I am sorry to say that most of the literature I have is not well suited to the *peculiar* wants of the people here; it does not seem to reach them. And besides that, I find it difficult to supply myself with the needful amount of it. And let me say, by way of explanation, that the people to whom I am sent are certainly in a state

of mind and heart widely different from that in which we usually suppose people to be when we carry the Gospel to them to convert them. The Gospel reminds unregenerate people of the fact that they are *sinners*; but it presupposes also that each one of them has proof *in himself*, that he has an innate conviction of his own sinful condition. This conviction shows to each the need of a Saviour; urges him to accept the 'good tidings;' makes him thirst after something, tho' he may not as yet know what it is that his soul craves for. Now in all my visiting, and notwithstanding all my arguments, both from the Scriptures and from experience, I find comparatively few who give evidence of such conviction. Alas! the devilish doctrines freely spread among my countrymen here, have smothered the admonitions of their conscience with a worldly peace; and it will take continued, persevering labor to do the very first thing necessary to convince them of their errors. Sometimes I feel utterly discouraged, seeing the dead state of their hearts; but then I gather courage again from the thought that, perhaps, I do not see the mysterious workings of the Lord; and then, after having begun with a new determination, I at once see some unexpected manifestation of the 'Spirit of Life' among 'the dry bones.' These manifestations, though often not ostensible, are nevertheless an assurance to me that God is willing to bless even my humble and insignificant service."

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Milwaukee, Wis.—Rev. J. G. Achenbach.

REV. J. G. ACHENBACH, our German City Missionary in Milwaukee, Wis., sends this report for the month of Jan. :

"As I become better acquainted with this field, the more I appreciate its importance. The strength of the German element in the city calls for evangelical efforts. Among my countrymen much good has been done by some of the Pro-

testant denominations which have organizations, but comparatively few of the people are reached through these regular channels. Hence the need of city missionaries to visit the unsaved multitudes. On account of sickness in my family, I could not visit more than 80 families during the month. It was a privilege to speak to so many, who seldom hear the Gospel preached. When permitted, I read the Bible to them, and make comments upon such portions as I deem suitable to impress them. It is sad to think of the ignorance that prevails among the Roman Catholic population. As far as possible I labor to instruct them."

Chicago, Ill.—Rev. A. Miller.

OUR German City Missionary, in Chicago, Ill., Rev. A. MILLER, sends this report for the month of January :

"Although we ought always to pray and labor as faithful stewards in the vineyard of the Lord, yet the winter months are, in a measure, the harvest time in the church. Therefore these months are the most important, and should be improved by all who are interested in the welfare of Zion. If the natural harvest requires unusual effort, the winning of souls to Jesus demands greater exertions. If all mankind would, with Martha, choose the better part, then the work would be easy ; but alas, with many this is not the case ! They offer insignificant excuses when invited to the marriage supper of the Lamb. While some ridicule and despise all that is religious and divine, and are deadly enemies of the true religion of Jesus Christ, there are others who fear that they will lose the belief which they have learned in their youth at school. Much less are they willing to change the same, for they are firmly set in the opinion that each denomination has a faith different from any other. It requires much visiting and talking to con-

vince them of their mistake, and to make it comprehensible to them that there is but *one* saving faith, and but *one* true religion of Jesus. Some of them declare, even after they are convinced, that they intend to remain what they are ; others will put it off to a more convenient season. But let us look at the other side of the matter and report the more agreeable.

"At the present time, special meetings are being held in nearly every evangelical church in the city. A large number of persons have been converted, while others are under conviction, and we hope they will soon find peace. At the request of the pastors, I am assisting them, visiting during the day, and preaching in the evening. I have visited 175 families, distributed 16 Bibles, and many tracts. They receive and treat me everywhere with courtesy, and often gladly permit me to pray with them. I am greatly encouraged because several Roman Catholic families are seeking the Lord. One man, the father of a family, who had often, but in vain, received absolution from the priest, had now, in true contrition and repentance, turned to the High Priest, who by His own blood entered into the holy of holies. This man has been converted, and it is his and my earnest prayer that his whole family may be brought to Christ. Another Romanist, a prominent young man, was awakened, and in his distress went and confessed to the priest, hoping to receive peace for his soul. But he was no more successful than Luther, when, under the weight of his sins, he made a pilgrimage to Rome, and on his knees ascended the sacred staircase. The Papal blessing afforded him no consolation, and he renounced Rome and accepted Christ as a present Saviour. So this young man has abandoned the 'Mother Church,' and is now seeking Jesus. Several other Roman Catholic families are attending our eve-

ning meetings, to the vexation of the priest. Last night I preached seven miles from home, and the Lord blessed His truth. Two persons were translated from the kingdom of Satan into the liberty of the children of God. One, a dear sister, had loved the Saviour in her youth, but had wandered away from him. May she be kept faithful!

Keokuk, Iowa.—Rev. H. R. Riemer.

Rev. H. R. RIEMER, our German City missionary in Keokuk, Iowa, makes the following report for January :

“The good work described in previous reports still continues. The attendance at the regular hours of public worship is encouraging. The people seem to delight in the service of the sanctuary. The moistened eye and cheerful countenance indicate an inward happiness, which only the religion of Christ can impart.

The Germans are earnest in their religious life, and this is apparent in their devotional meetings. When the unconverted attend, they are soon affected by the moral atmosphere which surrounds them. Hence many irreligious persons fear to come, because they may be influenced by the services of God’s house. This reluctance or unwillingness to attend the sanctuary renders it necessary to go into the homes of the people, and talk to them there. About 100 families were spoken to on the subject of religion, and many persons were induced to come to the courts of the Lord’s house. We are encouraged in every department of our mission.”

Muscoda, Wis.—Rev. J. Zvolanek.

Rev. J. ZVOLANEK, our Bohemian Missionary in Muscoda, Wis., and sur-

rounding country, makes this report for the month of January :

“The religious interest in our congregation is increasing. The membership is not large, but active. We feel the necessity of earnest effort in order to reach the Bohemian population around us. The masses seem to be indifferent on the subject of religion. Having renounced Romanism, they have gone to the other extreme of infidelity. But, if we can only persuade them to read the Bible and accept Christ as their Saviour, they will make devoted Christians.

“During the month, I have visited a large number of families, and distributed literature adapted to their condition. It is encouraging to notice how eagerly they read the tracts which are given to them. These little messengers speak to them after the missionary is gone. The children are especially interested in the ‘Pritel Ditek’—the pictorial monthly published in Bohemia. It is full of interesting articles, calculated to attract and impress the young. How anxious I am to bring the Bohemian children under proper religious influences before infidelity is instilled into their minds by their skeptical parents.”

Indianapolis, Ind.—Rev. A. Maas.

Our German City Missionary in Indianapolis, Ind., Rev. A. MAAS, gives the following account of his labors during the month of January :

“We are having a severe winter, and its attendant suffering. In a large city like this there are hundreds of poor people who need attention. While visiting I find many wretched homes, destitute of temporal blessings. In addition to poverty, sickness adds its burden of afflictions, until the cup of sorrow is full. The presence of the city missionary is appreciated by the unfortunate ones.—His words of sympathy cheer their disconsolate hearts.

"In this hour, when they feel the need of help, I recommend the dear Saviour, as a 'friend that sticketh closer than a brother.' Thus while their hearts are tender, Jesus is preached to them. Many have been led to Him. For the first time, in many of these humble homes, the family altar has been erected, and the sacrifice of praise ascends morning and evening.

"About fifteen families have been called upon, the most of which were conversed with on the subject of religion.

"The various churches are enjoying the reviving presence of the Holy Spirit, and I find it a favorable time for missionary work. I have been sick three weeks, and could not accomplish as much as I desired."

Louisville, Ky.—Mrs. J. M. Sadd.

The Louisville *Courier-Journal* devotes more than a column in a recent issue to a notice of the benevolent work in which Mrs. Sadd is engaged. Naturally the reporter emphasizes that part of the missionary work which appeals most to the sympathy of the general public—that is, the relief of the wretchedness of the poor and the out-cast—and takes less note of the religious instruction, especially of the Roman Catholics, which is an equally important part of the enterprise. He says: "Everybody in this city, and many out of it, have heard of the Howard Mission and Mrs. Sadd, the city missionary; but few there are who have the faintest conception of what has been done and is now being done by this benevolent association. Unlike the sectarian mission, with its creeds and dogmas, it is not simply a distributor of tracts and Bibles among the illiterate poor, but it is a mission that ministers to the wants in every form of every class needing assistance, taking

care first of the body and getting it into a condition to receive spiritual light and comfort."

After recounting the origin of the mission, some twelve years ago, under Rev. J. M. Sadd, and its continuance by his widow, since his death, two years ago, the writer describes the more commodious building to which the schools have recently been removed, and which it is hoped that the liberality of the good people of Louisville will ultimately enable the friends of the movement to purchase. He then describes the methodical manner in which Mrs. Sadd and the benevolent ladies assisting her distribute their duties for every day of the week. Of the Mothers' Meeting, for which Wednesday afternoon is set apart, he says:

"This is a peculiar feature in the Mission system. Few persons, especially those of families, can believe that there are wives and mothers who know not the first duties of housekeeping. By fault of their raising and manner of life after marriage, some have never yet learned how to make a garment; others know but little or nothing about keeping house; some are untidy, and need instruction about the neatness of their person and their house. Many have never learned how to be kind and careful in their conduct toward their children, while there is yet a class that is ignorant about everything else except the ordinary drudgery of household affairs. For all these classes of women the Mission has established a school. They come and sit together in classes and receive instruction from the ladies, who teach them to sew, read to them from books and papers and the more instructive passages of the Bible, and give them lessons in all the domestic branches of industry common to their class. These lessons are given by reading or lecturing while the women are at work with their needles."

Central Mexico.

RENEWED ATTACK ON PROTESTANTS.

Tidings have reached us by telegraph, but without the full particulars, (for which we must look to letters which have not yet had time to arrive,) of a fresh demonstration of priestly hatred and malice against the Protestant missionaries. The scene of the attack was *Acapulco*, well known to our readers as a seaport on the Pacific Ocean, about two hundred miles almost due south from the capital. On the evening of the 26th of January, 1875, we are informed, a mob attacked the Protestant Church recently established in *Acapulco* by the Rev. M. N. Hutchinson, a missionary of the Presbyterian Board. The assailants were armed with machetes and rifles. Mr. Hutchinson escaped, and took refuge upon a man of war of the United States, which providently lay in the harbor. The Mexican commandant of the castle, Gen. Mejia, charged upon the mob with the national troops, and in the affray four Mexicans and one American was killed; while eleven other persons, including one of Mejia's adjutants, were wounded. None of the rioters are reported to have been arrested; but an investigation was in progress, under protection of reinforcements of troops sent to defend the judge who was conducting it.

Such occurrences already show that the murder of Rev. Mr. Stephens, and other tragic occurrence, were no mere accident, but parts of a systematic and well laid plan to prevent the spread of Protestantism, if necessary, by bloodshed.

AVIDITY FOR THE GOSPEL.

We find in the *Missionary Advocate*

the following lines from Rev. WILLIAM BUTLER, D. D., which show how ready Mexico is to receive the Gospel:

"While I write to you there is a deputation of the Mexican Indians in my house, who have come on foot nearly one hundred and fifty miles, from the vicinity of Guanajuato. They ask for a preacher to be sent for them, and they request me to let him go back with them. They promise him protection and attendance on his ministry, and declare that they represent in this the conviction and wishes of nine-tenths of their townsmen. They come from the very center of Mexico; they represent its true aboriginal race. If I could only place those men, just as they are, before our Church and our Missionary Board, no other argument would be needed to insure a prompt and glad reply to their request. But God only knows what that reply must be, for before I give it the mail must come in, and the appropriations voted be known. So I delay them till I hear from you. If you could only see them and hear their sad account of how Romanism has crushed them down; how they have at last heard of the 'Laws of Reform,' drawn, and at length signed, by President Juarez, (one of their own race,) and that they are now free to worship God according to their conscience, and to have his holy Word and evangelical worship established among them—if you could only be present to-day and hear and see this, your heart would feel for these people in a way it has never felt before, and it would help you to rouse the Church to her duty—the duty that she owes to these poor ignorant men that Rome has degraded and kept in darkness and sin."

LITERARY NOTICES.

Biblical Commentary on the Proverbs of Solomon. By Franz Delitzsch, D. D., Professor of Theology. Translated from the German by M. G. Easton, D. D. Vol. I. 372 pages, 8vo.

Theology of the Old Testament. By Dr. Gust. Fr. Oehler, late Professor Ordinarius of Theology in Tübingen. Vol. I. Translated by Ellen D. Smith. 428 pages, 8vo.

These are two lately published volumes of the "Foreign Theological Library" of Messrs. T. & T. Clark, of Edinburgh, of which, as usual, a special edition has been imported by Messrs. Scribner, Welford and Armstrong, and which, like the previous volumes of the series, are sold at the uniform price of \$3 per volume. With the remaining two volumes of Delitzsch on the writings of Solomon, the invaluable commentary of the Old Testament undertaken by Messrs. Keil and Delitzsch will be brought to its conclusion. Altogether this series, whether the distinct treatises are considered separately or as forming a whole, is unsurpassed in utility for the theological student. Other commentaries may be better adapted for popular reading, none excel, perhaps none equal this, in careful critical exegesis of the original Hebrew text.

The work of Prof. Oehler is written with a profound and devout conviction that the Old Testament occupies a position in religion and theology which we cannot afford to belittle. Against the antipathy, hardly concealed, which the majority of the newer school of German theologians entertain towards the Old Testament, Oehler declares himself in such sentiments as these: "The relation of the New Testament to the Old is such, that both stand or fall together." "No New Testament idea, indeed, is already fully set forth in the Old Testament, but the genesis of all the ideas of the New Testament salvation lie in the Old Testament." After a copious introduction, the remainder of the present volume is

taken up with the Mosaic Revelation, considered first historically and then with reference to its special doctrines and ordinances—the Doctrine of God and his relation to the World; the Doctrine of man, and the Covenant of God with Israel and the Theocracy. It is a thorough and scholarly work.

Lost Forever. By L. T. Townsend, D.D., Author of "Credo," etc. Boston: Lee & Shepard, 1875. 448 pages, 12mo.

The author of this volume believes that the doctrine of the everlasting punishment of the wicked is one that, however terrible, needs to be proclaimed by every one who would be pure from the blood of all men by not shunning to declare to them all the counsel of God. We are convinced that he is right, and we thank him for the clear and convincing manner in which he has set forth the unmistakable teachings of the Bible upon the subject.

The Life and Habits of Wild Animals. Illustrated from designs by Joseph Wolf. Engraved by J. W. & Edward Whymper. With descriptive letter-press by Daniel Giraud Elliot, F.L.S., F.Z.S. New York: Harper & Brothers. 1874. 4to. 122 pages.

Though Mr. Elliot is an excellent naturalist, and has shown tact and judgment in the letter-press, the great feature about this superb book is found in its illustrations. These are twenty in number, and in the very highest style of wood engraving. Mr. Joseph Wolf, as a delineator of wild animals, first attracted general notice some twenty-seven years ago, and his reputation has since then grown steadily, until in his own special department he is without a rival. The Messrs. Whymper have entered very fully into the spirit of his originals. The paper and typography are so perfect, and the whole external appearance so attractive, as to constitute this a real luxury, and a most appropriate volume for presentation to a valued friend.

Homes Without Hands. Being a description of the Habitations of Animals, classed according to their principle of construction. By the Rev. J. G. Wood, M.A., F.L.S., etc. With new designs by W. F. Keyl and E. Smith. New York: Harper & Brothers. 1874. 651 pp. 8vo.

This is preeminently a book for the family, to be read around the library-table during the long evenings of winter. Just calculated to stimulate a lively interest in the study of nature, it will displace many a trashy volume of the very "light literature" of the day, and will be the happy occasion of setting on foot many an excursion next spring and summer, from which the boys and girls will return with a good deal of practical knowledge about animals and plants, and—what is still better—with a reserve of strength and health upon which to draw in pursuing the more sedentary studies of another year. It is attractive in style, and the illustrations are capital.

The Chamber of Peace and Other Religious Poems, selected and edited by the Compiler of "The Changed Cross," etc. (New York: A. D. F. Randolph & Co.), is a collection of many of those gems of poetry, which, but for the discriminating taste and careful hand of a true lover of sacred lyrics, would be likely to be lost forever. Though the fugitive pieces thus gathered are of unequal merit, they will almost without exception find friends and admirers, and minister comfort and refreshment to many.

Urbané and His Friends, by Mrs. E. Prentiss, (A. D. F. Randolph & Co.) is a discussion, in form of dialogue, between Urbané, a Christian pastor, and some members of his flock, upon some of those knotty questions in human life and Christian experience, which perplex and harass even most conscientious and earnest disciples. We commend it to that very large class of readers in whom the author's previous work of a somewhat kindred character, "Stepping Heavenward," has struck a chord of sympathy.

Mr. S. B. Schieffelin, of this city, has written two admirable Bible catechisms for children, which have recently been published by the Board of Publication of the Reformed Church, both separately, and bound together in one volume. The shorter of the two is entitled *Milk for Babes*, the larger, intended for more advanced scholars, *Children's Bread*. The great peculiarity and excellence of both is their strictly Biblical character. The great doctrinal truths of the Christian religion are given in their simplest and most Scriptural form, and the outlines of sacred history are reproduced as nearly as possible in the words of the Bible. Without burdening the memory with long or complicated answers, the author, it seems to us, has very skillfully presented the most elementary and necessary information drawn from the Word of God. We are happy to learn that these catechisms, like Mr. Schieffelin's valuable treatise on the "Foundations of History," are likely to be translated into several of the languages spoken on the missionary field, to serve as a new instrument of evangelization.

AMONG the most inviting pamphlets that stately come to us, must undoubtedly be reckoned *Vick's Floral Guide*, which we have found not only the most trustworthy, but the most intelligent guide in domestic flower-culture. It is published quarterly in Rochester, N. Y., and the January number is itself a very respectable volume of 132 pages, with some 500 neat and accurate engravings of flowers. The four numbers can be secured for 25 cents—a marvel of cheapness. Few persons with any taste for the most fascinating department of natural history, of which Vick's Guide treats, will begrudge an hour spent in glancing over its contents.

A VERY convenient and useful little volume for the use of "those teachers, parents, and scholars, whose time for study is limited, and who have within their reach but comparatively few of

what are called 'aids' or 'helps' to a better understanding of the inspired Word of God" is one entitled: *The International Expositor*. The S. S. Lessons of the International Series, for 1875, presented in the form of Question and Answer; for the use of Parents and Teachers. First Quarter: the Book of Joshua. By B. J. Newlin, D. D. New York: U. D. Ward, 150 Nassau street, 1875. (75 pages, 18mo., unbound.) At the points where we had time to dip into it, the information supplied has appeared to be full, apposite, and accurate. We can heartily recommend it, and only wish it had been published a few weeks earlier. It is to be continued quarterly.

The Bibliotheca Sacra and Theological Eclectic. Edited by Edwards A. Park and George E. Day. Andover: W. F. Draper. \$4 per annum.

Contents for January, 1875:—The Natural Sources of Theology, by Rev. Thomas Hill, D.D., LL.D. 2. Natural Basis of our Spiritual Language, by Rev. W. M. Thomson, D.D. 3. New Testament use of "Sarx," by Rev. Ezra P. Gould. 4. Heinrich August Wilhelm Meyer, by Rev. Henry S. Burrage. 5. Physical Value of Prayer, by Prof. J. E. Wells, M.A. 6. On Certain Erroneous Theories of the Significance of Sacrifice, by Rev. Calvin E. Park. 7. Rothe on the

Limitations of Divine Foreknowledge, by Prof. J. P. Lacroix. 8. Dr. Biesenthal on Matthew ii. 23: Translated by C. R. Gregory. 9. The House of Pudens, by Rev. E. C. Smyth. 10. Dr. Bushnell's Forgiveness and Law, by Rev. D. T. Fiske. 11. Notes on Egyptology.—New Theory of the Exodus by Pasha Brugsch: by J. P. Thompson, D. D. 12. Notes of Recent Publications.

We are better and better pleased with the successive numbers of Mr. C. Edwards Lester's *Our First Hundred Years*, (New York: U. S. Publishing Co., 11 University Place,) of which the 6th No., with a map illustrating the Colonial Period, has just come to hand.

Books received:—

Eating for Strength, by M. L. Holbrook, M.D. (New York: Wood & Holbrook, 1875.)

Selected Readings, Serious and Humorous, in Prose and Poetry, by Prof. J. E. Frobisher. (New York: J. W. Schermerhorn & Co., 1875.)

The Queer Girl, by Virginia F. Townsend, (Boston: Lee & Shepard,) one of the fascinating "Maidenhood Series."

Estelle, by Mrs. Annie Edwards. (New York: Sheldon & Co.)

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 30th January, 1875.

NEW HAMPSHIRE.

Exeter. Sarah A. Rowland \$4 and C. W.	
\$1.10; also from a friend \$5.....	\$10 10
Gilsum. Rev. Horace Wood \$1 C.W. \$1.12.	2 12
	12 22

VERMONT.

Middlebury. "A friend in Vermont"...	5 01
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MASSACHUSETTS.

Taunton. Nathan Rand \$2 and C.W. \$1.10.	3 10
E. Taunton. Levi Andrews \$2 and C. W.	
\$1.10.....	3 10
	6 20

CONNECTICUT.

New Haven. A friend \$4 and C.W. \$1.12.	5 12
Ridgefield. 1st Cong. Ch., per E. Jones,	
Treas.....	6 05
Canton Centre. Mrs. L. H. Foote 90 cts.	
and C. W. \$1.10.....	2 00
	13 17

NEW YORK.

Brooklyn. B. W. De Lamater.....	10 00
Utica. Mrs. Agnes Horsburgh.....	5 00
N. Y. City. Interest.....	126 65
Farmer Village. Rev. A. M. Mann, D.D.	5 00
Watertown. Mrs. P. F. Hubbard \$2 and	
C. W. \$1.10.....	3 10
E. Pembroke. Rev. G. S. Corwin, to con-	
stitute Mrs. Milo Forbush a L.M....	30 10
Durham. Daniel B. Booth, legacy, by L.	
P. More, Ex.....	349 72

NEW YORK—continued.

Malone. Mrs. S. C. Wead.....	25 00
Glen's Falls. John P. Miller 90 cts. and C. W. \$1.10.....	2 00
N. Y. City. Morris K. Jesup, Esq., for Dr. Riley's Work in Mexico.....	100 00
" Woman's Union Mission Soc'y, for Dr. Riley's Work in Mexico.....	50 00
" Mrs. O. P. Atterbury, for Dr. Riley's Work in Mexico.....	20 00
Port Richmond. Ref'd Church, Rev. Dr. Brownlee, per C. Theodore Pine, Tr. 30 00	
	756 57

NEW JERSEY.

Newark. 2d Presb. Church, per W. L. Westfall, Tr.....	12 03
Perth Amboy. Mrs. E. W. Barnes \$5 and C. W. \$5.....	10 00
	22 03

PENNSYLVANIA.

Philadelphia. T. W. Andrews \$3.90 and C. W. \$1 10.....	5 00
" Annie Graham \$1 and C. W. \$1.25..	2 25
" M. Magee \$7.80 and C. W. \$2.20....	10 00
	17 25

MARYLAND.

Baltimore. Miss Mary S. Kelso.....	5 00
" Miss Keener \$1.05 and C. W. \$4.20..	5 25
	10 25

ILLINOIS.

Rockford. Mrs. Mary A. Jacoby \$5 and C. W. \$1.10.....	6 10
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OHIO.

Cincinnati. 2d Ger. Pres. Sab. School, per Miss A. B. Schiller, \$10 and C. W. \$3; also, E. Harwood \$6; Mrs. Wickers 50 cts.; Mrs. Metz 25c.....	19 75
Strongsville. Elijah Lyman \$3.90 and C. W. \$1.10.....	5 00
	24 75

WISCONSIN.

Fond du Lac. Various sums.....	11 00
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IOWA.

Davenport. Cong. Church, John L. Davies & Son \$25; E. C. Chapin \$10; Rev. J. G. Merrill \$3.30; F. Kirk, A. E. Adams, \$2 ea.; J. G. Crane \$1; C. E. Russell, Mrs. Newhouse, 50 cts. ea.; others \$15.70.....	60 00
Wilton. M. E. Church.....	24 00
" Union Meeting.....	5 00
Old Man's Creek. Welsh Cong. Ch., to constitute Rev. W. Watkins a L.M. 30 00	
	119 00

Received for the CHRISTIAN WORLD, in ad-
dition to items specified above:

P. A. Voorhees \$1.10; Parker Fall \$3.70; Dea. I. A. Bronson \$3; J. W. Munroe \$1; Mrs. W. Lewis \$1.10; Rev. E. M. Griffith \$2.10; R. J. Dodge \$1.10; Rev. L. Ewing \$1.25; Dr. E. W. Syl- vester \$1; Rev. J. Reid \$1.10; D. S.	
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Brooks, \$1.10; Rev. F. Fair \$1.10;
Mrs. D. L. Ogden \$1.10; Mrs. J. F.
Berg \$1.10; A. J. Ford \$2; H. S.
Allen \$1.10; Mrs. E. Pettitt \$1; Mrs.
J. R. Russell \$1.10; Mrs. E. P. War-
ner \$1.10; Rev. C. C. Corse \$1.10;
Dea. C. A. Stowell \$2.10; Mrs. C. S.
Mandell \$1.10; John Fulmer \$1.13;
S. S. Reed \$1.12; Rev. O. H. Mil-
lard \$1.10; Miss D. Carlton \$1.10;
Dea. J. H. Brainerd \$1.10; Rev. D.
S. Faries \$1.10; Rev. A. Ammerman
\$1.10; Rev. J. R. Lente \$1.10; J.
Scholley \$1.10; M. G. Betts \$1.10;
Rev. A. S. Freeman \$1.10; A. S. Mc-
Lean, M.D., \$1; Louisa A. Lowe
\$1.10; Calvin M. Lowe \$1.10; Rev.
G. A. Putnam \$1.10; Dea. E. J. Lane
\$1.10; Mrs. E. Abbott \$1; Rev. B.
Bosworth \$1.10; A. Van Voast \$1.10;
Mrs. E. Dodge \$1.10; Mrs. S. Holmes
\$1.10; R. Tallmadge, M.D., \$2; C.
Markell \$10; J. E. Brown \$5; J. S.
McCord, \$1.10; Rev. J. W. Johnson
\$1.10; Rev. W. R. Eastman \$1 10;
S. H. Lloyd \$1.10; C. Kinner \$1.10;
Rev. T. Aitken \$1.10; Miss H. L.
Starr \$1.12; Rev. O. M. Johnson
\$2.10; Hon. P. L. Tracy \$1.10; Rev.
W. R. Clark, D.D., \$1; Rev. R. H.
Williams \$2.10; Rev. R. S. Van Cleve
\$1.10; L. B. Wilber \$6.10; Wm. Tur-
ner \$1.10; Rev. N. P. Gilbert \$1.50;
Mrs. O. Parish \$1.13; Rev. J. S.
Griggs \$1.12; Dr. Dascom \$5; Dea.
J. Rand \$5; Rev. J. Robinson \$1.10;
Rev. B. Tappan \$1.10; F. G. Nye
\$1.10; Mrs. P. Converse \$1.10; Mrs.
S. F. Nye \$1.10; Miss C. Tripler
\$1.10; Miss M. E. Remsen \$1.10;
Rev. J. Given \$1.10; J. Lenox \$1.12;
Mrs. G. W. Eddy \$1.10; A. M. Smith
\$1.10; Mrs. M. Pettebone \$1.10; C.
Holcomb \$5; E. Barrett \$1.10; Rev.
E. B. Emerson \$1.10; J. Whitmore
\$1.10; Rev. W. Turner \$1; Dr. W.
Newton \$2.10; Rev. D. B. Sewall
\$1.25; Dea. A. Parker \$1.10; Dr. M.
K. Carson \$1.10; A. W. Estabrook
\$2; Rev. C. F. Diver \$1.10; Prof. J.
S. Sewall \$1.10; S. Higbee \$1.10;
Mrs. J. M. Fellows \$1.10; Geo.
Lockie \$5.10; J. D. Leland \$5.50;
Rev. E. A. Collier \$1.10; Mrs. T. Mc-
Lellan \$2.10; Mrs. A. Swain \$2.10;
S. Hart, M.D., \$5; Rev. W. T. Sabine
\$1.12; D. B. Moffatt \$1.13; J. W.
Winans \$1.10; Mrs. E. T. Lehman
\$1.13; Mrs. W. J. Wolfley \$1.12;
Mrs. H. Murdock \$1.10; Mrs. G. M.
Roberts \$1.10; Rev. F. V. Norcross
\$1.10; G. J. Pumpilly \$2.60; Mrs.
E. A. Long \$1.10; B. W. Kingsbury
\$1.10; Rev. J. Shaw \$1; D. S. Sut-
ton \$3; W. E. Coult \$1.10; Rev. G.
Pease \$1.10; Mrs. N. R. Cooke \$1.10;
Miss S. S. Blake \$1.10; Rev. W. D.
Howard, D.D., \$1.10; S. Huyghue
\$3.82; E. P. Burgess \$1.10; R. Austin
\$1.10; Mary A. Austin \$1.10;
Miss E. A. Potter \$1.10; Sallie Mc-
Guire, \$1; Rev. E. Winter \$1; E.
Adrianne \$1.10; W. N. Randles \$1;
Mrs. I. N. Wychoff \$1.10; Rev. J.
Emerson \$1.10; B. F. Perkins \$1.10;
John Mace \$1.10; A. S. Dole \$1; J.
M. Whitten \$1.10; W. W. Wilcox
\$1.10; Rev. L. B. Page \$1.10; Rev.
W. W. Adams \$2.10; Mary L. Clark
\$1.10; Z. B. Dodd \$1.10; J. C. Brown
\$3.10; J. N. Marshall \$1; Alex. Kerr
\$1.50; sundry small sums, \$3.97.... 221 93 |

Total Receipts for Jan'y.....\$1,225 38

THE CHRISTIAN WORLD.

Vol. 26.

APRIL, 1875.

No. 4.

EDITORIAL NOTES.

BETWEEN TWO FIRES.—It is no novel thing for Ritualists to hear themselves stigmatized by Protestant opponents as Romanists in all but name. The charge has been made and repelled a thousand times within the last few years, on both sides of the Atlantic. But it is rather refreshing to see the same party involved in a controversy with adherents of the Papacy, a controversy in which the latter take precisely the ground occupied heretofore by the true friends of the Reformation. We published, some months since, a very striking passage from the London correspondence of a Roman Catholic paper in this city on “the Sin of Ritualism from a Roman Catholic point of view.” To say the least, the writer pointed out with great ingenuity that the Ritualist clergyman in pretending to be a priest, which he is not, and undertaking to hear confessions and grant absolution, is guilty of sacrilege; while in adoring the wafer which he has attempted, but unsuccessfully, to transmute into the body and blood of Christ, he is committing rank idolatry. But now the person who brings the charge of inconsistency against the Ritualists is no mere anonymous correspondent, but no less a personage than Monseigneur Capel, while the English clergyman who has assumed the principal defence of the Ritualists is the famous Canon Liddon, one of the most “advanced” members of the school. The correspondence in the columns of the *London Times* is a highly instructive one. Monseigneur Capel’s quotations from some of the recent devotional works of members of the Protestant Establishment in England show pretty conclusively that in the distinctively Romish worship of the Host, of Relics, of the Virgin Mary, and kindred objects, the Ritualists have very little to learn from Rome. He asserts that he was himself almost deceived in one case into believing that he was reading a Roman Catholic work—so close was the imitation. In short, respecting the identity between the teachings and secret practices of Romanists and Ritualists, he writes :—

“When I see our prayers transferred wholesale to Ritualistic books

of devotion : when authors like Mr. Orby Shipley publish the 'Ritual of the Altar' according to the use of the Church of England, and I find therein the whole of our Mass ; when convert clergy and laity from the Ritualistic party assure me that they have been in the habit of confessing and receiving absolution, have constantly prayed to the saints and angels, and have neither added to nor taken away from what they believed as Ritualists concerning the blessed Sacrament, I cannot, notwithstanding Canon Liddon's explanations, do otherwise than assert that the *Ritualists* are assuredly disseminating our doctrines."

EXPULSION OF THE JESUITS FROM BRAZIL.—We alluded at some length in our last number to the rebellion instigated by the Ultramontanes. It was certainly through no lack of clerical sympathy that the trouble was confined within the limits of the State of Parahiba, or that it was so speedily crushed. It would appear that the legal investigations that were instituted corroborated first suspicions, and that it was established beyond the possibility of reasonable doubt that the Jesuits, not only of Parahiba, but of Pernambuco and of more distant places, were implicated in a general conspiracy to thwart the plans of the Imperial Government. The discovery of papers of a treasonable character in houses belonging to this Order left no room to deny their active participation in the planning and execution of the outbreak. Consequently the Government has felt itself authorized, and indeed compelled to resort to severe measures. Orders were issued, about Christmas last, for the expulsion of the Order, and some, if not all the members apprehended, are either on their way to Europe or already there. In at least one place—the city of *Triumpho*—the populace made forcible resistance to the imprisonment of two Jesuit fathers, and the mob of 500 sympathizers had to be dispersed. A telegram of January 7th, which we find in the *Imprensa Evangelica*, informs us that one of these two "holy men" managed to effect his escape from the town, and being subsequently met and recognized by the commandant of the military detachment sent to seize him, did not scruple to deny, though ineffectually as it proved, his identity. What further measures the Imperial Cabinet may think it proper to take in the premises, we are unable to say. But the fact that an extraordinary session of Parliament has been summoned to consider, among other things, the religious question, leads us to believe that the Parahiban rebellion will in the end be recognized by the priests and other clergy that instigated it, as having been not only a sin but a blunder.

HOW A ROMAN CATHOLIC MISSIONARY CONVERTS INDIANS.—Every one who has dipped into the *Lettres Edifiantes* in which the Jesuit missionaries of a former age incautiously let us into the secret of their

method of converting pagans, has had occasion to admire the novel character of the process. Their method would be a grand success, if only we could persuade ourselves that it really accomplished anything. Assuredly it is a shorter and easier way of Christianizing the heathen world, surreptitiously to sprinkle a few drops of baptismal water upon a crowd of unbelievers, who have no just conception of the meaning of the rite, than to instruct them and lead them as individuals by slow degrees to a knowledge of the life and work of Christ; but we are confident that the slower process will show more lasting results. We were under the impression that even the Romish missionaries themselves had either desisted from employing so perfunctory a method, or abstained from publishing it to the world, until we read the following account, for which we are indebted to the *New York Independent*. We are of the opinion that our readers will conclude that Roman Catholic practice in the nineteenth century does not differ much from Roman Catholic practice in the seventeenth and eighteenth centuries:

“The *Annals of the Propagation of the Faith* gives a characteristic report from a missionary who has recently journeyed through Northwestern British America, into Alaska, to found a mission there. Among the Indians around Fort Youcon he found to his grief, that their Protestantism, under the teachings of Mr. McDonald, of the Church Missionary Society, was too strong to be shaken. Thence he travels westward, still troubled by the evidences of Mr. McDonald’s labors. Finally, arrived at Nosikakel, he deems himself outside the Protestant influence and applies his peculiar methods, which he thus describes:

“‘I caused the children up to seven years of age to be collected, and I had the happiness to pour the baptismal water over the foreheads of 14 of them. Next morning another Indian family arrived. I was able to enlist 4 new little Christians. In the course of the day I collected a large number of Indians and taught them the choruses which we sung at Nuklukaiel. Three or four times I gathered them around me and scribbled for them hieroglyphs on a dozen leaves of paper, in which I pointed out to them the sense of the words which we sung. Not being able to explain myself, I was content at intervals to show them the crucifix and make them understand that it was the image of the Son of God, who died for us. It was this image which affected them and excited their sensibility.’

“Alas! when after these efforts, several times repeated, the Indians endeavor to repay the kindness of the missionary, it is by striking up hymns which they had learned from the Protestant, Mr. McDonald. The missionary journeys on into Alaska, following the river by canoe, and gradually escaping the spell of Protestant instruction. Wherever he lands the children are ‘regenerated.’ By the time he has reached Fort St.

Michael, on the Pacific, he has registered his one hundred and sixteenth baptism, and concludes his report with the words :

“ “Of the number how many little angels will have flown up to Heaven and will pray to God for the success of the new missions. Had this been the only result we attained, would it not be consoling, would it not be enough to compensate the trouble and fatigues of the voyage?” ”

ROME UNDER THE POPES, AND ROME THE CAPITAL OF FREE ITALY.—In Mr. Gladstone's review of the Speeches of Pius IX., he refutes the slanders of the Pope, so far as they touch the pretended decline of public and private virtue among the Romans, since they slipped from under sacerdotal control. This passage is well worth preserving :

The condition in which he (the Pope) thinks himself to be is that he is a prisoner in the Vatican, while outside its walls are ruin, oppression, revolution, confusion, and unrestrained blasphemy and profligacy. And what he desires is simply the restoration of freedom, and of peace. It will not be at all difficult to perceive what the Pope signifies by freedom and peace, or by what means they are to be attained ; but first a word on the actual condition of Rome. It never had the name, under the Popes, of a very well-ordered city. The Pontiff, however, speaks of it as having been under his dominion holy ; whereas now it is a sink of corruption, and devils walk through the streets of it. Now, except upon this authority of one who knows nothing except at second-hand, nothing except as he is prompted by the blindest partisans, it seems totally impossible to discover any evidence that Rome of 1874 is worse than Rome before the occupation, or worse than other large European cities. And this really is a question not of dogmatism or of declamation, but of testimony ; and not of the testimony of prejudiced assertion, but of facts and figures. To this test the condition of every city can be brought, with more or less approach to precision. Except, indeed, under a system like that of the Papal Government ; when the press was enslaved, and the stint of public information was such that even a copy of the Tariff of Customs Duties was not to be had in Rome (as happens to be within our knowledge) for love or money. Now these odious charges that a peculiar immorality and utter disorder prevail in Rome are launched by the Pope with such vagueness, that if they came from a less exalted personage they would at once be called scurrilous and scandalous, and it would be said, here is a common railer who, having no basis of fact for his statements, takes refuge in those cloudy generalities, under color of which fact and figment are indistinguishable from each other. After taking some pains to make inquiry from impartial sources, we are able to state that the police of the national Rome is superior to that of Papal Rome, that order is well maintained, crime energetically dealt with.

It is known that at the time of the forcible occupation in 1870, a number of bad characters streamed into the city ; but, by energetic action on the part of the Government, ill supported, we fear, by the clergy, they were by degrees got rid of, and soon ceased to form a noticeable feature in the condition of the place. For ostensible morality the streets will compare favorably with the boulevards of Paris, and for security they may generally challenge the thoroughfares of London. We cite a few words from a very recent and dispassionate account : ‘The

police of Rome is far better than the old Papal police; order is better kept, and outrages in the streets are of rare occurrence. Crime is promptly repressed. . . The theaters are not much frequented, and are neither worse nor better than such places elsewhere. The city is clean and well kept. There are not half the number of priests or friars in the streets, and mendicancy is not a tenth part of what it was formerly. But his own lips, and his own volumes unconsciously supply the confutation; and this in two ways. For first, it is clear, if we accept the statements of this curious and daring work, that the people of Rome are almost wholly on his side against the Government, not on the side of the Government and the nation against him. A careful computation of the editor (ii. 187) reckons, certainly to the full satisfaction of all Ultramontane readers, that 71,000 of the inhabitants of Rome (in a city of some 200,000, old and young, men and women, all told) have given their names to addresses against the suppression of the religious orders (ii. 187), a certain sign of Papalism. But there is yet more conclusive evidence. On Jan. 16, 1873, the whole College of the Parish Priests of Rome presented an address, in which they state that, notwithstanding the influence of intruded foreigners, almost the whole of their former parishioners (*nella quasi totalità*), whom they know by name, still keep the right faith, send their children to the right schools, and remain subject to but few exceptions, 'with the Pope and for the Pope.' 'I thank Thee, my God, for the spirit that thou impartest to this excellent people; I thank Thee for the constancy that Thou givest to the people of Rome,' (i. 352, also 229). And yet an urehin, or perhaps two, or even three, cry '*morte ai preti*,' and the Pope dare not go out of the Vatican, although he has 71,000 Romans declared by their signatures, and 'almost the entire body of parishioners,' except the new-come foreigners, for his fast allies and loyal defenders! It is really idle to talk of dark ages. There never was, until the nineteenth century and the Council of the Vatican, an age so deeply plunged in darkness worthy of Erebus and Styx, as could alone render it a safe enterprise to palm statements like these on the credulity even of the most bear-eyed partisanship.

PIUS IX's. "WEALTH OF VITUPERATIVE POWER."—In the same article Mr. Gladstone collects a choice nosegay of the epithets which the amiable old gentleman of the Vatican thinks it proper and charitable to apply to his enemies:

It is hardly possible to convey to the mind of the reader an adequate idea of the wealth of vituperative power possessed by this really pious pontiff. But it is certainly expended with that liberality which is so strictly enjoined by the Gospel upon all the rich. The Italian Government and its followers, variously in their various colors, are wolves; perfidious (ii. 83); Pharisees (i. 254, 380); Philistines (ii. 222); thieves (ii. 24, 65); revolutionists (i. 365, and *passim*); Jacobins (ii. 150, 190); sectarians (i. 334); liars (i. 365, ii. 156); hypocrites (i. 341, ii. 179); dropsical (ii. 66); impious (*passim*); children of Satan (ii. 263); of perdition, of sin (i. 375); and corruption (i. 342); enemies of God (i. 283, 332, 380); satellites of Satan in human flesh (ii. 326); monsters of hell, demons incarnate (i. 215, 332, ii. 404); stinking corpses (ii. 47); men issued from the pits of hell (i. 104, 176—these are the conductors of the national press); traitor (i. 195); Judas (*ibid.*); led by the spirit of hell (i. 311); teachers of iniquity

(i. 340—these are evangelical ministers in their ‘diabolical’ halls); hell is unchained against him (ii. 387); even its deepest pits (i. 367, ii. 179). Nearly, if not quite, every one of these words is from the Pope’s own lips; and the catalogue is not exhaustive. Yet he invites children, and not only children, but even his old postmen and policemen, to keep a watch over their tongue! (*custodendo generosamente la lingua*, ii. 125). To call these flowers of speech is too much below the mark; nay, they are themselves a flower-garden; nay, they are a Flora, fit to stock a continent afresh, if every existing specimen should be extinct.

MISSIONARY ASSOCIATION OF THE AMERICAN CHAPEL IN PARIS.—Our readers will doubtless remember the report we published in April, 1874, of the first year’s operations of the Missionary Association, organized, a little over two years ago, by our brethren of the American Chapel, with the view of more directly benefiting the Roman Catholic native population. The results of the first year’s labors showed how favorably Americans resident in a country predominately Roman Catholic are situated for disseminating the Gospel among the benighted masses, and how appropriately an American Protestant Union Chapel can be planted by a Society like our own, which contemplates united and unsectarian effort to reach Romanists. The Second Annual Report, printed in a subsequent part of the present issue, is even more calculated to interest and instruct. The Association’s receipts have materially increased, and its benefactions have correspondingly augmented in volume. The managers have done well to give us so full and satisfactory a view of the operations of the general agencies at work in French evangelization, and more particularly of those more recently instituted, efforts having their origin in personal Christian devotion. How good a work Rev. Mr. McAll is doing among the working men—the very class whom designing politicians led into the extravaganees and follies of the Commune—we have had occasion to observe heretofore. It is, therefore, with peculiar satisfaction that we note the fact that a part of the contributions of our Chapel are devoted to, and fully meet the expenses of, one of the stations—that at *Les Ternes*, not far from the Arc de Triomphe, in which the members of our Chapel feel special interest on account of its comparative proximity to their own place of worship. We shall be glad if the recorded example of a Sunday School in one of our river villages induces some schools elsewhere to take a part in this glorious work of rescuing the ignorant masses of Paris from the debasing superstition, on the one hand, and infidelity, on the other, to which they have until now been given over.

The officers of the Missionary Association of the American Chapel for the year 1875, are: Rev. E. W. Hitchcock, President; James O. Sheldon, Esq., Vice-President; Wright E. Post, Esq., Secretary and Treasurer; Mrs. Wm. Herrick and Mrs. G. T. Richards, Associate Managers.

A MERCENARY RELIGION.—An incident mentioned in the report just spoken of must make a painful impression on every reader. We refer to that of the young lad whose eagerness for the performance of the masses he had promised his dying mother, was met with a sneering refusal, unless prepayment were first made. If this were a solitary instance, we might ascribe it to the heartless avarice of a single unworthy priest; but unfortunately, the same thing has been enacted over and over again, according to the testimony of many eye-witnesses, and we are forced to believe that there is a general cause lying deep within the Romish system itself.

*Annual Report of the Missionary and Benevolent
Work of the American Chapel in Paris, ending
Dec. 31st, 1874.*

THE organized benevolence of the "American Chapel in Paris" is under the direction of the "Standing Committee" of the Church, and the "Managers of the Missionary Association."

The following Financial and Historical statements unite the Reports of the *two*, and trace the benevolent work of the Chapel from January 18th, 1874, to December 31st of the same year.

During the first eighteen days of January, *one thousand and twenty-seven Francs* (1,027 Frs.) were donated to various objects which do not appear in the following report, although properly included in the benevolent work of the year.

It deserves to be added that many of the ladies of the congregation have co-operated with the ladies of the "American Episcopal Church in Paris" in a "Union Benevolent Society," which, during the past year, raised and expended nearly 4,000 Frs., and made and distributed about 2,500 garments for the poor.

FINANCIAL STATEMENT.

1874.	RECEIPTS.	Francs. Centimes.
Jan. 18.	Balance in Treasury.....	1,180 50
Dec. 31.	Collections at Communion Services during the year	1,224 25
" "	" " Monthly Missionary Meetings.....	1,367 15
" "	Special Collection for "Société Evangélique".....	1,612 65
" "	" " (Thanksgiving Day) for American Benevolent Association.....	525 10
" "	Special Donations from individuals.....	2,355 ..
		Francs, 8,264 65

1874.

APPROPRIATIONS.

Dec. 31.	To the Family of Pasteur Cook (additional).....	700 ..
" "	" " Poor of Paris	443 85
" "	" Mission-work in Paris	2,220 ..
" "	" "Société des Ecoles du Dimanche"	100 ..
" "	" "Société Centrale Prot. d' Evangelisation"....	500 ..
" [	" "Société Evangélique"	1,612 65
" "	" "American Relief Association"	525 10
" "	" Mission Church at Bellocq	50 ..
" "	" the "Asile de Nantine"	20 ..
" "	" Miscellaneous Expenses	29 55
" "	" Balance on hand	2,063 50
		Francs, 8,264 65

HISTORICAL STATEMENT.

"The Standing Committee of the American Chapel" and the "Managers of its Missionary Association" acknowledge gratefully the generous gifts and the continued co-operation of the friends of benevolence associated with them during the past year. The offerings placed in their hands have enabled them to increase appropriations and extend missionary work. At the year's close they feel more than ever assured, that, in systematic endeavors to cultivate the missionary spirit, to gather and impart information concerning the work of Christian evangelization in Europe, and to contribute and collect and disburse money for its promotion, are not only springs of usefulness and benefaction to others, but also rich sources of health, strength and spiritual life for this little branch of the Christian Church in Paris.

As many, in whose hands this Report will fall, may lack specific information concerning the character and claims of Protestant Missions in Paris and France, we will, at the risk of repeating what is familiar to some, give certain details of the work that is being prosecuted by the missionary organizations to which we have contributed most largely, and by the individual laborers whose work has interested us most deeply.

THE "SOCIÉTÉ EVANGÉLIQUE" AND THE "SOCIÉTÉ CENTRALE PROTESTANTE
D'EVANGÉLISATION,

the one the "Home Missionary Society" of the Free Church and the other of the Reformed Church of France, are kindred organizations, alike in spirit and aim, and heartily co-operative in their endeavors to give the people a pure Gospel. They everywhere meet with ignorance, and bigotry, and superstition and infidelity. Roman Catholicism claims 35,500,000 of the inhabitants of France, Protestantism 800,000, while among the latter there have been large and sad defections from the doctrines of the Word of God. The societies above named not only

receive their inspiration from the Spirit of Christ, but also honor and promulgate his teachings. Their 150 mission-stations, established in different parts of the country, are so many centres of light. Schools are organized in connection with them : Churches are established and a pure Gospel preached ; and we are rejoiced to know that, whenever and wherever the people are left to their free choice, unbiased and un-intimidated by ecclesiastical authority and civil restraint, the educational advantages provided by the schools are gladly availed of, the attendance at the Church-services is most satisfactory, and the evidences of an improved moral and religious tone are marked and cheering. Thankful for the privilege of co-operating with these societies in their good work, it is our hope and prayer that ever-increasing success may attend their operations, until error and superstition have disappeared, and the Christ of the Gospels is honored and loved throughout a regenerated land.

MISSION WORK IN PARIS.

In December, 1871, Madame de Pressensé, with the aid of Mlle. de Gardonne, a convert from Romanism, began mission work in a poor and wretched quarter of the capital, called the "Chaussée du Maine." The object at the beginning was to provide work and Christian instruction for the widows and orphans, who had been made such during the disastrous days of the "Commune." Up to the present three schools have been opened. The classes are attended by about 150 children, who are receiving plain, but solid, practical instruction ; and we cannot but believe that the evangelical influences, under which these children are brought, will bear their legitimate fruit in the years to come. The cost of maintaining these schools amounts to about Frs. 9,000. In a circular, issued in November, 1874, Mme. de Pressensé makes an appeal for further aid, in order to be able to open a *fourth* school for young children, the demand for admission to those already organized being greater than the accommodations can satisfy. The "working-classes" have also met with a good measure of success in providing work for a very considerable number of mothers and girls, otherwise without employment. The sale of the garments and various articles made in these "working-classes" very nearly covers the expenses of this branch of the mission ; but the poverty, sickness and absolute want met with, in a multitude of cases, have made it necessary to supply clothing, food and medicines, and this department of the work has entailed an expenditure, during the last year, of about Frs. 11,000. There are also Sunday-schools, and evening schools and religious services in connection with this mission. Mme. de Pressensé writes, in November last, that she has much reason to feel encouraged by the success of her labors, since her report of the month of March, 1874. Several cases of conversion and consecration to God have come under her observation,

and instances of those called to suffer upon beds of sickness, who have given unmistakable evidences of Christian resignation, and of peace of mind and of hope in believing, have not been wanting. We are thus assured that this work, begun in the midst of many difficulties, is growing in importance and in promise for the future.

THE "BELLEVILLE WOMAN'S MISSION,"

under the direction of Mlle. de Bröen, has been watched by us with an ever-increasing interest, and the claims and merits of this mission have commended themselves so strongly, that we have been led to augment very largely our appropriations to it. This work is now thoroughly systematized, and is divided into the following branches :—1st, Sewing Classes ; 2d, Medical Mission ; 3d, Mothers' Meetings ; 4th, Bible Classes ; 5th, Sunday Schools ; 6th, Night Schools ; 7th, Children's Meetings ; 8th, Visitation of the Sick and Poor ; and 9th. Distribution of Tracts and Gospels. The "Sewing Classes" are held twice a week, and the demands for admission to these meetings have increased so largely, that, from want of room, it has been found necessary to divide the applicants, who number at present somewhat over 300, into two sets, each of which is received separately. The classes are opened and closed by religious exercises, such as reading the Scriptures, the singing of hymns, and by prayer, and while the women are at work addresses are sometimes made, or the Gospel is read and explained. The women are paid fifty centimes (*ten cents*) for three hours' work, and this is in many cases their sole means of support. At the "Medical Mission," which is open daily, excepting Sundays, from 1 to 2 o'clock, there is an average attendance of from 70 to 110 persons. At 2 o'clock the doors are closed, and, after the singing of a hymn and an address, or reading from the Bible, the people are admitted into the Consulting-room and Dispensary, according to the numbers which they received on entrance. The names and addresses of all are taken, and those most needing care and medical advice are visited. The "Bible Classes," held on Sundays, are well attended, and we learn from the Directress that "the earnest attention and respect paid by the people, whenever the Word of God is read or spoken about, is very touching." The "Visitation of the Sick and Poor" is looked upon by those engaged in it as one of the most interesting features of the work. With regard to this branch of the "Belleville Woman's Mission," we quote a passage from one of Mlle. de Bröen's letters :—"The Evangelist, Bible-women, and some of the lady-helpers (of whom there are five), have much encouragement in this way. We are always well received, and the people, with few exceptions, gladly listen to the Gospel ; but the ever-increasing number on the list to be visited makes it impossible for us to do as much as we should wish, and we greatly need more helpers." The

workers at this mission have few cases to relate of sudden conversion, but they have abundant evidence of the steady growth of the influence of the Gospel on the minds and hearts of those, hitherto so full of infidelity and ignorance and superstition, and so deeply plunged in vice and degradation. The Romish Church spends yearly vast sums for the support of various beneficent institutions and also for missionary work; and we should be greatly wanting in candor and charity if we should attempt to ignore or disguise what it is doing in this way. Eminent instances of individual devotedness and consecration to good works are not unfrequently met with among its adherents. While recognizing these facts, it is nevertheless our conviction that the Protestant Church has found the "better way,"—more simple, more Christ-like, better adapted to reach the hearts, regulate the lives and save the souls of the people. While the one goes forth proclaiming salvation as the free gift of our Heavenly Father, through "his only begotten Son," whom He sent to be the Redeemer of the world, and dispenses, "without money and without price," its religious offices and its sacraments to the poor and needy, the other either withholds, or doles out, too often but sparingly, its benefactions, indulgences and special masses, *to those who cannot pay for them*. Its organization is a vast human machine; complicated and clever in the extreme. Its expenses, as a system, are necessarily enormous, and must be met; and, well aware of the influence it wields over the consciences of its adherents, it uses this power to enrich its coffers, and in many cases *money* is the only key which can unlock the store-house of its benefits. As an illustration of its sordidness we cite an instance gathered from the experiences of the workers at the "Belleville Woman's Mission." "A poor, penniless lad wished to have some prayers said over his mother's grave. 'The charge is ten francs,' said the priest to whom he applied, 'have you the money?' 'No,' replied the boy, but out of his full and heroic little heart he quickly added, 'I will earn it and pay you later;' 'do say the prayers,' he continued, earnestly and tearfully, '*it was mother's last wish.*' 'Ah!' said the priest, 'that will not do: I have been taken in that way before, but it shall not be done a second time.'"

The expenses of this mission are great, and are increasing every year; but, to use again Mlle. de Brönn's own language: "In the midst of such darkness and misery we can but go on. We *dare not* fear when we look to the Lord's promise that He will provide, and when we look back with grateful hearts upon what He has already done for us."

"THE MISSION TO THE WORKING-MEN OF PARIS,"

under the charge of the Rev. Mr. McAll, has been one of the largest recipients from our treasury. Preparations for this work were commenced in the autumn of 1871, and the first regularly-organized station

was opened at Belleville in January, 1872. Since that date ten new stations have been established in the following quarters of Paris:—At Montmartre; at Ménilmontant; in the Faubourg St. Antoine; in the Rue Monge (near the Jardin des Plantes); at Grenelle; at La Chapelle; at Les Ternes; at Montsouris; at La Villette and at Batignolles. Religious meetings, the circulation of good books from a “lending library,” and the distribution of tracts and Scripture-portions form the chief features of these missions. The meetings regularly held at the different stations are, with few exceptions, largely attended and a special interest is shown in the various exercises.

The sittings in the eleven stations amount to 1,610, and the average weekly attendance is over 2,500. The rental and incidental expenses of one of these stations have been fully met by our appropriations to this work during the year, and we have ventured to express to Mr. McAll the hope of being able to continue henceforward to give to his labors at least an equal amount of support: so that, in anticipation of this assistance, the station at Les Ternes, on the Avenue Wagram, (selected as being the nearest to us and therefore in a certain sense marked out for our especial patronage) has been set apart as the one to which our appropriations shall be particularly devoted. The attendance at the meetings on Friday evenings at the station is good, about 100 persons being usually present: on Sunday evenings 60 or 70.—There is a Sunday-School connected with the station at which about thirty children are gathered, and on Thursday afternoons a children’s meeting is also held.

During a recent visit to America, a former member of our Church and Missionary Association pleaded so successfully the cause of the missions under the direction of the Rev. Mr. McAll, that a Sunday-School at Piermont, on the Hudson River, resolved to set apart from its missionary contributions such a sum as should cover some special department of his work, and consequently Mr. McAll was enabled to open, a few weeks ago, his *eleventh* station, located at Les Batignolles. This station is to be called the “Piermont Station.” “In connection with this movement,” writes the Rev. Mr. McAll, “the very day on which we were seeking a suitable locality in Batignolles, the students of the ‘*École préparatoire de Théologie*,’ who knew nothing of my purpose, sent a message to me, begging me to open a station” in that quarter, “and offering their zealous co-operation.”—Some of the young men in the Theological school have proved themselves diligent and efficient helpers in this new work.

The same lady, already referred to, also succeeded, while in America, in awakening the interest of the “American Presbyterian Missionary Society” (the “Woman’s Board”), in these missionary labors, and that Association has agreed to pay the expenses for the coming year of a

Bible-Reader and Visitor at one of these Stations. We learn from Mr. McAll, that "a most devoted and efficient French lady is already engaged at Montmartre as their representative."

The Rev. Mr. McAll's work, as a whole, has increased with unanticipated rapidity, and presents many features of great promise, and above all, to use his own words, "in the serious thoughtfulness and religious decision of many" of those who have been brought within the sphere and influence of his teachings. Mr. McAll never ceases to evince the deepest gratitude for the aid and sympathy which his co-workers in the American Chapel extend to him, and it ought to be a source of satisfaction to us all that we have been permitted and prompted to encourage and substantially aid one so zealous and so thoroughly imbued with the true spirit of Christian missions, the success of whose labors speaks volumes for his capability and fitness for the work he has undertaken.

During the year we have made our usual contribution to the "*Société des Ecoles du Dimanche*" (or Sunday-school Association), from the development and increase of which work so much may be hoped for.

The labors of the Rev. Mr. Lalot, at Boulogne-sur-Seine, have been remembered by us as in the past.

The poor of Paris have shared in our benefactions, with the needy and unfortunate of our own countrymen.

A Mission-Church at Bellocq and an Asylum at Nantine have received assistance. We have also contributed towards the support of "*The Mission Home for Young English Women in Paris.*" This "Mission Home" is situated at No. 77 Avenue Wagram, and is under the direction of Miss Leigh, to whose energy the success of the work is mainly due.

Such are the prominent features of the Mission-work in which the friends of benevolence in the American Chapel have been engaged during the past year, and, in view of the importance of maintaining and developing these labors, may we not ask for and expect their sincere sympathy, their increased liberality, and their hearty coöperation in the years to come.

One of the leaders of Christian thought recently said, and truly :—"The Church gains in strength, enlargement and purity, only as it associates with the Lord in seeking out the lost. The salvation of the Church is involved in the Missionary cause. The increase of grace comes from its diffusion, and the truest economy for a church is the dissemination of its benefits. The evangelization of the world is not a hopeless task, as the present condition and prospects of missions abundantly prove."

In the world in which we are called to live our day and act our part, there is so much that is mysterious, that the intellect alone, however keen, however gifted, is at a loss to furnish a complete and satisfactory solution of the problem of existence ; but the believer, whose heart and

will are united by faith to the God who gave him being, is undisturbed by the mysteries which philosophy and science fail to unravel. He not only acknowledges his dependence upon his Maker, but estimates aright his relations to the great human family, children, all, of a loving Father, all, the "lost sheep" whom the "Good Shepherd" came to bring back to the fold. With love to God and man in his heart, he recognizes the great work of his life to be, according to his means and talent and opportunity, to bring the knowledge of this loving Father and this "Good Shepherd," which has been vouchsafed to him, to those of his brethren who are still in darkness and unbelief.

It is natural for man to thirst for some form of religion. Even those most given up to worldliness, and those whose natures are most degraded by sinful indulgence, by ignorance and superstition, with very rare exceptions, give evidence, at some period of their lives, that there is in their inner heart a yearning which this world cannot satisfy. Publish therefore the truth: scatter it abroad, and in spite of obstacles and opposition, it must, it shall, by the power of God, finally prevail over the hearts of men.

Sin and wrong in their varied forms, false doctrine, ecclesiastical oppression enslaving the consciences of men, atheism and infidelity, and all the evils springing from these causes, are but a few of the inscrutable mysteries to which we have already alluded. Let us not, however, because these things are beyond our finite comprehension, and because the work of regeneration seems to be going on so slowly as to lead some so far even as to proclaim the Christian religion a failure, let us not make shipwreck of our faith in the final overthrow of all these evils.

"Blind unbelief is sure to err,
And scan His work in vain,
God is His own interpreter,
And He will make it plain."

Just as it adds dignity to our manhood and draws us up nearer to the Divine likeness, to apprehend and understand aright what it is to be, in the words of St. Paul, "laborers together with God," so, in equal proportion, does our humanity become mean and shrivelled, and unworthy of its Creator, when we fail to see, or refuse to accept the duties and responsibilities of life, which belong to us inherently as the offspring of Him "in whom we live, and move, and have our being." Seeing then that the privilege is vouchsafed unto us of being associates, even with God, in this grand work of "seeking the lost," it behoves us, ever looking to our Divine Head for fresh supplies of courage and strength, to go forward with unwavering faith in the ultimate triumph of the truth, as it is in Christ, and to do our utmost in our generation to hasten the coming of the glorious day when the kingdom of the blessed Redeemer shall be established throughout the nations of the earth.

PARIS, *January 17th, 1875.*

Mary Alacoque and the Sacred Heart.

[Translated for the CHRISTIAN WORLD, from the French of Louis Asselino.]

(Continued.)

THE book [of Bishop Languet] at first raised a shout of laughter, but it was soon followed by expressions of indignation on the part of reasonable men, and of the enlightened and honest portion of the clergy. Epigrams were showered upon it like hail. That which shocked most of all was the travesty of Christ into a sentimental, petty, capricious lover, using the language of insipid mysticism and unhealthy erotism united. The wits also seized upon the passage where Jesus orders Mary Alacoque to cause herself to be bled. Last of all, the story of the contract between Christ and Margaret for an exchange of hearts, called forth strong expressions of fear for the sanity of the pious author. We forbear to give our readers specimens of these epigrams, well merited as they were.

UNFAVORABLE COMMENTS.

Barbier announced the appearance of the book in these terms: "Mr. Languet, Bishop of Soissons, and brother of the curate of Saint-Sulpice, committed the greatest possible folly, early in the present year, by publishing his *Life of Margaret Alacoque*." Serious protests were raised against it. The Court of Rome itself was indignant at certain passages which Languet was obliged to cancel, especially at that in which he makes Jesus Christ say that it is enough *not to hate God*, and the one where he relates that the Holy Virgin, after having swept the dormitory for Sister Margaret during her absence, administered to the lazy girl on her return two sound boxes on the ear. The Bishop of Auxerre, M. de Caylus, wrote the following rational letter: "The *Life of Mary Alacoque* is undoubtedly, in all respects, one of the worst books of its kind that has ever appeared. It has shocked everybody, both in the Church and out of it. Good men are indignant at it, and, as it were, seized with horror. Libertines have made it the subject of their satire. I do not think it becoming even to speak of the amorous colloquies which are supposed to take place between Jesus Christ and Mary Alacoque; or to relate the visions of this girl—visions always full of impiety and extravagance. Everywhere, in the words of this prelate, Jesus Christ employs the language of human passion to declare his love for Mary Alacoque. I am far from believing that such forms of expression, as sensual as they are indecent, may not lead souls astray, and cause them to mistake the illusions of the flesh for the movements of the Spirit."

Father Daniel confesses* that the work of Languet, "although at bot-

* Preface of Father Croizet, p. 74.

tom veritable and unassailable, is very unfortunate in form." This inept production, however, has been reprinted even during these last years, and it is chiefly upon this work that Cardinal Della Sommaglia relied when in his report to the Sacred Congregation of Rites, he introduced the proposal for the beatification of Margaret Alacoque.

A FRESH EFFORT AT ROME.

The Jesuits, now sustained by so many miracles, and being at the head of so many confraternities, thought that this time a new attempt at Rome would certainly succeed. Had not Benedict XIII., who now occupied the Holy See, in a Bull which gave the history of her epileptic attacks, just canonized Saint Margaret of Cortona? They caused a new petition to be addressed to the Sovereign Pontiff by the nuns of the Visitation. The kings of Poland and of Spain, the Bishops of Marseilles and of Cracow gave it the sanction of their names. Father Gallifet, the Jesuit, who had just published his book, entitled, *Worship of the Sacred Heart of Jesus*,* was commissioned to carry on the negotiation, and to bring it to a favorable issue at any price.

OPPOSITION OF A FUTURE POPE.

Here we have, for guide and authority in our narrative, a future pope—Prospero Lambertini, afterwards Benedict XIV. Lambertini was Promoter of the Faith when the petition of the Sisters of the Visitation was presented to the Sacred Congregation of Rites. He has left us a complete history of all that took place, in his immense work: *De servorum Dei beatificatione et de Beatorum canonisatione*.† It is certainly edifying to see a future pope vigorously making war upon an innovation which his successors will adopt—to see him repel, by solid arguments, a worship afterwards authorized by Clement XIII., Pius VI. and Pius IX. This is not altogether to the honor of the Infallibility.

The rubric with which Lambertini heads his recital is of itself very significant: "*De nonnullis piis, sed periculo plenius petitionibus a sacrorum rituum congregatione ut plurimum non admissis.*"

The Sisters of the Visitation petitioned for a service, with a suitable mass, in honor of the Sacred Heart of Jesus. In support of it, they adduced the work of Father Gallifet, a great number of manuscript treaties, the catalogue of the kingdoms, provinces, secular churches, religious orders, confraternities, in which the worship of the Sacred Heart

* This work has just been reprinted by Donniol, under the title: *l'Excellence de la dévotion au Sacré-Cœur de Jésus, par le R. P. de Gallifet*, nouvelle édition, par un frère de la Compagnie de Jésus, in 18mo.

† T. V. pars secunda. Lib. IV., Cap. xxx. This work is not as well known as it should be among the laity. It contains certain chapters upon miracles, which are filled with most unexpected psychological theories.

was already established, all the passages from the Fathers and from theologians, ancient or modern, which could possibly be cited in favor of the new devotion ; every thing was prepared for a decisive charge ; the Company led all its battalions to the assault. Nothing could move the inexorable good sense of Prosper Lambertini.

CONCLUSIVE OBJECTIONS OF BENEDICT XIV.

"I was at that time," he writes, "Promoter of the Faith ; I opposed to this petition the authority of Saint Bernard in his letter 174, addressed to the Canons of Lyons who had begun to celebrate the feast of the Conception of the Blessed Virgin Mary. Although the saint disapproves of the new festival, especially on the ground that the Holy See had not been first consulted, yet he does not fail to draw an argument against it from its novelty ; he exclaims, Are we wiser or more devout than our fathers ? There is danger in presuming, with regard to such matters, upon what their wisdom has passed over in silence. This wisdom, we may well believe, has neglected nothing except what ought to be neglected." I have insisted, with the said St. Bernard (*loc. cit.*) upon the point that, in instituting a feast, we should carefully inquire whether such an institution will not of necessity compel the establishment of others, for in such cases the custom of the Church is to abstain from authorizing the proposed feast. Now if she were to permit a mass with an appropriate service in honor of the Heart of Jesus, in course of time the same concession might be demanded in honor of the Heart of the Holy Virgin Mary. I have therefore urged that the feast in question be not instituted. I have said that the pretended revelation made to the venerable Margaret was not sufficient. I have added that the petitioners took it for granted that the heart was the material seat of all the virtues, and the centre of all suffering, while in fact this is a question of philosophy still to be discussed. Modern philosophers insist that hate, love, etc., have their seat, not in the heart, but in the brain. Now the Church has not pronounced upon the truth of either of these two opinions, and will continue prudently to abstain from meddling with such questions. Consequently, I have respectfully intimated, that it would not be well to listen favorably to a request resting for support chiefly upon an opinion of the ancient philosophers, which was combated by the mere modern. In conformity with my conclusions, the Congregation of Rites replied, July 12, 1727 : *Non proposita*--a form of answer which signified that the petitioners should abstain from requests involving such numerous difficulties, and which also implied a definite refusal. The petitioners, however, having renewed their entreaties, the Sacred Congregation of Rites, acting upon the conclusion of the prelate who had succeeded me in the office of Promoter of the Faith, replied, July 30, 1729, by this positive refusal : *Negative*."

Our readers will agree with us in admiring the perfect good sense of

this argument. It is well worthy the clear-minded Benedict XIV. His appeal to modern philosophy, to true physiology, is very remarkable.

A PHYSIOLOGICAL THEORY.

The worship of the Sacred Heart is, in fact, founded on the old prejudice which made the heart the *sensorium commune*, the centre of all impressions, both physical and moral. Pius IX. has not followed the path which his predecessor pointed out to him. In beatifying the foundress of the worship of the Sacred Heart, he has consecrated, in the presence of modern science, the old physiology of the Fathers of the Church, and of the Scholastics. He has once more pronounced an irrevocable divorce between science and Christianity. The consequence, foreseen by Benedict XIV., has been realized; they celebrate the feast of the Heart of Mary, only waiting for that of the Holy Tongue and the Holy Eyes.

NEW JESUIT INTRIGUES.

The Jesuits were again vanquished. The refusal, thus positive, of the 30th of July, 1729, was pronounced in consequence of a very forcible and firm dissertation on the part of the new Promoter of the Faith, Fontanini, Archbishop of Ancyra. They bowed in submission, and did not renew their efforts during the remainder of the Pontificate of Benedict XIV.—or rather, not openly, for in secret they were always trying to bring their influence to bear upon the Court of Rome. We have proof of this in a despatch of Cardinal Tencin to Fleury, dated December 23, 1740, and which is couched in these words: "I shall not move in the affair of the institution of the Sacred Heart of Jesus unless the Pope himself should seem to incline to it. I confess that, for myself, I am much averse to these new institutions. I have made known my opinion to the Congregation of Rites on other occasions when I have prevented many similar establishments." The Jesuits profited by the eighteen years of the Pontificate of the tolerant Lambertini to multiply the confraternities and propagate the worship so dear to them. The curate of Saint-Sulpice, brother of Archbishop Languet, established it in his parish upon his own authority. The strong partisans of papal infallibility respect it only when it pronounces in accordance with their own views, and they always keep in mind the saying of one of themselves in regard to the popes: "We must kiss their feet and tie their hands." There is a decree of Parliament, of the 17th January, 1785, which dissolves the Congregation of the Sacred Heart at Auxerre.

A PARTIAL SUCCESS.

Clement XIII.—the old Cardinal Rezzonico—succeeded Benedict XIV. The Company took heart. The Pontiff, already seventy-one years old,* was entirely devoted to them, and one of their number, Cardinal Tor-

* Other accounts make him only sixty-five.—Editor CHRISTIAN WORLD.

rigiani, was prime minister. They renewed their application. The Chapter of Toledo requested them to reproduce the signature of the king of Spain, which had been affixed to the petition of 1728. They encountered a vigorous opposition. The ambassador from Spain, Don Emmanuel de Rhoda, received from Charles the order to disavow the intervention of his sovereign. Four of the Cardinals made the most energetic resistance. But Clement XIII. and Torrigiani could refuse nothing to the Company. On the 26th of Feb., 1765, appeared the following decree: "The Congregation, understanding that, by the concession of this service and of the mass, we only *symbolically* recall to the faithful the memory of that divine love through which the only Son of God clothed himself with human nature, and made himself obedient even unto death, that he might teach men, by his example, to be meek and humble in heart—has thought it a duty to yield to the entreaties which have been made to it for this object."

A SENSUOUS WORSHIP DESIRED.

The new worship, then—the fruit of the hysterical visions of Margaret Alacoque, of the turbulent mysticism of Father La Colombière, and of the intrigues of the Company of Jesus—was finally consecrated. The Jesuits, however, were not satisfied. They detected, in the phraseology of the decree, a concession from weariness of resistance, rather than a frank and spontaneous adhesion. Besides, the word *symbolically*, made a breach in the very foundation upon which they had wished to base the new devotion. It was in fact the material heart, the muscle, the piece of bleeding flesh, pierced by the lance of the soldier, which the Reverend Fathers desired to offer to the adoration of the faithful. They did not care in the least for the *ideal* heart which has been sung by the poets of all ages. Their object was to furnish a perfect *fetichism* as aliment for the gross imaginations which were to be fed. The proofs of this are abundant, whatever may have been said to the contrary. It was his material heart which Jesus Christ showed, open and bleeding, to Margaret Alacoque. "The proposition is concerning the heart of Jesus in its proper and natural signification," says Father Gallifet in his book, "and in no wise metaphorically. Jesus Christ speaks of his heart taken *really*. This is manifest in the action by which he lays open his heart in order to exhibit it. It is the *heart* which he desires should be honored, and whose feast should be celebrated. This is the *sensuous* object of the devotion Jesus wills to establish." In the service for the day, in the hymn of the early vespers, it is said that the heart of Jesus is the best part of his sacred flesh: *carnis pars melior sacræ*.

In the pamphlet published in 1782, at Saint-Sulpice, with the approbation of the curate, we read textually: "This devotion has for its object the *heart* only of Jesus, without any special relation to the rest of the

sacred body. The heart must be taken in its natural signification. It is the material heart." (P. 19.) Father Fabrizio Giani, a Jesuit, going still greater lengths in his *Sermons*, printed at Geneva, declares that the worship of the Sacred Heart has for its object "the blood of David, the noblest, the gentlest, the most delicately and the most finely tempered, a tissue of fibres to the last degree sensitive to the slightest impression, and mild in its flow : that the little body of Jesus was composed of certain drops of blood expressed from the heart of Mary." Monseigneur de Villeroy, Archbishop of Lyons, in his official Letter of December 3d, 1718, Monseigneur de Pressy, Bishop of Boulogne ; Monseigneur de Fleury, Archbishop of Tours (Letter of May 1st, 1767) ; Monseigneur de Fumel, Bishop of Lodine, in his vast work entitled, *The Worship of Divine Love* ; Monseigneur Guénet, Bishop of Saint-Pons (Letter of September 5th, 1768)—all profess the same doctrine. It is, therefore, not surprising that the decree of 1765, giving a purely symbolic interpretation, should have disappointed the Company.

THE JESUITS CONTINUE TO PREACH IT.

There was one resource left. This was, to pretend not to have understood the decree, and to interpret it boldly in the sense of the material heart. Cardinal Ganganelli—afterwards Clement XIV.—was obliged to declare that "the unanimous intention of the Congregation had been to exclude the heart of flesh, and to permit only a symbolic worship." Another Cardinal, Fabroni, said openly that, by the *mezzo termine* which they had taken, their aim had been to free themselves from the importunity of the petitioners.* But all availed nothing. In spite of these formal declarations, the Jesuits, braving the Pope and the Cardinals, continued to preach and to propagate the material worship. On the third of May, 1771, during the Pontificate of the same Clement XIV., who, two years later, suppressed the Society, they exhibited, in the amphitheatre of Titus at Rome, a picture representing Jesus with a large aperture in the breast. Through this opening was seen a bleeding heart, from which issued wafers, and with one of these Christ was administering the Communion to Mary Alacoque. The same day they distributed among the populace, attracted by countless enticements, many thousands of medals. These medals bore the stamp of the cross, at the foot of which were the hearts of Jesus and of Mary. Between the two hearts was the escutcheon of Benedict XIV., with this impudently false inscription : *Benedicto quatuordecimo fundatore*. On the reverse was this other inscription : *Clemente tredecimo protectore*. Around it, in the exergue, were these words : *Se dedit in cibum in amphitheatro Titi Flavii*. The

* See for these facts, Camillo Blasi, *In romana curia advocati, de festo cordis Jesus, dissertatio commonitoria*. Rome, 1771. Dedicated to Pope Clement XIV.

Cardinals on whom the Chapel depended, put an end to this scandalous exhibition, the object of which was to make the people believe that the new devotion was founded and protected by the two popes who had been opposed to it.

(To be continued.)

Letter from Rev. J. R. McDougall, of Florence.

CHIESA SCOZZESE, 11 LUNG' ARNO GUICCIARDINI, }
FLORENCE, 8th February, 1875.

MY DEAR DR. BAIRD,—I have often purposed writing to you and your excellent Society, since receipt of your communication in November last, but the overwhelming exigencies of the work itself, in this hour of severe trial, have prevented me hitherto.

From enclosed card, you will see that we have now set ourselves in right earnest to plead for a share of that mighty revival blessing, which Great Britain presently enjoys, through the blessed labors of Messrs. Moody and Sankey. Some droppings of the coming shower are being already experienced. "Italy for Christ" has seized hold of our hearts and pours forth in all our prayers.

I distribute each Monday 12 copies of "Times of Blessing," 12 copies of "The Christian," (the two best British Revival journals) and 8 copies of Spurgeon's weekly Sermon. When returned the following Monday, I post them to English-speaking Christians, scattered over Italy, and far from the means of grace, and to as many Italian Evangelists, of all the Churches, as understand English sufficiently well to profit by them.

Pray for us very often and very earnestly. We stand by the prayers of our Christian friends. The greatest loss I have sustained for many a long day was in December last, in the death of a beloved mother in Israel, who, for twenty years, since the days of my early ministry, has not ceased to plead with God on my behalf. Oh! for more such Aarons and Hurs to hold up our hands in this struggle with the giant Papacy.

We had a delightful General Assembly in Turin in December, and since then—between Sabbaths, for thank God my health has been so good that I have been twice in my own pulpit every Sabbath since September last—I have been round among the native Churches, stirring them up to fresh and further liberality, and establishing monthly collections for our Central Evangelization Fund.

I send you to-day a rather flattering account of my visit to the church in Turin, where, after my long address was finished, one and another rose to testify what God had done for his soul, and to join heart and hand with me in effort to spread throughout Italy that

blessed Gospel, which had wrought such marvels in them and in their families.

The old Church and Cloisters purchased here, of two years ago, is such a success—one of the greatest in Italy, they say—that I have been taught a great lesson. Five or six influential business men from our home-lands, after visiting the vast premises, have assured me of their own accord, that they never saw a better investment of \$15,000.

But I am referring to spiritual success. We have been fortunate in getting godly agents in all departments. In the Depot—the store of the American Bible and Tract Societies, from which we send out a healthy Christian literature all over the country, and where I have begun, after seventeen years' experience, a new series of tracts of every kind and on all subjects.

In the schools, too, which we care for with much painstaking, as our great hope in the future—and above all, in the beautiful one thousand year old Church, always crowded with such a devout, well to do, middle-class auditory, soon, I hope, to support their own ordinances.

The small, inconvenient, inaccessible places where our dear churches have hitherto met, have been a great hindrance to the work. Given a decorous place of worship and a faithful Evangelist, and you move the intelligent bourgeoisie of the town or neighborhood—not otherwise.

If God would as providentially place within my reach a round dozen of similar establishments, in the great centres of population, then in the name and strength of my God, I would go forward with the enterprise. When plans are laid in faith and prayer, God carries them out on a large as on a small scale. And practically I am now on the look-out for old Roman Catholic Churches, difficult to be got, but very moderate in price, easily altered for our gospel worship and very attractive to the Italian people.

For the gigantic undertaking of faith in Rome, over against the Vatican, I am still in need of \$3,000. Had the times not been so disastrous last June, I believe I should have got powerful help in the United States, during my hurried visit. It is the last straw that breaks the camel's back, the world says, but my motto is "The Lord shall give that which is good."

Certainly it was very sad for me to see the Duke of Norfolk, in his own name and that of his two sisters, presenting the Pope, in one lump sum, with the very amount, which I have been these two years asking from God's people, for this bulwark of Protestantism in the very camp of the enemy.

By next year I hope the whole building will be full, from floor to roof, of living, energetic, consecrated laborers—evangelists, teachers, medical missionary, professors, students, Bible-women, depôt-keepers,

etc., etc. We need such agents. God has them at his disposal. We plead for them and cannot take a refusal. Please join with us in this pleading.

I had two such gratifying letters lately on one single day, in reference to this Roman building. One was from a Sabbath-class of young mechanics in Dunbarton, who laid aside smoking and drinking for a week, and sent me \$6 to gild the inscription "There is no other name under heaven given among men," etc., which will be visible on the fore-front of the building, and be read by priests, cardinals and foreigners coming and going to the Vatican.

The other was from a servant-girl in London with \$80, annual wages. She had sent \$50 for our Christian schools in Rome in October, when lo! December brought other \$125, of which \$75 for the new locale at Bassignana—that landward parish where the Word of God has had freer course than anywhere else I know of in Italy—and the remaining \$50 for this Roman purchase. Of course I protested. Justice to herself before such generosity, even to the cause of God, was my plea. But no. She is full of holy enthusiasm. The Lord, she says, has answered all her prayers, and given her every thing her heart could wish, and therefore she *will* devote her own savings to God's dear cause in Italy, and stir up others to do likewise. God bless these Christian lads in Dunbarton and this devoted servant lassie in London.

And one of my richest souvenirs of America is the visit of a female servant in Mr. A.'s employ, who came specially from the country to give me \$20 for this Romish purchase, in which she wished to own a goodly stone, and not finding me in the house of my excellent host, Mr. R., followed me down town to Mr. B.'s with her noble gift.

The Lord's work goes forward here amid joys and sorrows. God knows we need trials and He sends them for our good. His will be done.

Our latest and greatest trial, as you know, has been the withdrawal from Italy, and from helping us, of the American Board, through financial straits.

What was to be done? Our poor Committee of Evangelization met in great distress and sat for three days. We could not dismiss faithful and honored Evangelists, at such a moment in the history of Italy and of the Papacy. The Lord gave us grace to cast our burden on Him. It is *His* work, not ours, and He *will* maintain and extend it.

We resolved to go forward in faith and are doing so. I am not shamming, when I so speak. When I have paid the February claims, I shall be glad to have 2000 frs.—\$100 in hand for March expenses. And we have no certain source of income except that unfailing treasury in the Divine compassion and goodness.

I thought I had lived by faith before, but, my dear friend, it was sight

compared with this simple, child-like trust. We have put our hand into that of the Saviour, to be kept, guided and helped by Him. Oh, how our hearts were comforted at once!

I am bold to believe that some of God's stewards will rush to the rescue, for two or three years, till such time as our dear Italian Christians, emerging from the heavy local expenses of a long and dire persecution period, and provided with proper places of worship, will learn the full blessedness of giving to the Lord, according as He hath prospered them.

Meanwhile I look to the Lord daily to help me feed these additional ten Evangelists, so usefully employed, who have hitherto, and for so many years, been taught, supported and encouraged by American Christians and are now without bread.

How I wish your Society had stepped in! How I wish your Committee would betimes vote us a grant, in sympathy with our position, difficulties and struggles. Ever yours affectionately,

JOHN R. McDougall.

A Defection from Romanism in Poland.

[The *New York Observer* gives the following account of the results in Poland of that reckless and foolhardy course upon which the Papacy, under the guidance of the present Pontiff, is fully embarked.---Editor CHRISTIAN WORLD.]

LATE accounts from Europe state that a large number of parishes in Poland have gone over bodily with their priests from the Roman Catholic to the Greek Church. The number of parishes seceding is stated in a St. Petersburg letter as forty-five. This movement is said to be the direct result of the Encyclical of the 13th of May, 1874, which, though directed to the Metropolitan of Galicia, specially applied to the United Greek Catholics in Russia, who had shown a particular uneasiness at the introduction of Latin innovations in their ritual. It is well known that several Popes had confirmed to the United Greeks the privileges of the Oriental rite, the chief of which consisted in the use of the vernacular tongue, and in allowing the clergy to marry. In various places, however, minor changes had been introduced. There was a Ritualistic movement among some of the clergy tending to assimilation to Rome, and the disputes engendered by these changes had become matter of frequent reference to the Vatican. At last came the Encyclical. To the laity only two ways seemed to lie open—they must either submit to the new orders from the Vatican or openly defy them. In the Government of Sedletz the decision seems to have been soon made; one-sixth of the whole population of the Government determined to ask the "White Czar" to admit them into his Church. Several parishes

sent delegates to a private conclave, and resolutions were passed to send formal petitions to the Government for admission into the Russian Church. The parish priests, it is stated, in no case commenced the movement, but when it had once taken root they joined their flocks.

The Government gave no encouragement to the first petitions sent into them, and strict orders seem to have been issued to the officials to take as little notice as possible of the agitation. When the Government became convinced that the movement was perfectly spontaneous, steps were taken to accede to the petitions. The Emperor accordingly authorized the Governor-General of Warsaw to acquaint the petitioners that their admission into the Russian Church had been approved by him, and on Sunday the 24th of January the public ceremony was performed before an immense crowd in the town of Sedletz. Of the 50,000 people admitted, twenty-six were priests; the first parish entered was that of Bielsk, to which the Archbishop of Warsaw proceeded, with all the convert priests and delegates from the forty-five parishes, and where a solemn service of consecration was performed in the parish church.

MISSIONARY INTELLIGENCE.

Keokuk, Iowa.—Rev. H. R. Riemer.

Rev. H. R. RIEMER, our German City Missionary in Keokuk, Iowa, makes this report for the month of February :

"Our aim is to bring salvation, which is in Christ, to every German in Keokuk and vicinity. We often meet with things that are unpleasant, and have to overcome many difficulties. The work of the Lord makes but slow progress among the Germans. The German is slow at making up his mind to act; he wants to take time to consider it all carefully. Experimental religion and Christian experience are—with few exceptions—unknown to the German, unless he has become acquainted with something better in this country. He may still be inclined to hold to a formal Christianity, such as he has been brought up in; but what is beyond that, is something foreign to him; and that he will

either reject altogether, or else be slow to accept. The longer we labor among them, and the more perseveringly, the greater will be the success and the richer the harvest. Many of them I find now much more willing to open their hearts to the truth than at first. Yes, some seem really hungry after the Word of God. Several women, whose husbands are Romanists and some of Protestant families, have been kept away from our meetings by force and dreadful threats on the part of their husbands. Notwithstanding this, some have ventured to come, under the pretence of a visit to relatives and acquaintances; they have exposed themselves to the danger of being maltreated. A Roman Catholic woman, who lives several miles from the city, and who had never been at our meetings, but who had been fully awakened [convicted] by exhortations, had such a

longing after the salvation in Christ, that she started one day to attend our meetings. After going a short distance, she stopped at some relatives, who found out her intention. They detained her until they had secretly called in others, who took her back to her home. Although it is difficult to get a hearing among Romanists, yet the ways are opening already. One day I visited a man, whose wife had been awakened last New Year's; he had forbidden her to attend our meetings, because he claimed it would make her insane. She had just gone out when I called; and then I had a good opportunity to talk to him concerning the necessity to prepare for death, and in what this preparation consisted. Finally, I related to him my own conversion. His heart was moved. Astonished, he asked if that were really so; if any man could experience such in this life already. 'Certainly,' I said; 'you, too, may experience it; it is free to all.' After giving him explanation concerning many other points, I invited him to attend our meetings, which we held every evening for several weeks. To this he could at first not make up his mind. After much inviting on my part, he gave me his hand at last, and said, 'yes, I shall come to-day; no six priests could have been able to affect my heart in such a way, and tell me such words as you have done.' When evening came, he and his wife were present at our meeting. He was convinced of his error, and attends now our meetings regularly, prays at home, and opposes his wife no longer, but allows her to serve God according to her desires."

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Muscodá, Wis.—Rev. J. Zvolanek.

OUR Bohemian Missionary, Rev. J. ZVOLANEC, who labors in Muscodá, Wis., and surrounding country, sends this report for the month of February:

"At our recent communion service there were fifty-three, who commemorated the death and sufferings of our Saviour. The occasion was one of great interest, and contributed to the spiritual advancement of the Church. Even outsiders were deeply impressed, and my prayer is that many may be brought to Christ.

"Since my last report, two children have been baptized. The Sabbath-school is not so well attended, on account of the severe weather, but those who come are profited. It encourages me to notice the precious children studying the Bible, and learning about that Saviour, who loved them and gave himself for them. The system of catechising, which I adopt, enforces the teachings of God's word, and impresses the truth upon the minds of the children.

"During the month, a large number of families have been visited, and religious services held. While there are many discouragements in this work among the Bohemians, yet I toil on, remembering that they which 'sow in tears shall reap in joy.'

"We are preparing to build a parsonage and school-house. Some of the timber is on the ground; but we are seriously embarrassed for want of sufficient funds. We hope to receive some assistance from abroad."

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Milwaukee, Wis.—Rev. J. G. Achenbach.

REV. J. G. ACHENBACH, our German City Missionary in Milwaukee, Wis., sends this report for the month of Feb.:

"My work here in Milwaukee has not been in vain in the Lord. My continual aim is to labor where others cannot work. The prospects are growing better. It is the joy of my heart to lead poor sinners to Jesus, who is ever able to save all that come, through him, to God. A great many think they must

do most of it themselves; so a Roman Catholic friend boasted that she had a Bible in her possession, but still expected to be saved by works. When I told her that the Bible teaches that we are saved by grace, and are not justified before God by the merit of works, she found that somewhat strange and incomprehensible. Further explanation on my part, that works are a fruit of faith, seemed to leave a good impression on her. The Word of the Lord only can conquer; not to us, but to His name be the praise.

"It is really painful for a true Christian to hear such expressions as: 'The Catholic Church is the first, and only saving one; all others are heretical and worthless.' To this expression of another Roman Catholic friend I replied, by referring to the fact, that the first Christian Church was not situated in Rome, but in Jerusalem, and that the Roman Church is widely different from the Church of Christ at the time of the apostles, and that the Bible is the only rule of faith and practice. She replied: '*The Bible I don't need and don't want; what the priest tells me is enough for me.*' The poor woman kept on for awhile to speak against the Bible, and Protestantism, when she found that I was a minister, and then she said no more. Another person, on seeing some good books, asked: '*Are those Methodist books?*' I said, 'no.' Then she said that whatever is not of Catholic nature, is more or less Methodistical. She seemed to be pretty well acquainted with the Methodists, because her parents had become such. She herself was very ignorant in regard to what is needful for salvation. For many years she and her family have not attended any church; and still she said that she thought—'*one ought to remain what he is.*' After pointing out to her her mistake, she seemed to think differently. I showed her that the heathen ought

not to remain an idolater; the sinner not rebel against God; the prodigal son, not be a servant of sin; that one ought to remain what he is only when he has become something good—a child of God. A person will be astonished to see how much ignorance there is, and how many different erroneous opinions there are, concerning the religion of Jesus Christ.

"Not only Catholics, but also many who boast of being Protestants, are altogether in darkness, and are dead in their sins and transgressions. So often I have to hear the words—'*I belong to the Lodge.*' They mean by that what also a friend said to me last week—'*that is a good religion too.*' What fearful ignorance, when any one takes a secret society to be religion. Others boast in saying—'*We are infidels [free-thinkers], and do not care for religion.*' I endeavor to direct such people in love to Christ, their Saviour and Redeemer. Oh, that many might become saved by his ransom of pain and sorrow, and thus escape the future wrath of God! I have commenced this month a mission-school with eight children; now it numbers twenty-two. I hope it will prove a blessing to many before long; and that the pleasant room, which some of the brethren have rented, will soon be too small for it. The little faces seemed to be real happy last Sunday, the weather being cold. I am sure that this school will do much good yet, although some think, as one said to me lately—'*there is no one in Milwaukee who can teach my child what I teach him.*' He did not want to hear anything about religion. He was afraid that his son might yet become a preacher, because he manifested a strong inclination that way. He had given him a dollar with the direction to buy what he liked best. When the son returned, the father saw with astonishment that the former had bought nothing but large cards with

Bible verses on them, which had not even a picture on them. Every morning the boy chose the verses on one of the cards for his motto; he had a card for each day in the month. May God bless the eight-year old son, and also the school, which he may yet attend.

"I have visited nearly 150 families during this cold and stormy month, and short days, and have talked with them about the salvation and welfare of their soul. I have distributed religious literature, and supplied with God's Word, those who did not have it and were willing to accept it either for pay or *gratis*. May God's blessing be upon the seed thus scattered!"

Chicago, Ill.—Rev. A. Miller.

OUR German City Missionary, in Chicago, Ill., Rev. A. MILLER, sends the following report for the month of February :

"Another month has passed to return no more; it presented many difficulties, yet also many tokens of the great love and mercy of God. The severe weather and snow-storms have not only increased the sufferings of the thousands of people here in Chicago, but have also somewhat delayed and obstructed the Lord's work in the salvation of poor sinners. Much of my time was spent in procuring food, fuel, rent, medical aid and medicines for the destitute, such as were not able to speak the English language sufficiently to make themselves understood, and for such as were too sick to help themselves. Such requests were made not only by such as I visited, but also by many who came from a great distance to my home, sometimes bearing letters from their pastors to describe their distress, and stating that they (the ministers) were unacquainted with the ways and means of procuring relief. The protracted meetings, which were being

held in about 12 or 13 German churches, had to be mostly discontinued on account of the cold weather and the storms. However discouraging all this is, and was, yet am I able to report to the glory of God and the joy of all that love Zion, that the cause of our God is not yet ice-bound in spite of all the cold weather; and the work of the missionary was not in vain. With but few interruptions, I have been able to make visits every day, carrying Bibles and tracts. The number of families visited was not as large as that of last month, but in almost every place I had opportunity to talk with them on the subject of religion, and obtained permission to pray with them. I must say, to the glory of God, that this month was the best in regard to the success of my labors, notwithstanding the hindrances mentioned. Several inquirers, having been convicted in the meetings, have since been converted by means of instruction, exhortation, and the reading of appropriate tracts; and they rejoice now with joy unspeakable. Several times I was asked by families, and also by individuals, to pray with them in the anguish of their souls; this had never happened before. On leaving, they asked me, with tears in their eyes, to remember them hereafter in my prayers. Often, while we were on our knees, God's blessing descended upon me as well as upon those for whom I pleaded for mercy at the throne of grace; many tears of repentance, but also tears of joy, were shed, thanks be to God for his love, help and grace. It was an especial source of joy to me to see my exhortation well received and appreciated by those for whom I had obtained material aid."

Davenport, Iowa.—Rev. A. W. Wier.

Our German City Missionary in Davenport, Iowa, Rev. A. W. WIER, sends

this report for the month of February :

"Although I have met with many obstacles, difficulties and disappointments during the past month, yet I have abundant reason to thank God for granting me success in various ways. Several new faces have appeared among our number, not only in the mission schools, but also at our regular religious services. There is a growing interest in our public congregations.

"The mission schools, notwithstanding the severe weather, have been well attended. One encouraging feature is, that many of the children come to the evening meetings. It is my purpose to bring the youth under the influence of the Gospel as soon as possible. We must weaken the power of infidelity and Romanism in this country by educating the children of those people who are now in error. The German youth are more liberal than their parents, and can be won to Christ. The various denominations could not render a greater service to the nation than to furnish the 'American and Foreign Christian Union' with the means to employ Protestant missionaries and organize mission schools in the cities and towns of the United States where Romanism and Rationalism are so strongly entrenched."

Cincinnati.—Miss Purlier and Miss Schiller.

The reports of our Bible women in Cincinnati for the last month contain no incidents of striking interest. They record the faithful and systematic performance of the same round of duties among the poor and destitute of that large city; and in the maintenance of the classes, in which, while giving instruction in some of the most indispensable branches of domestic industry, they endeavor to reach the hearts and consciences of the young. Their visits

to the public institutions appear to be particularly welcome, and both Romanist and Protestant listen to them with respectful attention, if not always with an evident intention to obey their spiritual advice.

Northern Mexico.

A MISSIONARY OUTPOST.

Rev. H. C. THOMSON writes from Zacatecas an interesting account of a visit to a neighboring village, from which we extract two or three paragraphs.

"Last Saturday seven young men of our congregation here in Zacatecas accompanied me to a small village about eighteen miles distant. The point is called the Rancho del Moral. I think I have mentioned this place in a former letter. There are about ninety inhabitants, and the people have each a small tract of land, and live upon its products. Some years ago a Bible providentially fell into their hands, which proved to be the Roman Catholic translation, and they read from time to time in it, but having no one to call their attention especially to the subject, the veil was still upon their eyes. But soon after we opened worship in Zacatecas, one of them came and attended services (the same who afterwards became their preacher), and sat on the front seat, and listened attentively, and taking with him some tracts, returned with the news of the Gospel. They all were stirred, read the tracts, verified the texts quoted in their Bible, and at the close of one week were all convinced that it was the truth. The Bible then became their principal study, and from time to time they came in to hear preaching, and to be baptized. Although eight men thus professed Christ, still the majority could not come, and they asked one of us to come out and visit them.

"We found the whole population in expectation. From a distance they saw us approaching, and came out to meet us with most hearty greetings. Company after company met us, and at last all the women and children received us, being almost beside themselves with joy at our coming.

"We had worship day and night while there. No less than forty-two persons were baptized on Sabbath, making fifty in all, counting the eight who were baptized in Zacatecas. Among these were several grandparents, many parents, youth, and infants. Seldom have we witnessed such a scene as this—whole families standing up to confess Christ; three generations unitedly devoting themselves to God's service.

"We also examined the school, which contains some twenty-five children, and were surprised at their rapid progress. Some of them have remarkable memories, and give evidence of good talent. This school is sustained entirely by the

native congregation here in Zacatecas, by giving five dollars a month to the teacher, and supplying them with books. On Monday the new congregation, with perfect unanimity, elected a pastor and two elders, who will be ordained some time hereafter, when they more fully understand the counsel of God. The people are, in their persons and manners, very frank, manly, and independent. They are quite above average in mental endowments; and their pastorelect, although of small stature, has a sturdy and noble appearance that would grace a Scotchman, and in other respects he is quite worthy of their unanimous choice.

"The night before we left, the brethren from Zacatecas each took part, giving a few words of exhortation, and this they did with eloquence and propriety. And I may add that we have eighteen or twenty of the Zacatecas congregation that aid us greatly by prayers, reading Scripture, and exhortations."

LITERARY NOTICES.

Bible Wonders and Nature's Wonders (Robert Carter & Brothers,) are two of those charming volumes for the young by Rev. Richard Newton, D.D., of Philadelphia.

Among the religious writers who never sink the functions of the teacher of moral and spiritual truth in those of the mere story-teller, there is no one whom we rate more highly than Dr. Newton. We have put several of his volumes to the best test, that of reading aloud to the children of the family; and we speak advisedly when we say, that their teaching is unexceptionable, while the presentation of the great topics of which they treat is so happy that not only are the sensibilities moved, but the

arrows of truth are carried home to the conscience and heart. For the early hours of Sabbath evening, when the household are all gathered together—a time particularly favorable for making lasting religious impressions—we know of no books that are better.

An Eden in England.—A Tale. By A. L. O. E. (Robert Carter & Brothers.)

The well-known author has, as she tells us, tried to weave into this story some of the lessons contained in the 3d chapter of Genesis. She has succeeded in making a book which, apart from the interest of the narrative, is calculated to portray some of the dangers of any Paradise we may undertake to make or find for ourselves in this world, as well as to

point out the only cure for the deadly malady of sin.

Floss Silverthorn (Robert Carter & Brothers,) narrates in simple language, and with no attempt to construct an artificial plot, the story of a child who had resolved to be the little "handmaid" of Christ. Its perusal may induce others to follow her quiet and sweet example.

Young Folks' History of the United States. By Thomas Wentworth Higginson. Illustrated. Boston: Lee & Shepard. 1875. 370 pages, 12mo.

It is no easy matter to write a really good history for children, and least of all a history of the United States. Unless it be Mr. Bonner, there is no author, so far as we know, who has produced a sketch of the rise and development of our country which in adaptedness to the wants of the young compares with that which the book now before us contains. Col. Higginson's style is easy and almost conversational. He seizes with readiness the most striking facts which it is important to remember, and carefully avoids those dry details which it is idle to expect a child to become interested in, or to retain in his memory. In place of these we are treated to entertaining pictures of the manners and customs, the domestic arts and other peculiarities of our ancestors—pictures really fresh in their coloring, which cannot but make a vivid impression on all that look upon them.

HARPER'S Periodicals:

Harper's Weekly has of late, even more than formerly, done good service for the cause of truth and religion, earning a yet juster right to style itself without ostentation a "Journal of Civilization." Mr. Eugene Lawrence contributes to every number one or more papers of real merit, unmasking the pretensions of the anti-christian Church of Rome. For the most part, he writes with tact and judgment; his statements are based on a careful study of the history of the Papacy, and he not infrequently fortifies his positions by a distinct and formidable array of

authorities, rarely ventured upon by a contributor to a popular journal. He discusses with ability, yet with moderation, dangers threatening our Republic from a divided allegiance, from assaults on our schools and other time-hallowed institutions, from the ignorance and superstition which a foreign priesthood is employing every means in its power to establish in our midst. The last number of the *Weekly* that has come to hand contains, in addition to its ordinary reading and pictorial matter, the whole of Mr. Gladstone's Pamphlet on "Vaticanism;" just as a previous number gave unabridged his pamphlet on the Vatican Decrees in their bearings on Civil Allegiance. We cannot forbear expressing our great satisfaction at finding a popular journal so attractive, and enjoying so extended a circulation, which is not afraid to raise its voice in opposition to one of the greatest dangers that menace free institutions as well as vital religion throughout the world. The *Monthly* and the *Bazar*, while not having so direct a bearing upon this subject, are ably conducted and meet the wants of a large number of readers. The former in particular contains so many articles of a valuable nature on science, art, travel, etc., that it has become almost indispensable in every well equipped library, domestic or public.

The Methodist Quarterly Review. D. D. Whedon, LL.D., Editor. New York: Nelson & Phillips.

Contents for January, 1875:—1. Religious Ideas among Barbarous Tribes, by Alexander Winchell, LL.D. 2. A Common Basis of Knowledge for Science and Religion, by Rev. Jacob Todd. 3. The Ramah of Samuel and of Rachel's Lament, by Rev. Joseph Homer, D.D. 4. The Presiding Eldership, by Rev. W. R. Goodwin, D.D. 5. The Negro, by Pres. H. J. Fox. 6. Philosophy of Herbert Spencer, by Prof. B. N. Martin. 7. Synopsis of the Quarterlies. 8. Foreign Religious Intelligence. 9. Foreign Literary Intelligence. 10. Quarterly Book-Table.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
27th February, 1875.*

NEW HAMPSHIRE.

Dover. Sarah Green, bequest per C. B. Shackford, Ex.....\$68 30

MASSACHUSETTS.

Dorchester. F. Fuller \$2 and C. W. \$1.10. 3 10

RHODE ISLAND.

Providence. Mrs. John N. Mason \$8.90 and C. W. \$1.10..... 10 00

NEW YORK.

Albany. A friend \$5; W. McElroy \$5; Mrs. J. T. D. Carner \$150.....160 00
Union Falls. Mrs. Fanny D. Duncan \$5; Frances E. Duncan \$5; Eliza B. Duncan \$3.10..... 13 10
Rhinebeck. C. S. Wainwright..... 5 00
N. Y. (city. Manuel Agnas Soc'y for Girls' School in Mexico, under charge of Dr. Riley, \$215; H. I. \$50.....265 00
Glasco. Mrs. Rev. J. J. Buck..... 5 10
448 20

NEW JERSEY.

Beverly. Rev. R. Taylor, D.D..... 5 00

PENNSYLVANIA.

Philadelphia. Mrs. G. W. Toland \$5; "Penn A. S." \$2..... 7 00

MARYLAND.

Baltimore. A friend, for Dr. Riley's work in Mexico..... 60 00

OHIO.

Cincinnati. Miss L. Purlier, for C. W.... 5 00
Mt. Vernon. Wm. Turner \$1.70 and C. W. \$3.30..... 5 00
Wooster. Hon. Edw'd Avery, bequest per Lucas Flattery and John McClellan, Exs..... 44 64
55 24

IOWA.

Brooklyn. M. E. Church, S. J. Talbot, A. W. Thompson, John Conoway, A. H. Talbot, J. Davidson, J. H. Tucker, A. Kizer, L. F. Haines, C. D. Conoway, Fannie Dorance, B. M. Talbot, \$1 ea.; others \$12..... 23 00
" Baptist Church..... 5 00

IOWA—continued.

Graham. M. E. Church, Carver Thompson \$5; J. H. Thompson, Ezra Thompson, \$2 ea.; J. Cosine, F. Carroll, Sarah A. Smith, W. H. Allen, \$1 ea.; others \$10..... 23 00
Malcolm. M. E. Church, A. F. Palmer, J. Andrews, S. C. Lewis, S. Dunlap, W. A. Vernon, Mrs. M. E. Veinon, \$1 ea.; others \$3.75..... 9 75
" W. A. Vernon..... 5 00
" Presb. Church, J. H. Duffers, E. P. Raymond, W. R. Akers, J. H. Humphrey, J. W. McDowell, C. B. Williams, \$1 ea.; others \$14..... 20 00
Big Grove. Presb. Church, Isaac Bergen \$5; J. V. Covert \$2; J. H. Covert \$1; others \$3.50..... 11 50
97 25

Received for the CHRISTIAN WORLD, in addition to items specified above:

Rev. W. F. Purrington \$1; Mrs. C. F. Danforth \$1.10; Rev. W. Roberts, D.D., \$1.10; H. F. Lombard \$1.05; S. B. Kello, \$1.10; Mrs. J. G. Dickson \$1.10; Mrs. B. F. Nash \$1.30; Rev. B. H. Nash \$1.10; Mrs. W. Lewis \$1.10; Mrs. M. A. Berrian \$1.10; Mrs. J. T. Tilley \$1.10; N. Lane \$1.10; W. B. Edwards \$1; J. H. Towne \$2; B. F. Weeks \$1; S. Hopley \$2.10; Rev. W. Hurlin \$1.10; Rev. G. Hill \$1.10; A friend \$2; Miss A. B. Fraser \$2.10; Rev. S. M. Ramsey \$1.10; Prof. J. F. Huber \$1.10; F. P. Shunway \$1; Rev. A. Witherspoon \$1.10; T. J. Hackney \$1.10; Mrs. E. A. Beckwith \$1; Mrs. M. D. Robinson \$1.50; D. Black \$2; Mrs. J. Donaghe \$1.10; L. J. Labounty \$1.10; J. Drake \$2; M. E. Viele \$10; Miss A. Scott \$1; Rev. D. Torry, D.D., \$1.10; A. Bergen \$1.10; R. H. Girard \$1; Rev. D. Reynolds \$2.10; Rev. A. Sabin \$1; Mrs. E. A. Talcott \$1.10; J. B. Simon \$1; Rev. F. Widmer \$1.10; J. F. Fizione \$1.10; Rev. J. Marsh \$1.20; Miss L. Abbey \$1.10; Miss C. Newport \$1.10; Miss C. Crane \$1.10; Miss E. Somers \$1.10; Mrs. L. P. Dexter \$1.10; Rev. W. P. Breed, D.D., \$1.25; Mary A. Bull, \$1.10; Rev. J. G. Atterbury \$1.10; Miss E. W. Waesche \$3.30; Rev. J. Simmons, \$1.10; Mrs. A. H. Mellus \$1.10; H. Taft \$1; Wm. Gill \$1.10; Rev. O. Crane \$1; Dea. N. S. Morrison \$1. Rev. J. S. Filerson \$1; Rev. T. M. Post, D.D., \$1; A. Skelton \$5; Dea. J. Wilbar \$1.10; B. F. Rittenhouse, \$1.10; W. P. Black \$1; Prof. E. Ballantine \$1.12; S. R. Van Dusen \$2.10; Miss Cortelyou \$1.10; sundry small sums \$1..... 96 72

Total Receipts for month.....\$850 81

THE CHRISTIAN WORLD.

Vol. 26.

MAY, 1875.

No. 5.

EDITORIAL NOTES.

A FURIOUS ATTACK ON OUR PUBLIC SCHOOLS.—The intemperate language of some assailants of our Common School system has reached such a pitch as to alarm and disgust even some of the Roman Catholics themselves. In particular, one "Father" Walker, described by the *New York Herald* as "a very zealous Irish Jesuit priest, recently transferred from the South," has out-heroded his brethren of the clergy in his violent denunciation, not only of the schools themselves, but of the parents that dare send their children to them. We could scarcely hope to convey to our readers in words of our own a just conception of this harangue delivered in St. Lawrence's R. C. Church, in Eighty-Fourth Street, in this city; we therefore lay before them a part of it in the speaker's own words. We quote from the *New York Herald*, of March 15th:—

"In announcing yesterday that next Sunday's collection would be for the benefit of the parochial schools, he took occasion to denounce the public school system of New York in the most bitter and injudicious manner. 'Woe be to the parents,' shouted he in the manner of one hurling anathemas, 'woe be to the parents who send their children to these public schools! Woe be to those who secretly favor them in their hearts. I would not like to be in their places on the Day of Judgment. The public schools are the nurseries of vice. They are Godless schools, and *they who send their children to them cannot expect the mercy of God!* They ought not to expect the sacraments of the Church in their dying moments. I hope you and I will live to see the day when it will be understood that parents who commit this great sin will be refused the sacraments of the Church. *'What! let them die without the rites of the Church?'* you will ask. Yes, I say so. *I would as soon administer the sacraments to a dog as to such Catholics.* Did not Jesus Christ suffer one of his apostles to die without the rites of the Church in despair? *So would I let these wretched Catholics perish.* Catholics! They are no Catholics. They are Catholics of the pot-house politician stripe—men who deceive and betray the poor, ignorant, innocent Irish emigrants when they arrive in this country; men who make their poor countrymen, when they are only a few months in this country, perjure themselves to

become citizens; men who have no faith or charity in their hearts. You may say, "Ah, but I know good men and women, good priests and bishops, good fathers and mothers, who were brought up in the parochial schools." True, but they are the rare exceptions, one in a thousand or ten thousand. You will say also, "But some of the teachers are Catholics." What of it? What do they know about the vice all about them, the contamination and villany? They don't know it; they never see it. But we priests know it. . . . I tell you, Catholics, you do not realize the dangers to your children. The great effort of the enemy of God's Holy Church in these days is to get control of the education of the youth in thus counteracting the blessed influence of the priests of God. The enemy has abandoned every other effort. Look to it, then, that you fall not a victim to his insidious arts.' "

The journal from which we derive this edifying extract is well known to have very decided Roman Catholic proclivities, being in fact the sole property of an acknowledged Roman Catholic; but the doctrine here promulgated, and which would consign Mayor Keiley, of Richmond, and others like him, the most respectable among his co-religionists, to the torments of the lost, is a little too strong for his taste. An editorial in the same issue denounces Mr. Walker's "intolerant and unjust attack," and denies that anything can justify his violent abuse. And it remarks with merited severity: "To intimate that Catholic parents who send their children to the public schools are in danger of damnation; to declare that he would as soon administer the sacraments to a dog as to such Catholics; to deny that such parents are truly Catholics, or at the best merely those of the pot-house politician stripe; to describe the system by which alone the children of the poor are rescued from ignorance and enabled to become intelligent members of society as the instrument of the devil—this is to preach bigotry, barbarism, darkness, nothing that Christianity is, and everything that it is not. . . . It would be a condescension to which we are not inclined to defend the public schools from the fury of Father Walker, as it would be unpleasant to describe his sermon in the terms it deserves. Argument to defend the one, or language to reprobate the other, are equally unnecessary. We only desire to express our belief that while such sermons can not injure the schools, they are calculated to do great harm to the Catholic Church in America. No Church can hope to prosper, no Church should prosper, that places itself as an obstacle to the education of the young by the Commonwealth. . . . Father Walker might be a good missionary to convert the cannibals, but his usefulness in the churches of New York was ended by his extraordinary performance of yesterday."

THE MEXICAN MASSACRE.—Under this caption the *Catholic Review*, of March 20th, has over a column of editorial comments upon the recent sanguinary events in Acapulco. We have looked them through to find

a single expression of disapprobation at the conduct of the murderers, and have not found one. The whole article purports to be based upon the report of one Don Juan Huarte, for whose credibility our late minister, General Rosecrans, vouches. It is an attempt to prove that the action of the mob was directed not against Protestantism, but against Rev. Mr. Hutchinson and the native journalist, Mr. Diaz. The former it accuses of audacity, because of his public expression on the streets of religious sentiments opposed to those of the Roman Catholic Church.

This "audacity" the *Catholic Review* undertakes to contrast with the alleged cowardice of the Protestant missionary in China, India or Japan, who "never adventures beyond the treaty ports or out of reach of the convenient gun-boat." In accounting for the diversity of conduct on the part of the Protestant missionary in Roman Catholic and in pagan lands which he has so shrewdly discovered, the editor of the *Catholic Review* makes use of this elegant language: "The devil takes care of his own, and his interests being served by paganism as well as by heresy, he has never actively interfered to swell the Protestant propaganda among the heathen."

We think that we can safely assure the editor that there is little gained for his cause, even among his own co-religionists, by the course which the Roman Catholic press in this country has of late been pursuing with reference to Mexican massacres. The heartless brutality which can find a fit subject for hilarity or for sneers in the cold-blooded murder of Mr. Stephens in Ahualulco, or the more humble victims of Acapulco, will not commend those who indulge in it to the respect or confidence of any candid reader, no matter what his religious views or his nationality.

THE OUTLOOK IN SPAIN is far from re-assuring. The new government has not, it is true, ventured as yet upon any decided measures of repression directed against the Protestants. It may be indeed that the decision with which the German Premier resented the closing of the Protestant chapels in Madrid, will deter the advisers of Alfonso from any overt act. But they are resolved at least to measure the strength of this new religious element developed since Isabella's expulsion. Orders have been issued requiring a return of the number of churches and schools, and the attendants upon both. According to the *Westeyan Missionary Notices*, the object is apparently to ascertain whether the number of those dissenting from the Romish Church is of sufficient importance to render a continued tolerance politic or not. We have seen no tabulated result of this investigation. While we do not look for any very remarkable exhibit of numbers, (the time for the full effects of the preaching of the past few years to reveal themselves not having yet arrived,) we doubt not that the authorities will find that

the labors of pastors, evangelists, and colporteurs have been by no means fruitless. On the single island of Minorca, we learn that Mr. W. T. Brown reported to the Alcalde, on the 25th of January, not less than 323 scholars in the twelve day and night schools in Port Mahon and Villa Carlos.

THE UNION OF CHURCH AND STATE.—Nothing is more curious than the diverse and contradictory views respecting the union of Church and State taken by the organs of Roman Catholic sentiment in different countries. In the United States it would be very difficult and not a little odious for a Romish journal to do otherwise than applaud the wisdom of our fathers in making a complete divorce between the civil and the ecclesiastical authority. And even Pius IX. himself has placed the seal of his approval upon the effects of the system of mutual independence by his famous declaration of last year to the American "Pilgrims," that in America, that is, the United States, alone is he entirely free in his functions. Yet in Chili and in other Roman Catholic countries where the question of disestablishment begins to be seriously mooted, the clerical party espouses the opposite side as if the very life of Christianity depended upon its maintenance. Thus Rev. S. Julius Christen quotes in the *Valparaiso Record* the declaration of the *Catholic Standard*, of Santiago, that society would go back nineteen centuries as the consequence of the proposed movement. "We do not say," charitably remarks the ultramontane editor, "that they [promoters of the movement] intend that, but this would inevitably be the result if the two powers should become separated. *A State without the Church is a State without a God; for God is only to be found in the Church!*"

We leave our Roman Catholic friends to show the consistency between these views and those which their "infallible" head must, it seems to us, hold respecting the conditions under which the "Church" subsists in this country.

ROMANISM AND SABBATH DESECRATION.—In our January number we took occasion to comment upon some remarks of the *Catholic Review* concerning the profanation of the Lord's Day by theatrical performances. We did not hesitate to express our satisfaction at the editor's expressed preference for our quiet American Sunday over the Sunday observed in foreign lands. Meantime we pointed out the strange assertion contained in the following sentence: "We are well aware that theatrical performances are tolerated by the Church on Sunday evenings in Catholic countries, but she has always done all in her power to dissuade her children from frequenting such entertainments on the day which ought to be set aside for prayer, rest and innocent recreation of a domestic character." Our remarks having fallen under the eye of the editor of

the Valparaiso *Record*, have elicited the following significant paragraphs by way of comment :

“The above assertion, if it be true, looks like a humble confession of the weakness of the Church of Rome. During the last three centuries she has, according to the *Review*, been doing all in her power to keep her people from theatre-going on the Sabbath, but in these South American republics she has utterly failed ! She has had the control of the press and of the pulpit, the strong arm of the State has been at her disposal to effect needed reforms, but her most strenuous exertions in this direction have proved unavailing ; the theatres are crowded on Sunday night by Roman Catholics, the majority of whom have attended mass in the morning ! What cause for self-abasement on the part of the Romish clergy, when they compare the meagre results of their efforts in this respect with the changes produced in Protestant countries.

“It is a sad fact however that the Church of Rome in this land is not faithfully lifting up her voice against the evils of Sabbath desecration. We look in vain for any articles on this subject in her recognized organs : there is not a Roman Catholic pulpit in Chili where the fourth commandment is faithfully explained and its obligations enforced ; and persons who have been under the spiritual direction of the priests for years tells us that this matter is rarely or never mentioned in the confessional.”

LIBERAL INDULGENCES.—ELEVEN THOUSAND YEARS FOR ONE PRAYER.—Next to the prodigality with which indulgences are occasionally lavished, the most noteworthy feature of the strange system is the inequality of the terms upon which they are offered. Two actions of no perceptible difference in their moral quality, their utility or their difficulty, are rewarded, the one with a few score or hundred days of indulgence, the other with about as many years. Even the principle that heavenly rewards can be obtained only by austerities and bodily mortification seems to be almost totally disregarded. The long, toilsome and costly pilgrimage may even secure less celestial fruit than the prayer which the worshiper may repeat in a few minutes without forsaking the quiet retreat of his luxurious home.

We are reminded of this singular circumstance by finding an account of the virtues attached by pontifical authority to a single petition. We translate from the *Chrétien Belge*, which says :

“We have before us a Roman Catholic manual of devotion, entitled *Nouvelle journée du chrétien, ou Recueil de pieux exercices*, printed in Brussels by ‘Charles Crespin, printer and book-seller, No. 20, rue de Brabant’ (without date), and duly provided with the following imprimatur : ‘This little book of prayers has been revised and set in order by a Priest of this diocese authorized by us for this purpose. We per-

mit its printing, J. B. Pauwels, Vicar-General (of the Archbishop of Malines).’ On page 191-2, we read a ‘prayer to the Immaculate Virgin Mary, Mother of God, composed by Pope Sixtus IV., who has granted *eleven thousand years of indulgence* to all who shall devoutly repeat it.’ Yes, dear reader, *eleven thousand years* for a single prayer devoutly repeated! Is not this a liberality far from common? However, the prayer that earns so much indulgence is full of Romish paganism. Here it is: ‘I hail thee, very holy Virgin Mary, Mother of God, Queen of Heaven, Door of Paradise, Lady of the whole world. Thou art a very pure Virgin, thou wast conceived without original sin, and so very immaculate, thou hast conceived without any stain our Lord Jesus Christ. Thou wast truly immaculate and very pure before thy childbirth, in thy childbirth, and after thy childbirth. Obtain for me by thy prayers a pure, devout, and holy life. Pray to thy dear Son Jesus Christ for us. Receive me after my death, and deliver me from all ill of body and soul. Grant me also that I may assist others, deliver souls from purgatory, lay up deeds of mercy, and rejoice eternally with thee, O holy Virgin Mary, in heavenly glory. Amen.’

AN AMERICAN “PRINCE OF THE CHURCH.”—In appointing Archbishop McCloskey, of New York, to be a Cardinal, Pope Pius IX. has only given another token of the pleasure with which he views the growth of the Roman Catholic Church in the United States. While almost every other part of the world is represented in the so-called Sacred College, it would certainly seem to be unnatural that the Romanists in this country, whether numbering four or five millions, or eight or nine, as their organs would have us believe, should longer remain without a representative. So far as the office of Cardinal is merely a higher one than that of Archbishop in the Roman hierarchy, we do not know that this promotion is of any special interest or importance to any save in the communion to which the prelate in question belongs. There are, however, some considerations which make the event one that deserves more than usual attention. One of these is that the office of Cardinal is a foreign one, and one that not merely denotes exalted rank, but conveys a foreign jurisdiction. The Cardinal is so called because he is appointed by the Pope to be the bishop of one of the six bishoprics in the late Roman States, or priest of one of the fifty principal parish churches in the city of Rome, or deacon of one of the fourteen “regions” or districts of that city. It is not as an American clergyman, but as an Italian dignitary, that he holds a seat in the consistory. He is a member of the court of the Priest-king, who lays claim to temporal jurisdiction over a very considerable part of the territory and population of Italy. Another consideration closely connected with this is that the cardinalate, according to all usage and tradition, invests the possessor

with a rank which is repugnant to our republican ideas as embodied in our national constitution. The Cardinal is a Prince, and a rank is claimed for him on an equality with Princes as such by birth. His proper title or address is "His Eminence," denoting a rank far surpassing that which our republican fathers hesitated to permit to be applied to our national chief magistrate. A third consideration is that the appointment comes associated with others, all of which are rewards of extraordinary devotion to the extreme Ultramontane theory of Papal authority. Archbishop McCloskey receives the cardinal's hat together with Archbishop Ledochowski, of Posen, the most vigorous opponent of the Prussian Church Laws, and their most distinguished violator, and with Monseigneur Deschamps of Malines, or Mechlin. While, not to point out other significant circumstances, his appointment is timed to correspond with a determined and vigorous attempt on the part of the Roman Catholic clergy in this city and elsewhere to break down our noble Common School system, or if that is impossible, to obtain for the sectarian schools over which they preside a portion of the money raised by general tax of the people for educational purposes.

We admire the astuteness of the Pontiff in seizing this juncture to send us a Cardinal, and in selecting for this honor not the Archbishop of Baltimore, the oldest Roman Catholic See in this country, but the Archbishop of New York, where the battle for free undenominational schools must, in all human probability, be fought. Though of all nations perhaps the most republican in our spirit, there are few people on the earth more easily dazzled by rank than our own citizens. Who can tell what effect the scarlet hat will have upon our politicians in particular? May not Cardinal McCloskey succeed in extorting concessions which, as a plain Bishop or Archbishop, he might have failed to obtain?

R. C. PAROCHIAL SCHOOLS.—One of the most noteworthy incidents of the month is the demand of the Roman Catholics to have their Parochial Schools assumed by the State. We call it a *demand*, for though couched in the form of a proposal, it is accompanied by a distinct threat on the part of at least one leading ecclesiastic, (Rev. Mr. Preston, of St. Ann's Church, New York,) that, in case of the rejection of the plan, "the Roman Catholics will organize so as to decide the question in their favor at the polls." Although the details of the "compromise," as it is styled, have not, at the time we write, been given to the public, the outline of the plan appears to be this:—The Roman Catholics are willing to lease their Parochial School buildings to the Board of Education at a nominal rent. The conditions are that the Board shall pay the salaries of the teachers, who shall all be Roman Catholics, and be nominated by the parish priest and approved by the Board.

Not in this city alone are such demands made. In Buffalo a body of

Roman Catholic laymen, acting evidently under the inspiration of Bishop Ryan, has appeared before the School Committee of the Council, and asked for a share in the school fund. According to the *Buffalo Commercial Advertiser*, as quoted in the *New York Times*, these gentlemen were profuse in their promises of privileges which the public should enjoy in return for the State's aid. The Superintendent should be allowed to visit, to suggest the course of study, to examine, and even to appoint teachers: if only he appointed Roman Catholics. But, as the *Advertiser* remarks, what does all this amount to, when the lay element in the Roman Catholic Church is utterly powerless to fulfil its promises, and these gentlemen have no more authority to speak for, or bind that Church than so many Protestants.

We have not room at present to discuss this important matter at the length it deserves. But of one thing we are well assured.—The people of this country, whatever their religious sentiments, will never acquiesce in any such arrangement as the priests of the Roman Catholic Church now propose. Even if a handful of trimming politicians should consent to a measure which is in manifest violation of the constitution of this State, if not the constitutions of all the States; any attempt of the kind will be repudiated with instant scorn by the people who are determined that they will not be taxed for the support of sectarian schools, or to assist in a scheme of proselytism.

THE "SISTERS OF CHARITY" IN MEXICO.—A correspondent of the *New York Tribune* who seems to be well informed, and at the same time by no means partial to Protestantism, writing from Acapulco, March 26th, refutes the incorrect statements lately circulated respecting the so-called expulsion of the Sisters of Charity. The whole matter, he says amounts to this: "By the reform laws passed at the beginning of Juarez's term of office, all monastic orders were abolished, so that a general dissolution of monasteries and nunneries followed the triumph of the Liberals in December, 1860. The accession of Maximilian to his ephemeral throne brought back these orders, and established them on their former footing in Mexico. Accordingly, when the Republicans took possession of the Capital in 1867, they found the monasteries and nunneries in the same flourishing condition as they had been in prior to the adoption of the Constitution of 1857. The Government thereupon enforced the reform laws, and closed all the religious establishments, excepting such as were needed for strictly parochial uses, and those of the Sisters of Charity; which, because of the charitable calling of the inmates, were allowed to remain undisturbed. It was soon found that the buildings occupied by the Sisters were made use of for political meetings by friars and ultramontane conspirators. The Government

accordingly determined to disband the Sisterhood. By their friends it was claimed that the Sisters of Charity had not been included in the act of Congress, in virtue of which the other Orders were dissolved. Thereupon Congress passed in December last an amendatory act, which directed the dissolution of the Sisterhood ; but nothing was said in regard to expelling the members thereof from the country. Nor has the Government attempted to expel them. The Executive only enforced the law which forbids them from assembling in community. The Sisters, however, said that if they were prevented from living together they would leave the country. The Government responded by insisting that the laws must be enforced, but said that in their individual capacities, the members of the Sisterhood might continue their works of charity and mercy. The nuns rejected this proposition, and resolved to leave the country, which they did."

So fair an opportunity for stimulating the public mind was of course not neglected. The writer, indeed, believes that a fearful outburst of fanatical excitement and possibly of murderous hate, may reveal itself at almost any moment. "Friends of the Church and others misinformed on the subject, have circulated insidiously the falsehood that the Sisters of Charity were expelled from the Republic by order of the Government. This report, together with the rapid spread of Protestantism in many parts, has aroused the intolerant religious bigots, who are a plague to the nation, to the highest degree of frenzy, causing in some measure the late horrible massacre in this city, and the assassinations elsewhere. The priests appealed to the women of Mexico City and of Guanajuato, and procured the signatures of hundreds to a craftily-worded protest against the so-called expulsion of the Sisters of Charity. Now that the real import of the document has come to light, and the signers perceive that the protest was only a badly-conceived political design of the priests, they have in numerous instances withdrawn their names from the paper, while others declared that they never signed it. It seems that the hour has nearly arrived when the bloody records of another religious war seem likely to ensanguine the page of Mexico's checkered history. Already the torch, the sword, and the knife of fanaticism are doing their dreadful work in Michoacan, Puebla, and some other well-known places. The sword of superstition is unsheathed again, and Heaven only knows how or when massacres will stop."

The New Jersey Protectory Bill.

HON. WM. H. KIRK'S SPEECH AGAINST ITS PASSAGE.

Among the boldest of the recent movements of the Roman Catholic clergy in this country, is the attempt to force through the Legislature of the State of New Jersey a Bill giving to the corporators of their "Protectory" legal rights of a very extensive nature, and such as ought only to be conferred on institutions belonging to the people in general, and under its immediate control. The plan was a shrewd one, studied out in all its details long beforehand, and relentlessly prosecuted. Candidates for the Legislature were catechised as to the attitude they would, if elected, assume in relation to it. The question whether they would support the measure was made a test question by Roman Catholic voters, under instruction of their priests. At the time the Legislature met, the partisans of the bill felt confident that it would pass triumphantly; for having cast their votes on this single issue, they had secured a clear majority. Nor were their expectations unreasonable, as the sequel proved. Had not the press and non-Romish religious bodies taken up the discussion, the bill would have retained even more odious features than those with which it passed the Lower House on the 16th of March, by a majority of 36 (34 Democrats and 2 Republicans) to 20 (4 Democrats and 16 Republicans).

The only speech delivered in opposition to the measure was that of Hon. William H. Kirk, of Newark, of which we shall reproduce the greater part, from the *Newark Daily Advertiser*, of March 17th. This we do not merely on account of its ability in the discussion of the particular issue in New Jersey, but because the same issue is forced upon American citizens and American Legislatures in every part of the land—because the issue is a vital one to the success of our free institutions, an issue which we could not avoid, whatever attempts we might make. A foreign element in our population, transporting to our soil ideas alien to our constitution and laws, urged on by a foreign priesthood, sworn to implicit obedience to a Pontiff, who claims supreme jurisdiction over the consciences and actions of men, will not suffer us to ignore it. It is perhaps better for us that the case stands so. Let the question whether sectarianism shall or shall not disturb the impartial action of our laws and usages, be decided promptly and intelligently. The decision will be more likely to be righteous, than if the public mind is suffered to become accustomed to the assumptions of Rome, and by familiarity with them, lose its aversion to an acquiescence in them.

Mr. Kirk, after defending himself from the accusation of hostility to Roman Catholicism, and declaring his respect for the religion of all men, of whatever faith or creed, spoke as follows :

THE BILL ESTABLISHES A SECTARIAN PENAL INSTITUTION.

Mr. Speaker, if I properly understand the requirements of this Bill, it proposes that the State shall establish by law, recognize and support by its authority a sectarian penal institution. Its title and its corporators specifically portray its object and meaning. Let us look a moment at the provisions of the bill. The incorporators are the Bishop and the Vicar General, or administrator, of the Diocese of Newark, and their successors, ex-officio, and a number of gentlemen whose term of office shall continue until their place shall be vacated by death, resignation, or in such other manner as shall be provided for by the constitution of said corporation; thus, by legislative enactment, becoming a religious institution in perpetuity; for the reason that the Bishop and Vicar General never die, and the Board, of which five shall constitute a quorum has power to appoint its own successors.

I desire to call particular attention to the fact that the bill

DOES NOT PROVIDE FOR ANY REPRESENTATION

on the part of the State in the government and discipline of the institution. The State cannot appoint one of the trustees nor demand a report or investigation of its affairs or condition although established by its authority and sustained by its recognition and commitments through its courts. On the contrary, the authority of the State over its delinquent children passes away without recourse, for the reason that this corporation is not amenable to any law or statute of the State in case of maladministration.

Sir, I protest in the name of the people of New Jersey against the State transferring to any religious institution, Catholic or Protestant, its power over any of its delinquent children beyond the opportunity of redress in case of necessity. A child once thus given up might be treated with cruelty and injustice, and even though its parent or former guardian should seek deliverance for the child, with strong crying and tears, the State would have none to grant, it would by this act become powerless; it would cut off its own hand, and could not snatch a maltreated victim from the grasp of its keepers. To commit any child to any institution for such a long term of years without power to inquire into the circumstances of its life and treatment, would be an act of tyranny as unwise as it is unjust.

The Reform School at Jamesburg, the State Industrial School for girls, and the Soldiers' Orphans' Home make regular reports to the Legislature of their government, negotiations, etc., and are open to any citizen who may like to inspect their affairs.

This is as it should be, but here would be an institution filled with children by the legal direction of the State affairs, and yet not responsible to anybody. It can shut the door on its little ones, and bid defiance to all intruders whether they are parents or lawyers.

PROTECTION OF ROMAN CATHOLIC CHILDREN.

By a recent amendment, this Bill has been made to apply to the children of Catholic parents, but the potent objection still remains, as has been truly said by a writer on this subject, "The bill is incapable of amendment, it is wrong and impolitic in its foundational idea, and no amount of tinkering can make it right." It is substantially a punitive institution, the commitments are made by authority

of the State and the children of Catholic parents are as dear to her, and she is under the same obligation to protect them during their penal servitude, as she is to protect the children of Protestant parents.

Section 8 provides, that all children between the ages of eight and eighteen who are idle, truant, vicious, homeless or delinquent, may be committed to the care of this corporation, and the commitment, according to section 11, is to be made by any Court or Judges empowered to commit such children to the Reform School, and when so committed to be and remain under the charge and control, and to be put forth and bound out at its own will and pleasure; also children of like age who may be transferred to its charge by competent authority from any other asylum or reformatory in the State.

UNCONSTITUTIONAL LEGISLATION.

Now I submit, Mr. Speaker, that conferring such power to any religious institution is in direct conflict with article 1st, sec. 4, of the Constitution of the State, which says, "There shall be no establishment of one religious sect in preference to another," and is not this establishment a religious sectarian institution, to do the work which properly belongs to the State, and assuming the State relations to juvenile criminals? Sir: would this House entertain for a moment a like proposition from any other denomination? It would be setting up the right of all religious denominations to have their peculiar sectarian prisons and reformatories by legislative enactment. Sir, the State in all its criminal jurisprudence does not know or acknowledge any sect or religious body. She has built a Reform School at Jamesburgh by an act of the Legislature, it is supported by taxation, its provisions are ample and this House by a recent act has provided for enlarged accommodations for the future. (And here by way of parenthesis I wish to say that the city of Newark has just completed a Reform School at Verona, within the bounds of the diocese from which this bill emanates, and by an act passed at the last session of the Legislature.)

THE BIBLE NOT SECTARIAN.

Our Catholic fellow citizens complain that the Protestant religion is taught in the Reform School at Jamesburg. Sir, would it ever occur to any unbiased mind that the *pious* and *moral*s taught (by the plain reading of God's word without note or comment, catechism or creed) in that institution would prejudice the minds or endanger the souls of the children of Catholic parents? That the discipline of the school should be in the charge of a Protestant is not by legislative enactment and cannot be charged to the State as discriminating in favor of one sect above another.

But, sir, it is charged by the Catholics that the State Reform School is sectarian, and that their Priests are denied access to it. Sir, the charge is idle and fallacious, and cannot be substantiated by proof.

I call the attention of the members of this House to the recent card of Mr. Samuel Allison, one of the trustees of that institution, and all who know that gentleman will vouch for his sincerity and truth. He says that the Priests do visit the school and they were courteously treated, that opportunity was specially and cheerfully made for them to address the boys, and that a repetition of their visits was cordially invited, but they believe that the welfare of the boys would not be promoted by running sectarian lines through the school and dividing it into denominational groups.

EXORBITANT DEMANDS.

But, sir, it is not that our Catholic fellow citizens have not equal rights and privileges, but they are continually demanding more. Witness the exorbitant demands of the first Reform School bill introduced in this House last year, and only withdrawn and substituted by a less objectionable one, when the decision of the members, and the criticism of the press plainly indicated its fate. And now, sir, examine the requirements and proposals of this same party in the original bill as introduced in this House, and only amended by striking out some of its objectionable features, when the press and public denounced it as a great proselyting scheme of the Catholic Church. Does this discover only an anxiety for the souls of the children of Catholic parents? Is there not reason to doubt, if not to impeach their sincerity?

Section 6 provides, that five members of the Board shall constitute a quorum to transact the momentous affairs of the institution; to bind out, for a term of ten years, its erring child, on the signature of any one with whom it may reside. Will the State do this thing? Will it become a mere cat's paw or tool to any sect?

And when you have made this concession to the Catholic Church will you have satisfied their claims and demands? Oh, no sir! Let no one "lay this flattering unction to his soul."

THAT THE CLAIMS OF THIS CHURCH NEVER CEASE

while power is to be obtained from the State, let the history of the past answer.

Sir, if we were not acquainted with the pretensions and aims, with the repeated and persistent efforts of the Roman Catholic Church to find in the manipulation of political machinery a powerful aid in the accomplishment of her aims, we might be surprised, or let me rather say amazed, at the propositions of this bill. But, sir, I have ceased to be startled at anything our Catholic fellow citizens may ask. They believe so thoroughly, so zealously and so unitedly in the extension of their faith by every possible agency that can be devised, and especially by the recognition and help of the State, that their demands are not only incessant but arrogant, and should be faithfully and unflinchingly exposed. One year ago they made a bold endeavor to teach their peculiar creed and doctrines in the Reform School at Jamesburg. Defeated in that, they now, with even bolder front, propose that the State shall commit and transfer the care of its delinquent children to their "Catholic Protectory," to educate through a series of years hundreds of children in the principles and doctrines of the Roman Catholic Church, thus identifying the State, by its recognition, with a particular religious institution.

Now, sir, I submit that the entire genius of our Republican form of government in the management of both local and national affairs tends to keep the Church—the Catholic Church not only, but every other Church—wholly separated from the State. If this bill should be passed, it would be the entering wedge, which might be driven again and again, until the entire framework of our Government, hitherto so nobly and liberally unsectarian, would be torn aunder by contending and violent sects. And, sir, that our Catholic fellow-citizens can never understand this distinctive feature of complete separation in this country of Church and State, and that they are continually, though disappointed in one form, renewing in some other form their attempts to make the State contribute

to the upbuilding of their religion, betrays the characteristic and peculiar feature of their Church. They are the only class among us who dream of electing men on purpose to use them in advancing religious, or rather sectarian interests, and in plain violation of the Constitution and fundamental law of the land.

WHY, PRAY SIR, DO NOT OTHER DENOMINATIONS MAKE SIMILAR DEMANDS?

Partly, sir, because our fellow citizens in other denominations have a more intelligent comprehension of the nature of our Government, but mainly because they have too much self-respect and manhood to be incessantly agitating us with preposterous claims. There is not a Protestant sect in this broad land that could have had the unblushing coolness to ask our consideration of such a scheme as this. And when their claims are opposed by a broad statesmanship that would seek to be liberal, equal and just to all, the cry of bigotry and intolerance is raised, and becomes a test question in the State elections for members of the House. What other denomination of Christians would have brought their fancied grievances to the polls? If the precedent established by the Catholics last Fall in issuing circulars throughout the State denouncing and opposing those who, true to the best interests of the State, refuse to succumb to their sectarian demands is to prevail, we shall soon have religious fanaticism, and religious jealousies, and religious hatreds repeating in our own country the violent scenes so often enacted in the old world in the name of political necessity. It will be a sad hour for our liberties when the success of the Roman Catholic Church in the accomplishment of their designs, to secure the control of the children now, and by and by in other things, is made dependent upon the wild and exciting strife for power at our elections. God forbid that the State here should trammel itself with the evils which European countries are to-day laboring earnestly to shake off. Nor are we to be seduced or influenced by the promise of gratuitous support and education. Is the State so poor and despicable that it must surrender its homeless little waifs to a sectarian institution, to be taught doctrines which in the minds of the greatest men of the age are, to say the least, of doubtful policy! Sir,

THE STATE ALONE MUST TAKE CARE OF THE LITTLE ONES.

To her alone belongs the power to punish and the duty to protect all, both Catholic and Protestant, and no religious sect has a right to interfere, whether the motive be philanthropy or propagandism. In short, we don't want any sectarian and fanatical schools or reformatories for our homeless and vagrant boys and girls. And, sir, if the number of these boys and girls is too great to be accommodated in the State Reform School, then let us provide the means for another; by all means if another school or home is needed let us have it, but let us rebuke this scheme so pregnant with future evil, so baleful to the State and her institutions.

The unceasing and determined attempts to carry out her schemes compel us into what may seem an attack upon the Catholic Church, but which is in fact only

A DEFENSE AGAINST SCHEMES.

Who of us here would utter one word against the Catholics, if they did not continually thrust their insidious pretensions in our faces, and when we resist their aggressiveness and denounce the sectarian spirit from which it springs, shall we be accused of assailing the Catholic religion? No, sir, we assail no religion

which attends to its own proper affairs. We rejoice to have every citizen in this grand country of ours worshipping God when he likes and how he likes, and moreover to see him in the liberty of extending his faith in all just ways. But, sir, when any religion steps across my path, and says, "Allow me, sir, to use the State institutions to spread my doctrines," then, sir, I would resist it, even if it proposed to proclaim the doctrines in which I believe. If our Catholic brethren wish their religion to be respected, let them remember that the political machinery of these United States was not ordained to grind sectarian grists of any kind.

Mr. Speaker: Ninety-nine years has this House assembled; for ninety-nine years has it had the wisdom to keep itself free and untrammelled in all its acts from entangling alliances with religious denominations.

When Roger Williams fled from the persecutions of a united State and Church in the Old World for an asylum in this New World, he declared that it was the duty of the civil power to protect the life and property of every peaceful citizen without regard to his religious opinion. That idea of perfect toleration, though then assailed, was prophetic, it became the key-stone in the arch of all our liberties, civil and religious.

New Jersey for ninety-nine years has vied with her sister States in maintaining this sound political faith, and shall we now cast a shadow on her hundredth year by any departure, even the slightest, from it? Let us rather signalize her centennial by presenting to mankind an enlarged system of free schools and reformatories, undisturbed by the wrangling voices of sectarians, and fully equipped for training all their pupils in those broad and patriotic principles which have been the source of prosperity in the past. The soil turned up by the political plow, of which those agricultural plows on yonder coat of arms above your head are emblematic, has been fruitful of all benefits. Having put our hand to such a plow, we look not back to the Old World for our example, but propose to drive it during this centennial year and all future years yet deeper, and to reap yet more abundant harvests.

Mr. Speaker, I have here before me an address to this House from the Newark Conference of the Methodist Episcopal Church, a respectable body of Christians, far more numerous in these United States than that in whose interest this bill has been introduced. With permission of the House I desire to read it.

Mr. Kirk then concluded his speech with reading the resolutions which have been extensively published.

Mary Alacoque and the Sacred Heart.

[Translated for the CHRISTIAN WORLD, from the French of Louis Asseline.]

(Concluded.)

THE WORSHIP LEADS TO NESTORIANISM.

The court of Rome, notwithstanding its theological decadence, saw clearly that the new observance led directly to a heresy it had formerly persecuted to the death: Nestorianism.

Nestorius adored the humanity of Jesus as separate from his divinity:

"*Proper latenter*," he said, "*adoro patentem*." Now to offer adoration to the heart of flesh, the organ, "without special relation to the rest of the body,"—is not this going beyond Nestorianism itself? Nestorius at least adored the entire humanity of Jesus, and did not select a circumscribed portion of that humanity. If Justinian, in the first title of the first Book of his (Code 5) could bestow on Nestorius the opprobrious name of *anthropolater*, if the second Council of Constantinople could solemnly anathematise him, Justinian and the Council would, *a fortiori*, have reproved this worship so much more material and more human than that proposed by the celebrated heresiarch. The effect of this indecision on the part of the Court of Rome was to establish the famous *equivoque* of the Sacred Heart: Is it the material or the symbolical heart which is to be adored? The question is not yet settled.

Pius VI., in his Bull *Auctorem fidei*, avoids pronouncing upon it, although he seems to incline towards the material worship. M. de Quélen declares that the symbolic heart had nothing to do with the new devotion, and that they who insisted upon this interpretation were *murmurers* and gross *caplarnaites*. The worthy prelate forgot that among these *caplarnaites* were two Popes and a great number of Cardinals. In the decree for the beatification of Mary Alacoque, Pius IX. appears to decide in favor of the material worship. This at least seems to follow clearly from these words: "And who then, had he a heart of bronze, would not feel moved to give love for love to this heart, full of tenderness, which has been wounded and pierced by the lance? Who would not be roused to offer the most zealous homage to that sacred heart, whose wound has shed water and blood for our life and our salvation?" One might, in view of this curious ambiguity, address to the worshippers of the Sacred Heart the exclamation of St. Paul to the Athenians: *Vos nescitis quod adoratis*.

DIFFICULTY ENCOUNTERED.

The new worship found much difficulty in gaining admittance into France before 1789. Queen Maria Leczinska, whose narrow and intolerant religion was well suited to the new observance, on the advice of the Jesuits, requested, in 1765, the assembly of the clergy to establish the worship of the Sacred Heart. The bishops welcomed with respectful readiness the demand of the royal petitioner, but they met with firm resistance from the other ecclesiastics, and the Chapter of Notre Dame in Paris openly declared itself, in this matter, in opposition to their archbishop, Christopher of Beaumont. All men of good sense were shocked at this gross festival which had originated in intrigue, and which was built up by equivocation. It was carrying out in practice the motto of Pascal: "Become fools." They were disgusted at the sight of those hearts of gold, vermilion, silver, which covered the walls of the Chapels

dedicated to this worship—at the sight of all that imagery of bleeding viscera pouring down a red shower beneath crowns of flame. They whispered everywhere what one of them ventured to say openly in a little book full of good sense.* “The enlightened among the faithful weep to see how this worship caricatures the Church, causes her ministers to be despised, degrades the majesty of religion, distracts from the study of its dogmas, offers a theology without proofs, without principles, without guarantees, without utility; how it is thus far without regulations, without synods, without councils, without catechism; that it teaches only through the imagination, every one having the liberty to accept or reject what he pleases, and then to interpret according to his own fancy what he has taken and what he has left; that this worship is, in fine, without sap and without light, amuses and dissipates instead of edifying, and causes the beginnings of schism among the faithful.”

PARLIAMENT FORBIDS.

In 1776, the church-wardens of the parish of Saint-André-des-Arts denounced before Parliament, through M. de Laverdy, one of their number, the introduction of this new festival into their parish—a festival which “*enlightened theologians judge worthy the ages of the most superstitious ignorance.*” The Parliament passed an act forbidding the curate to celebrate the festival.† In a consultation of lawyers, under the date of October 4th, 1781, we have an answer to certain other church-wardens, which sums up the question admirably: “The undersigned council hold that, in the case under consideration, innovation and irregularity are conspicuous; that the festival of the Sacred Heart, as it is in vogue in these later times, was unheard of in the past ages; that it has been sanctioned by neither Council nor Synod, that it is unknown in almost all the Cathedrals of the Christian world, whose rites ought to be the pattern for all private churches; finally, that this festival has not been introduced regularly, but furtively, according to the taste and fancy of certain private curates, who, in this matter, have often been neither the imitators of their predecessors nor the models of their successors—they having taken a different course.”

THE WORSHIP SAVED BY RELIGIOUS REACTION.

It is probable that all this opposition would have triumphed over the

* *Lettres aux Alacoquistes, dits Cordicotes, sur l'origine et les suites pernicieuses de la fête du Sacré-Cœur de Jesus et de Marie.* Anonymous, 1782.

This curious little book is announced in a number of the *Nouvelles Ecclesiastiques*, of the 7th of August, 1782, second edition; the first edition is announced in the same publication, under date of October 23, 1781. A manuscript note in a copy belonging to M. Jules Simon, who obligingly furnished me with it, attributes these two letters to Pagnault, Curate of Vaux, in the diocese of Auxerre.

† This order is published in the *Gazette of Leyden* of the 9th July, 1776, No. 55.

new worship ; that, in the regular order of things, it would have been extinguished by the contempt and the ridicule of the enlightened world, together with many other innovations. But the religious reaction of the Restoration saved it. The Sacred Heart had already flamed on the breasts of the Vendéans; the Jesuits, restored and triumphant, wished to associate their cherished dogma with their victory ; they circulated documents pretending to be written by Louis XVI., in which the prisoner of the Temple devoted himself and his kingdom to the Sacred Heart. Their missionaries established confraternities in every town.

SENSATIONAL DEVICES.

With that theatrical instinct which is peculiar to them, they made use of every kind of material device to strike the imagination ; for example, on the 23d of July, 1823, at Auray, they carried in procession an enormous heart of Jesus, surmounted by a black cross and surrounded by black thorns, with this inscription : " The only salvation of France." In dim chapels they placed pictures of Christ, with his breast open and bleeding ; a burning lamp, furnished with a reflector, threw its full light upon the wound, where the heart seemed to be swimming in a fountain of blood and fire. Lemontey* states that he saw one of these pictures, thus installed in the catacombs of the chateau of Rocheguyon, the residence of the Abbot Duke de Rohan-Chabot, and bears witness to the great effect produced by the dexterous managers. In this way the new observance acquired an immense extension ; it swallowed up multitudes of women and girls in the confraternities.† Every association had its manual. Nothing can be more absurd, and nothing more pernicious, than these little books which circulate everywhere, and which, alas ! are the only reading of so many simple souls, the only food of so many minds. They point out how the united hearts of all the members of the Confraternity " ought to desire to enter into the opening of Christ's heart, and plunge themselves incessantly into that loving wound."‡ They advise that images and medals of the Sacred Heart should be kept constantly at hand, and that they should be very frequently kissed " with the same devotion as you would kiss the heart of Jesus Christ himself."

* *Histoire de la Régence*, I. II. p. 412, and fol.

† Salgues, in his curious work entitled: *Des erreurs et des préjugés répandus dans les dix-huitième et dix-neuvième siècles*, (Pentii, 1828, 2 vol. in 8o) says : " Even the abridgments of the life of Mary Alacoque are so overloaded with childish and indecent details, that they will never be able to make a saint of this Mary." What seemed impossible to Salgues in 1828, has become possible in 1865.

‡ See the various Manuals of the Confraternities, particularly that published in 1789, under the title : *Recueil de différents exercices dans la dévotion aux sacrés cœurs de Jésus et de Marie*, 6me édition, revised and corrected. Nancy, at the Associate Booksellers, with permission and approbation.

We read, among other exhortations : " Enter into a confraternity ; labor to establish this holy devotion in every town and in every place where you may happen to be ; instil it into your children and into your servants. With what holy industry does not ardent love inspire the fervent souls who are animated by it ! " These manuals also state that Saint Louis de Gonzaga, having, on the 10th of February, 1765, suddenly healed by his intercession, Nicolas-Louis Celestine, novice of the Company of Jesus—always the Jesuits—said to him : " Through my intercession, the Lord grants you life in order that you may employ it in perfecting yourself, and in spreading, to the utmost of your power, the worship of the Sacred Heart of Jesus, a worship most agreeable to Heaven." There are endless ceremonies appointed for every hour in the day : rosaries, prayers, stations, exercises, aspirations, litanies ; old women and young women are called upon to repeat the fervid invocation of Saint Gertrude : " O Love ! O my King ! O my God ! O Jesus ! cast me without delay into the fiery furnace of thy love, that I may be wholly consumed by its celestial flames. There, oh my sweet Saviour, let me hear the soft accents of thy fair and ravishing affection. There, in the tenderness of thy spirit, draw me within thyself, and plunge me into the abyss of thy perfect charity." After hundreds of pages in a style which seems tainted with musty incense and fouled holy-water, the faithful are told that " Divine love grows like other habits ; the more exercises of this love you perform, the more the habit will strengthen in you. If you only perform six in a day, three before noon and three after, it will be more than two thousand acts of love in a year, more than twenty thousand in ten years, that is, more than twenty thousand degrees of glory for another life ; if you should attain to six of these exercises before noon and six after noon, you will have more than forty thousand in ten years. Calculate in the same way the losses you incur when you neglect to perform these acts of divine love."

What triumphant arithmetic, and how clearly we here detect the hand of the Jesuits, that art of surprising, and of putting to sleep the will and the reason by a thousand petty methods, a thousand manœuvres, which stifle all free impulse, all spontaneity, and make the simple more simple, the ignorant more ignorant !

MARY ALAQUE IS BEATIFIED.

The coarse instrument of so many marvels deserved a reward. Mary Alacoque merited the honor of beatification while waiting for the nimbus of saintship. As early as 1817, at the instance of the Jesuits, the question of her beatification had been brought before the Court of Rome. This would never have been ventured upon in the eighteenth century ; the sickly heroine of Languet de Gergy was too well known there at that time. It was reserved for Pius IX. to accomplish this

great act. Besides, it was the special desire of the Jesuits, and they have never been more powerful at Rome. A first decree of Pius IX., of August 23, 1846, declared that Mary Alacoque had practised to the *highest degree* the virtues recognized in her. A second decree, May 24, 1864, affirmed the truth of the miracles attributed to the sister of the Visitation. Finally, on the 19th of August of the same year, the solemn decree of Beatification was proclaimed, dated from Castel-Gandolfo, and counter-signed by Cardinal Paracciani Clarelli. This decree consecrates the genuineness of the visions of Mary Alacoque; gives, as the origin of the worship of the Sacred Heart, the divine revelation recorded by Languet de Gergy, seems to incline to the adoration of the material heart, and foreshadows the approaching canonization of this poor hysterical girl. The "Ladies" (or Sisters) of the Sacred Heart—that order which has developed so rapidly, which possesses thirty-two millions in real estate, and which educates not only the daughters of the aristocracy but also of the wealthy among the middle classes—these ladies may soon place the new saint upon their altars, and hold her up as the *ideal* for the children, whose hearts and minds they have to form.

CONCLUSION.

Some years since M. Lanfrey wrote, in his eloquent work entitled *L'Eglise et les Philosophes*,* as follows: "Thus the reveries of a poor idiot, evidently afflicted with nymphomania, took form and became a symbol offered for the adoration of the nations. . . . How, then! these monstrosities, disgraceful to human nature, are still possible to day as in the past, and yet we talk of progress, of civilization! Let dreamers rear their ideal republics, and when they look around for men wherewith to people them, they will find the followers of Mary Alacoque or the conjurers of turning-tables!"

Truly, eloquent publicist, in such principles and before such altars are now educated the mothers of the men who are to compose the world of the future!

MISSIONARY INTELLIGENCE.

Chelsea, Mass. Rev. M. Dwight.

Our missionary, Mr. DWIGHT, has, during the past month, visited somewhat over three hundred families, of which about two thirds were Roman Catholics. In very many of these he

was permitted to read or repeat portions of the Holy Scripture; and with a very small number to offer prayer. In the unwillingness of some of those whom he approached to converse with him, or to receive the Bible or religious

* Lanfrey, *L'Eglise et les Philosophes au dix-huitième siècle*, 2d edition, Pagnerre, 1859. 1 vol. in-18, pp. 135-136.

tracts at his hands, Mr. Dwight has found evidence that they had been cautioned against so doing by their priests.

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Louisville, Ky.—Mrs. J. M. Sadd.

In her annual report of work among the poor of Louisville, Mrs. SADD remarks: "This mission work is enlarging. The calls and visits, with the help of committees, have, a part of the time, exceeded 120 per month. The calls for help at the Mission House, for weeks past, have been from fifty to one hundred per day. If the families are not known to us we investigate, and relief is given according to our means and their need. The words of Jesus have been read and repeated at more than one hundred sick beds. Ministers and other good men have prayed with the sick and dying in many cases. They have found the dark valley lighted with the smile of Jesus. One little one said: 'Is this what I have been dreading? Why, Jesus is here!' Our Music Mission has done cheerful work in gloomy places. The Sunday-school numbers 250, with an average, some time past, of 200. The Industrial-school has over 200 girls, with efficient teachers. A verse from the Bible is committed at each meeting."

In an accompanying letter, Mrs. S. mentions some interesting cases of Roman Catholics brought, as we trust, to the knowledge and love of the truth. It is, however, prudent to avoid the publication of all such facts as may attract the particular notice of the Roman Catholic ecclesiastics, and hinder much good that might otherwise be done.

—
Cincinnati.—Miss Schiller and Miss Purlier.

We extract the following paragraphs from the annual report of Miss A. B. SCHILLER:—

"Another year of my missionary

labors has passed by, and an annual report becomes due, which I submit to you; but not without embarrassment, for the work has been small—although through the kind providence of God I have spent the entire year in His service, except when ill at two different times, amounting to about five weeks altogether. I hope and pray that the Lord will bless that which I have done more abundantly, for He is a prayer hearing and a prayer answering God. I think that several persons have been hopefully converted. One case is especially encouraging, that of a young man who was raised in the doctrine of the Roman Catholic Church, and to all appearance would not depart from it; but after persistent efforts I succeeded in reading to him from God's Holy Word, from which he received light, and he is now the possessor of a Bible, which he reads and tries to obey, and is, I trust, an humble follower of Jesus Christ. I have faith that much more seed has been sown in good ground, and many others benefited through my weak efforts and the blessing of God.

"Much time has been spent in visiting the sick and infirm at their own homes, for I am frequently sent for to visit such. During the year I have made 1250 family visits—some of them very interesting. One instance is of a poor German. Before he was taken ill his wife would say to me, 'Please don't mention religion to my husband, for it always makes him angry.' However, he was sick for a long time, and I visited him and always spoke to him of Jesus and his love. Although his sufferings were great, he bore all with patience, was fully resigned to God's will, and died rejoicing in a hope of heaven.

"The Cincinnati Hospital has been visited thirty two times. In this institution I feel that I am always welcome, for the poor suffering and dying often

express their thanks in words, tears, and blessings. In these visits I always speak, read, pray with and sing to the inmates. Seven visits were made to the Jail—I think with success. Three visits to the R. C. Hospital. I also visited the Children's Home, House of Refuge, Work House, Home for the Friendless, City and County Infirmary. In all our public institutions your Bible readers are kindly received by the officials and inmates. I have attended open air meetings and spoken to hundreds about the one thing needful, both individually and collectively; have distributed about 1,000 different religious papers, and 5,000 pages of tracts, a large number of Scripture cards and small books, thirty-nine Testaments and two Bibles.

"My Sewing-school has been kept up during the entire year. It is small, but I do not try to have a larger class, as I could not do justice to them myself. I teach them the same branches as in former years. The Mission Sewing is still kept up and the girls are very willing to work for it."

Miss LAVINIA PURLIER reports:—

"During the year about 1,900 visits have been made to families. To these has been carried the Bread of Life in various forms, accompanied by words of counsel and cheer, directing the sick to the Great Physician; affording aid to the destitute, warning the careless and beseeching the obdurate to yield to the invitations of the Gospel.

"The Infirmary, Hospitals, Orphan Asylums, Jail and other institutions have been visited as often as time would permit or occasion required. Here creeds are nothing. I only speak of the Man of Sorrows, the Sinner's Friend, and invite the Romanist, Protestant and Jew to drink from the same cup, and

eat of the same bread, and by all classes I am welcomed.

"Seven hundred children, of both sexes, have been connected with the Industrial School during the last year. Nearly all of these are of foreign parentage, and many of the class desired. Both boys and girls learn to sew, but most of the time is devoted to moral and religious instruction.

"My Sabbath class varies from one hundred to two hundred and fifty in number, and in age from three to thirteen. None of these can read, but they are taught to tell and sing the story of divine love.

"It is my design to keep constantly on hand, and with me, a supply of religious papers, tracts, cards and books. The exact number distributed cannot be ascertained, but amounts to sixty or one hundred thousand. Many of these were given to the multitudes, who gathered each Sabbath at different places to listen to street preaching.

"The Western Tract Society have been liberal, furnishing most of the papers, but some have been received from other sources.

"The expenses of the school, including material, cards, and other contingencies, have amounted to eighty-five dollars, and other charities, in pursuing my work, to one hundred and twenty. Save for the little festival last Spring, I have not been obliged to solicit charity, but the Father of the poor has enabled me to give some in love. He will supply all our need.

"It would gladden my heart to speak of the conversion of large numbers, but you sent me to break up the fallow ground, and to sow the seed, and I may not tarry to count the sheaves.

"Our Father has not commanded us to be successful, but has said, 'Go labor in my vineyard.' It is ours to obey, His to give the increase."

Davenport, Iowa.—Rev. A. W. Wier.

REV. A. W. WIER, our German City Missionary in Davenport, Iowa, in his report for the month of March, writes:

“During the month I have attended to all my regular duties, though I did not make as many visits as usual.

“Our religious meetings are very encouraging. I have begun holding services in East Davenport with good prospects. The Wednesday evening meetings are well attended, and much interest manifested. The Mission schools are doing well, and the parents are becoming interested in them. The afternoon school now numbers between sixty and seventy, and the morning school over twenty-five. East Davenport is a very good place for another German Sabbath-school, but the difficulty is to find a room for it.

“In all my labors among the Germans since last August, they have treated me always respectfully, and often very kindly. In most cases I found them not at all eager for religious comfort or information. Their notions about the most elementary truths of religion are generally very vague or perverted. An ordinary course of labor among them is wholly ineffectual. But comparatively few will take the trouble or *condescend* to attend any religious meetings, no matter how much and how earnestly invited. The men are usually away from home during the day; thus it is, generally, difficult to have any lengthy conversation with them. Short conversations will not right their erroneous views; it needs longer and repeated influences. This all shows the need of *suitable* literature, in which these erroneous views are treated of; kindly, courteously, and explicitly. Tracts prove unsuitable—because the Germans know them by their form. They know them to be meant for the unconverted, those who are not

Christians, i. e. barbarians. Thus they are prejudiced and will not read them. Religious papers, such as are read by the spiritually-minded Christians, are nevertheless unsuitable for these people. Such papers assume truths and premises which are the very ones not admitted, or wrongly understood by these Germans; they treat of experiences not only foreign but also incomprehensible to them. These remarks of mine are no disparagement to the literature mentioned; but they are to show that our situation is a peculiar one and has not been reached by the general means.

“The Sabbath-schools have proved very influential; the parents are interested in them, and are becoming so more and more. Yet it is hard to get good teachers and appliances. Others might be organized if we had places, and books and papers for them.

“I have not been able to keep account of the number of visits I have made since August last; but this much I can report, that where I did visit I did the work thoroughly, acquainting myself with the people and re-visiting them as often as possible.

Muscoda, Wis.—Rev. J. Zvolanek.

OUR Bohemian Missionary, Rev. J. ZVOLANEC, who labors in Muscoda, Wis., and surrounding country, sends this report for the month of March:

“It is an encouraging fact that our Sabbath congregations continue to increase. Frequently Bohemian Roman Catholics come in and listen attentively to the preaching of the Gospel. When I discover them in the audience, I endeavor to adapt my remarks to their peculiar state of mind. It is not my purpose to openly attack the errors of the Romish system, but rather to hold up the truth, which will overthrow the wrong. The power of Christ to save is

a theme in which I delight. It affords me joy to present Jesus as the great High Priest, who alone can absolve the penitent. While I direct the attention of Rome's deluded followers to the atonement of Christ, I often observe the moistened eye and serious countenance.

"About fifty families have been visited with good results. With the permission of the parents, I read and expound the Bible to the children, selecting such passages as are adapted to their condition. Many seem to be hungry for the Bread of Life. May the Holy Spirit make the truth effectual!

"The Mission-school grows in interest. The classes are full, and the order excellent. The prospect for an increased attendance this Summer is cheering. Pray for us that we may be 'steadfast, unmovable, always abounding in the work of the Lord.'"

Keokuk, Iowa.—Rev. H. R. Riemer.

Rev. H. R. RIEMER, our German City Missionary in Keokuk, Iowa, sends this report for March:

"Our work is being continued. The object to bring the Gospel to all the Germans in Keokuk is being realized more and more, notwithstanding all the opposition and hindrances. We have extended our work to about five miles beyond the city limits, among the scattered Germans. It was connected with many difficulties, but not in vain, as the fruits already show. There is a much stronger desire for the living Word of God among these country people than among those of the city; for they come to our meetings from a distance of five miles, and they are more susceptible to things divine. How many families have thus been reached I cannot tell exactly. We meet continually with new proofs that they are growing to be more favorably disposed towards us. The more

they get acquainted with our intentions, the more ready reception we find among them. Many of them invite us to visit them, which we never neglect to do; and we find them often very thankful for such a visit. We intend to visit, as soon as possible, those whom we have not reached thus far. We have begun a new Sabbath-school, four miles from the city; thirty-five scholars are in attendance. The one here is prospering. May God's people everywhere pray for the success of the Home Mission, that all the lost sheep may be led home safe again!"

Greece and Turkey.

MISSION IN SALONICA.

WE are glad to find that our brethren of the Southern Presbyterian Church are determined to give to the work among the Greek population of the Hellenic kingdom and of Turkey, that extension for which Dr. Kalopothakes has long been urgent. We read among the notices in the *Missionary* (Columbia, S. C.) for April, the following:—

"By later letters from Salonica, of February 12th, and Athens, February 13th, we are informed that Dr. Kalopothakes and Mr. Michaelides had succeeded in securing a house at Salonica, though after much opposition on the part of the officials of the Greek Church. A preaching service had been held several times, which was well attended, and the prospect appears on the whole favorable. Much opposition will certainly be encountered—probably persecution will be aroused, but the truth of God will undoubtedly prevail. At Athens, since Dr. Kalopothakes' departure, several papers have attacked his work, and a prosecution at law is threatened, the claim being that the only Church recognized by the constitution is the orthodox Greek Church.

This question, perhaps, has to be legally adjudicated sooner or later, and the present is as good a time as any other for its settlement, if opponents choose to press it. Our friends there do not doubt that the result will be in favor of the Evangelical Church. In the meantime the immediate reinforcement of the Mission is urged. We are glad to say that it is expected that the Rev. Messrs. Leyburn, of the Synod of Virginia, will join this Mission within the course of a few weeks—probably in the latter part of April—though at the time of this writing the date of their departure has not been definitely fixed.”

— *Brazil.* —

THE EDUCATIONAL WORK IN CAMPINAS.

REV. J. LEIGHTON WILSON, D.D., one of the Secretaries of Foreign Missions of the Presbyterian Church (South), has just visited Brazil. He gives an interesting account of his tour in the *Missionary*, under date of January 11th. We omit that portion of his letter which refers to his journey until he approaches the important city of Sao Paulo (225 miles south-west of Rio de Janeiro).

“Nothing of interest presented itself to our view along the line of the railroad, until we came to make the ascent of the Serra, which is not far from the seaboard. The ascent, which is two thousand three hundred feet high, is made by three short successive stages, at each of which the ascending train is drawn up by the weight and force of the descending one, passing each other by a switch about half way. It took but little more than an hour to make the entire ascent.

THE CHANGE OF CLIMATE

was very marked. It was such as would be experienced by a person who should be transported from New Orleans to Canada in the course of an hour. We

reached Sao Paulo about 6 P. M., and found Rev. Mr. Chamberlain, of the Northern Board, waiting at the depot to take me to his house. Mr. Leconte had also come down from Campinas that morning to meet me. I was most kindly and hospitably entertained here by Mr. and Mrs. Chamberlain. The next morning Mr. Chamberlain took me around to see a number of objects of interest. None of these were more so to me than

THE GRAVE OF REV. MR. SIMONTON.

You will remember that he was the pioneer missionary to Brazil, and went out while I was still secretary in New York. He was a man of decided ability and piety, and his memory is greatly revered here. I saw also the room in which he died. Sao Paulo is one of the oldest cities in the empire, and it is said also to be the handsomest. It has several colleges, and a large law school, besides a number of other institutions of learning. Its population is estimated at thirty thousand. The Northern Presbyterian Mission has a flourishing church here, of which Mr. Chamberlain is the acting pastor. These brethren hope to establish a Theological Seminary here, at no distant day. Mr. Lane came up about two o'clock, P.M., when Mr. Leconte and I joined him and reached Campinas before night. At the depot we found Mr. Morton and Mr. Dabney waiting for us, and in fifteen minutes more we found ourselves on the porch of

THE CAMPINAS INSTITUTE,

where the ladies of the mission were assembled to give me a most cordial greeting. It will be remembered as an event in my life. I did not feel myself to be a stranger, though in a far off land of strange speech. I was glad to find all the members of the mission in good health, except that Mr. Morton and Miss Henderson seemed somewhat run

down in consequence of the excessive labors of the session which had just closed. I was sorry that I could not get here in time for the examination.

"It was largely attended and gave great satisfaction, as I learned from several sources before I got to Campinas. A dozen or more Brazillian newspapers have spoken of it in the most commendatory terms, and the number of pupils might easily be doubled if there were sufficient accommodations and a sufficient teaching force. Religious instruction, I was glad to find, was thoroughly interwoven into all the instruction given. The Scriptures are read and expounded every morning, the catechism is taught, and hymns in the Portuguese language are committed to memory by all classes of the pupils. And, what is very strange, Catholic parents bring their children to the school, although they know that they are to be thoroughly instructed in the principles of the Protestant religion.

CATHOLIC PRIESTS, THEMSELVES,

have brought their relatives to the school, with the full knowledge that they were to be instructed in the principles of sound religion. Many of those pupils, there is reason to believe, are already serious inquirers after the truth. The number, at the close of the session, was about one hundred and forty, and the larger portion of them are from the best and most respectable families in the province. All, with two or three exceptions, pay full board and tuition, and do so with remarkable promptness. The building is the handsomest and the neatest about the place, though its cost is far less than many others. It is not yet completed, and has a debt on it. The debt will be cancelled in the course of a year or eighteen months by the tuition fees and by the profits of a brick yard, which was found necessary to establish in order to get the building erected at

all. We must, however, try to raise \$10,000 or \$12,000 more, in order to finish the building according to the original plan. When that is done two hundred pupils can be accommodated, one half as boarders, and the others as day scholars. This enlargement is also needed for the better accommodation of the Mission families themselves. At present they are living in very crowded quarters, much more so, I am sure, than our Christian people at home would be willing for them to occupy, if the facts of the case were fully known. How these brethren ever got the building so far advanced as it is, in view of their restricted means and the high price of labor, is a mystery. I have said to them, if they had had less faith and more prudence they would never have attempted it at all. But here it is already a power in the land, and no member of the Presbyterian Church can look upon it as I have done, without feelings of grateful pride. Let us provide the necessary means for its completion; then the institution will not only become self-supporting, but it will in the course of a few years furnish the means for the establishment of a female seminary, which is quite as much needed.

"I am deeply impressed with the idea that

GOD IS PREPARING THIS WHOLE COUNTRY in a remarkable manner, for the reception of the Gospel. A variety of circumstances seem to conspire to bring this about. A great moral and religious reformation, if we can judge from the signs of the times, is at hand. Romanism has had the field entirely to herself for three centuries, but by the common verdict of this present generation, has been pronounced utterly wanting; not only has it failed to improve, to purify and elevate society, but it has plunged society into the very depths of ignorance and degradation. The great mass

of the people, especially the more intelligent class, not only admit the fact, but they are ready to cast from them a religion that only blinds and corrupts.

THE PRIESTHOOD ARE EVERYWHERE DENOUNCED

as the most ignorant and corrupt of mankind, and they have not even the self-respect to vindicate themselves. They are sometimes publicly flagellated in the streets for their immoral conduct, when no sympathy whatever is expressed in their behalf. The bishops of Para and Pernambuco have recently been sentenced to four years imprisonment in Rio Janeiro, and they are undergoing the penalty without any manifest disapproval on the part of the people. Since I have been in the country an imperial edict has been issued

EXPELLING THE JESUITS,

a considerable number of whom have already been deported. The newspapers expose the villainies and immoralities of the padres with unrelenting severity, and hundreds and thousands of families, while professing to be good Roman Catholics, never go to the confessional, nor attend any of their religious services. Within a few days past, a young man in the city of Campinas, who has recently lost his father, published a card in one of the daily papers, forbidding that mass should be said for his father, stating that neither he nor his father had faith in the Catholic Church. That same young man is not only a diligent reader of the Scriptures, but he is a regular attendant upon the preaching of our brethren. All the convents and monasteries in the country have been confiscated by the government, and with a few exceptions, they have already passed out of the hands of the Roinish party. The question of

THE DISSOLUTION OF CHURCH AND STATE
will be agitated in the next Parliament,

and if the act is not then passed, it will in the course of two or three years, and this will knock the last prop from the already tottering superstructure. Many thousand copies of the sacred Scriptures have been disseminated among the people, and there is much reason to believe that they are extensively read. Constantly persons are coming to the different Missionary stations to be instructed more fully in relation to the difference between the religion of the Bible and the Roman Catholic Church. I have seen many persons of this class myself since I have been in the country, and I am painfully impressed with the fact, that the number of laborers in the field are utterly insufficient for the demands of the occasion."

Moravia.

MISSION OF THE AMERICAN BOARD AT BRUNN.

From advanced sheets of the *Missionary Herald*, for May, we take the following extracts :

SERIOUS OPPOSITION AT BRUNN.

On the 20th of February Mr. Schauflier wrote from Brunn:—

"The storm which had been brewing for some months has at length burst upon us, and at one blow our meetings on Sunday and Thursday, and the loaning of books and tracts during the week, have been stopped by the police. But I must go back to my last report of September 7, 1874, (November Herald). You will remember that I spoke of the deepening interest in our meetings. About the middle of September my wife and I found ourselves so worn out with the strain of work and excitement, which had been incessant since the fall of '73, that we were obliged to run away for a little rest of a week or ten days among the mountains. There my wife was prostrated with a most sudden and dangerous illness; but the Lord answer-

ed prayer, so that, after five weeks' absence, we were permitted to return with thanksgiving and joy to our home. My parents had also been absent on a visit to Germany, so that the meetings had been suspended. When they were recommenced, it was evident that the interest had not suffered abatement.

"But no sooner does gospel truth begin to work than the enemies of the gospel begin to bestir themselves. Rome loves the gospel no better now than when she burned John Huss for preaching it. Priests and others pounced upon children who were found with our tracts or books in their possession. The hour devoted in school to religious instruction was consumed in abuse of us as heretics, and in warnings and commands to the children to avoid us as they would the plague. Boys were punished by one teacher, by being compelled to stay after school and write, one hundred times, 'I must never again go to that Protestant woman,' and one hundred times, 'I must never again borrow books from that Protestant woman.' Priests sent messages to my wife, through boys, threatening her with imprisonment. Boys were sent to our dwelling by priests (as they were overheard telling each other) to borrow books which were to be destroyed. In the schools, books and tracts were torn up and burned. One Sunday evening boys were sent to disturb our meeting, and when not admitted, made as much noise as they could on the stairs, and were immediately after seen, by a gentleman who ran down after them, to receive pay in the street from a man dressed like a priest."

CALLED BEFORE THE POLICE.

"The danger to the Catholic infallible church of having children and their parents read gospel stories and gospel truth, had become so alarming, that the Bishop called upon the civil authorities to silence us. The fact that I had hired

and was fitting up a hall for public lectures in the old Moravian capitol, where once Moravian Brethren had sung and prayed and suffered martyrdom, was also an offence to the Ultramontanes. Mrs. Schaufler and I were summoned to the police headquarters and examined. Being strangers our statements were, naturally enough, received with caution, while the priests did all in their power to arouse suspicion against us. They even showed the police authorities an article which appeared last May in the Jesuit missionary paper (Freiburg, Baden), in which my letter published in the *Missionary Herald* of March 1874, is quoted from, my meaning perverted in genuine Jesuitical style, and I am credited with having been 'crafty enough to *cheat* the Prague police,' and thus secure permission to commence the 'Biblical Lectures' which have been held there ever since. These tactics told. I was informed that my wife and I stood accused of having illegally 'distributed' ('vertheilt') literature, and enticed minor children into our meetings. In vain we replied that Mrs. Schaufler had not given away books and tracts, but simply *lent* them, which we understood not to be '*distributing*' in the sense of the press law; and that the second charge was simply untrue.

"I was peremptorily forbidden to hold any meetings, public or private. The only course open to me was to appeal to the Statthalter, or Governor of Moravia, which I did at once."

BEFORE A CIVIL COURT.

"In the meanwhile the accusations against Mrs. Schaufler and me were brought formally before the Judge of one of the civil courts, where we are summoned to appear next Tuesday morning. Were we to think alone of the powers arrayed against us, we should feel sad and despondent enough, for what are we against so great and mighty a foe! But we have put our trust in Him who

'sitteth in the heavens,' who will be our 'shield' and the 'lifter up of our head;' who says to us, 'Fear not; I will help thee.' He will yet put the enemies of his truth,—those who call themselves by his name, but refuse his Word to the souls under their spiritual care,—to confusion. He will yet glorify his great name in this city and this land.

Tuesday, February 23d. We have just returned from court. To the surprise of a gentleman who went with us, the assistant district attorney appeared himself, showing that the matter is to be pressed. After my wife and I had been examined, the prosecution, wishing more time to procure evidence against us, moved an adjournment, which was granted. So the Lord permits our faith and patience to be still further tried. But he who tries us will, with the trial, also give us grace and strength to endure unto the end. He keeps cheering us.

"The other day our brother, the colporteur, was in a cobbler's shop. The cobbler asked him whether he had heard of the books and tracts which are making so much noise, and which the priests are tearing and burning up. For his part, he said, he found nothing but good in them. 'A gentleman,' he continued, 'was in here the other day, and, speaking of these books, told me that his children read them, and he too. And, said he, this is the best thing that has happened in Brunn for a long time; for seed has been sown that can never be rooted up.' The priests have advertised us most effectually, so that when the Lord opens our mouths again, there will be many curious to hear what it is, about which the whole Romish clergy of Brunn has made such a commotion.

"I cannot close without asking your

constant prayers, and those of all who may read these hasty lines, on our behalf, and that of this city and this land. The reign of superstition and darkness draws to a close. The Spirit of God is moving on the hearts of men, and the enemies of the truth know it, and are girding themselves for desperate conflict. It is a solemn thing to live and labor here at such a time. Pray for us that our faith fail not."

Western Mexico.

RENEWED EXCITEMENT.

THE May number of the *Missionary Herald* also gives an extract from a letter of Guadalajara, of which a few sentences may be reproduced:

"A week ago Monday we had a very severe shock of earthquake, and have had slight ones nearly every night since. Different periodicals have been circulated stating that the Protestants were the cause of these disasters, that God was thus showing his displeasure because they have been allowed to introduce their heretical doctrines into this country. The poor ignorant people, of course, believe this, and are in the highest state of excitement. Night after night thousands are marching through different streets of the city, with their images and lighted candles, praying and singing at the top of their voices. They also go armed, and thus far the authorities seem to take no steps to restrain them. We have heard that they have a plan against us, and we are taking every precaution possible. Every night finds us up, dressed, and watching, when we hear the screeching and noise, and to this Mr. Watkins owes much of his present sickness.

LITERARY NOTICES.

A Dictionary of Religious Knowledge, for Popular and Professional Use; comprising full information on Biblical, Theological, and Ecclesiastical Subjects. With several hundred maps and illustrations. Edited by the Rev. Lyman Abbott, assisted by the Rev. T. J. Conant, D.D. Harper & Brothers, 1875. 1074 pages, large 8vo.

We have been delighted with this handsome volume; so well does it come up to our conception of what such a work ought to be. Though written for the people, it is also adapted to the wants of the professional scholar; for, if concise, it is also thorough and where occasion requires, full even to details. On disputed points, whether of history or of doctrine, it follows the admirable plan of stating both sides of the question. This is the case even respecting fundamental truths. Yet the editor never conceals his own sympathies with the "orthodox" faith. The articles cover a vast range. Many subjects are treated of, which we might look for in vain in older works of the kind. Everything is brought down to the most recent times. The fruits of Assyrian and other explorations are given in a condensed form. There is a profusion of woodcuts of admirable execution. We have not seen one of the old, trite, fanciful character. The tablets containing the Chaldean account of the Deluge, the Moabite Stone, etc., are not only described but portrayed. Especially useful are the maps—all set in the pages of letter press—maps of separate tribes, maps representing the ground passed over by our Saviour during limited portions of his life, etc. We rise from an examination of the dictionary with a profound respect for the exactness and comprehensiveness of Mr. Abbott's scholarship, and the skill with which he makes that scholarship available to all readers, even the youngest and least learned. We heartily commend his book to all Christian families.

Conquering and To Conquer. By the Author of "the Schonberg-Cotta Family." (New York: Dodd & Mead, 1875.)

The object of this little volume is to present a view of Christianity at Rome and in the Roman Empire, towards the end of the fourth and in the beginning of the fifth century; to portray the good and the bad sides of that particular phase of religion which then prevailed, and to show that in the midst of many corruptions there was still a vital principle which must some day triumph. The book closes with the capture and sack of the imperial capital by Alaric and his victorious Goths. While we can not class this among the most interesting productions of the gifted author, it will be found animated, entertaining, and suggestive.

Religion and Science; the Letters of "Alpha" on the Influence of Spirit upon Imponderable Actienic Molecular Substances, and the Life-Forces of Mind and Matter. Embracing a Review of the Address of Prof. John Tyndall, LL.D., F.R.S., etc., before the British Association at Belfast, August 10, 1874, with additional evidence, through the law of "Evolution" of the Immortality of the Soul, its relations to Physical Life, and Accountability to the Deity. By the Author of "Fibrilia," etc., etc. (Boston: James Campbell, 1875.)

This long title-page sufficiently explains the laudable object of the book, upon the scientific character of which we prefer at present to pass no judgment.

Conditions of Success in Preaching without Notes. Three Lectures delivered before the Students of the Union Theological Seminary, New York; January 13, 20, 27, 1875; with an Appendix. By Richard S. Storrs, LL.D., of Brooklyn, N.Y. (Dodd & Mead, 1875.) 233 pages, 12mo.

God's Word through Preaching. The Lyman Beecher Lectures before the Theological Department of Yale College. (4th Series.) By John Hall, D.D. (Dodd & Mead, 1875.) 274 pages, 12mo.

These two treatises will be sure to be

consulted by many persons, both in and out of the ministry, to whom the subject of preaching, its object and its method, are of vital interest. Written by two very remarkable, but strikingly different pulpit orators, they present distinct phases which all will be profited by familiarizing themselves with.

Types and Emblems (Sheidon & Co.) is the title of a new collection of sermons by Rev. C. H. Spurgeon. Independently of their merit in a literary point of view, these sermons breathe throughout a broad spirit of Christian charity, and seem to have but one object in view—to lead men to Christ as an atoning Saviour. With Mr. Spurgeon to be a follower of Christ is to be a member of the true Church, and that is everything. "A man does not get to be one of the Lord's people, or to be one of Christ's sheep, by being admitted into any visible church. He ought not to try to get into any visible church until he is in the true church."

Vaticanism: An Answer to Reproofs and Replies. By the Right Hon. W. E. Gladstone, M.P. (Harper & Brothers.) 96 pages, 8vo.

This is a neat and convenient edition of Mr. Gladstone's second pamphlet. It should be read by all those who have read his previous paper on the "Vatican Decrees," and the replies which that paper called forth in such large numbers.

Spain and the Spaniards, by N. L. Thiéblin (Boston: Lee & Shepard, 1875,) is a lively, chatty book of travels, and gives a very entertaining account of the present state of affairs in that restless peninsular. The author, a correspondent formerly of the *Pall Mall Gazette*, and lately of the *New York Herald*, prides himself on being a man of the world, and certainly knows how to interest popular readers. On religious matters we question the value of his opinions, albeit he himself is disturbed by no unpleasant doubts respecting the authority his words will carry. With a cool dogmatism which is truly re-

freshing, he pronounces the efforts of all the Bible and Missionary Societies in Spain an utter failure—as utter as that of the London Society for Promoting Christianity among the Jews, which spends, "he believes," about £30,000 a year for converting on the average about thirty Jews! After which he adds this observation, which were it not for the hopeless ignorance it reveals, might be esteemed a wanton insult to near a million Protestants in France alone: "But what struck me above all in these matters is the correctness of a remark once made by some one [probably himself]—that if one happens to meet a Spanish, Italian, or French Protestant, one is almost sure to find him in the long run *either a fanatic or an idiot, or both, though, as a rule, he looks at first sight a very respectable and intelligent man.*" Unhappy French Protestants, compatriots of Guizot and Cuvier, can you survive so dreadful a condemnation!

Warrington's Manual (same Publishers) is "a manual for the information of officers and members of Legislatures, Conventions, Societies, Corporations, Orders, etc., in the practical governing and membership of all such bodies, according to the Parliamentary Law and Practice in the United States," by W. S. Robinson, Clerk of the House of Representatives of Massachusetts, from 1862 to 1873.

The Bibliotheca Sacra and Theological Eclectic. Edited by Edwards A. Park and George E. Day. Andover: W. F. Draper.

Contents for April, 1875:—1. Principles of Textual Criticism, by Rev. Frederic Gardiner, D.D. 2. Conservative Reformation and its Theology, by C. R. Gregory. 3. The First Chapter of Genesis, by Rev. Thomas Hill, D.D., LL.D. 4. Assyrian and Babylonian Monuments in America, by Rev. Selah Merrill. 5. Professor Albert Hopkins, by Rev. John Bascom, LL.D. 6. Power of Islam, by Rev. George F. Herrick. 7. Editorial Correspondence. 8. Notices of Recent Publications.

The Methodist Quarterly Review. Edited by D. D. Whedon, LL.D. New York: Nelson & Phillips.

Contents for April, 1875:—1. Ralph Waldo Emerson, by Prof. G. Prentice. 2. The First Year of our Mexican Mission, by Rev. T. Carter, D.D. 3. Egypt and the Pentateuch, by Rev. A. Sutherland. 4. Protestantism and Romanism

Contrasted, by Rev. R. Abbey, D.D. 5. Motley and the Netherlands, by Rev. R. H. Howard. 6. Missionary Conferences, by Rev. B. H. Badley. 7. Passage of Israel through the Red Sea, by Rev. Dr. Vail. 8. Synopsis of the Quarterlies. 9. Foreign Religious Intelligence. 10. Foreign Literary Intelligence. 11. Quarterly Book Table.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
31st March, 1875.*

MAINE.

North Yarmouth. Harriet L. Sweetser \$1
and C. W. \$1.10..... \$2 10

NEW YORK.

Brooklyn. Central Cong. Ch., per Geo. L.
Davison..... 15 00
Mohawk. P. N. Clapsaddle \$1 and C.
W. \$1.50..... 2 50
Astoria. 1st Ref'd Church, Rev. M. L.
Haines pastor..... 24 62
42 12

NEW JERSEY.

Newark. Wm. A. Myer, Esq..... 10 00

PENNSYLVANIA.

Honeybrook. Martha Buchanan..... 10 00
Pittsburgh. W. Willis \$3.90 and C. W.
\$1 10..... 5 00
15 00

DISTRICT OF COLUMBIA.

Washington. Judge C. D. Drake \$5 and
C. W. \$2.20..... 7 20

ILLINOIS.

Taylor. Wm. Richardson \$5 and C. W.
\$2 10..... 7 10
Roseville. 1st Cong'l Church, per John
A. Gordon, Tr..... 10 00
17 10

IOWA.

Jesup. Mrs. O. M. Douglass, for Mexico. 2 00
Oskaloosa. Simpson M. E. Church, Henry
Myers, Jr., W. McQuiston, \$1 ea.;
others \$8..... 10 00
" Friends Society..... 5 00
Victor. United Brethren Church..... 10 25
Vinton. Presb. Church, Rev. S. Phelps,
Mr. Telford, G. Horridge, \$5 ea.; J.
C. Traer, Mrs. E. A. Fellows, A. C.
Boggs, \$2 ea.; G. Moyer, W. B. Reynolds,
W. W. Haaford, C. S. Ben-

IOWA—continued.

nett, Homer James, Emma White-
side, Rev. Mr. Fellows, \$1 ea.;
others \$45..... 73 00
Davenport. 1st M. E. Church, H. Egbert
\$5; Mrs. J. H. Harrison \$2.50; C. S.
Streeper \$2; N. Stevenson, Mrs. Mc-
Hazen, J. Paxton, E. Mead, J. H.
Dickson, W. S. Cameron, H. R.
Bradley, J. S. Wyne, C. J. Johnson,
Mrs. J. F. Dillon, Mrs. R. Lowrey,
Mrs. Dr. Worley \$1 ea.; others \$18.50. 40 00
" Hon. W. L. Cook..... 20 00
160 25

*Received for the CHRISTIAN WORLD, in ad-
dition to items specified above:*

G. H. Jones \$5; A. Corbet \$1 10; Judge
W. F. Smith \$1.10; Rev. J. R. Smith
\$2 78; Rev. A. Brigham \$1; M. R.
Steele \$1.10; E. Taylor \$1 10; J. H.
Stickney \$1.10; W. J. Bartlett \$1 10;
Prof. J. Tatlock \$1.10; Miss N. Kel-
logg \$1.10; Miss H. B. Cobb \$1;
Rev. S. Allen \$1.10; W. H. Sargeant
\$1 10; G. P. Edgar \$1.10; Rev. W.
L. Lennert \$1.10; Rev. J. W. Sarles
\$1.10; L. L. White \$1.10; Mrs. S.
D. Moody \$2.10; Rev. L. Brooks
\$5.10; D. S. Coolidge \$2; Rev. W. J.
Hill \$1.10; F. H. Davidson \$1; L.
L. Forbs \$1.10; F. G. Bailey \$1 22;
Rev. C. E. Rich \$1 20; Rev. R. B.
Campfield \$1; J. Kinner \$1; J. Mc-
Nab \$5; G. H. Atwood \$2; Rev. C.
B. Gardner \$3; Mrs. W. T. Ward-
well \$1.10; E. B. Huntington \$5;
S. T. Williams \$2; Mrs. R. Cum-
mings \$1.10; G. B. Hilliard \$1.10;
J. H. Cunningham \$1; S. W. Hoag
\$5; H. DeWitt \$3.12; Rev. G. Hatt
\$4; R. D. Thompson \$1.10; J. Vin-
cent \$1.10; Rev. P. F. Barnard \$1.10;
W. R. Peters \$1.10; S. R. Brittain
\$2.10; W. R. Dawson \$1.10; J. Put-
nam \$1.10; J. Curwen, M.D., \$1.10;
Rev. J. Leaman \$1.10; D. Terhune
\$2.20; J. Dowler \$1.10; Rev. S. Os-
wald \$1.10; Mrs. H. Sanborn \$1.10;
Wm. Inlay \$1; sundry small sums
\$1 20..... 94 62

Total Receipts for month....\$348 39

THE CHRISTIAN WORLD.

Vol. 26.

JUNE, 1875.

No. 6.

TWENTY-SIXTH ANNUAL REPORT

OF THE

Directors of the American and Foreign Christian Union.

MAY, 1875.

WHILE gratefully acknowledging the goodness of God displayed in the preservation of the lives of their entire number during the year just elapsed, the Board of Directors are reminded, by the advent of this Anniversary, that the cause of Christian Missions has sustained a severe loss in the death of several of their former associates in the work of the Society.

The Rev. John N. McLeod, D. D., for a number of years an efficient member of the Board, was the first to be taken away, just after the beginning of the year (April 27th, 1874). Less than a month later, the venerable Thomas DeWitt, D.D., the President of the Society for the first eighteen years from its organization, and subsequently and up to the time of his death one of its Vice-Presidents, passed into his eternal rest (May 18th, 1874). While nearer the close of the year the Directors were called to mourn the decease of the Rev. Alfred E. Campbell, D. D., long a valued Corresponding Secretary of the Society, and of the Rev. A. D. Eddy, D. D., for a time one of its most active and successful District Secretaries.

The praise of these devoted servants of God is in all the Churches, and needs not to be here recorded. May their examples prove useful incentives to Christian fidelity for those who remain.

For a complete view of the receipts and expenditures of the year ending March 31st, 1875, the Directors refer to the Treasurer's Report. It is sufficient here to state, first, that the total receipts of the year were \$14,193.97, of which \$7,500.85 were derived from individual and Church contributions, \$5,466.11 from legacies and interest, \$1,227.01 from subscriptions and donations to the CHRISTIAN WORLD. On the

other hand, that \$6,422.57 have been expended upon the Publication Work (including salaries and expenses chargeable to this account), \$5,675.32 upon Home Mission Work, and \$1,408.20 on Foreign Mission Work.

The operations of the American and Foreign Christian Union during the year may be considered under the three heads of *Publication*, *Home Missions among Roman Catholics*, and *the American Chapel in Paris*.

I.—PUBLICATION WORK.

The Society during the past year has made it a prominent aim to disseminate correct views respecting the Roman Catholic system, especially in its bearing upon the interests of religion in this country. For this end it has continued the publication of its monthly, the CHRISTIAN WORLD. With Romanism ignorance has been said to be the parent of devotion ; and certainly Romanism can boast no more effective ally in her conflict with vital Christianity than the delusion of the masses as to her nature, her history and her designs. Never perhaps were the offices of an enlightened Christian Press more urgently needed than at the present moment ; for never have the people of Protestant lands been in greater danger of forgetting what the Papacy really is. The Roman Church claims to be ever the same—and in one sense, certainly, the claim is well-grounded. But together with this interior identity, Rome possesses a marvellous faculty of adapting its outward appearance to the circumstances in which it happens to be placed. No wonder if, in view of reiterated protestations of loyalty to civil government, the community insensibly forget that Rome has always been the fruitful source of discord and rebellion. No wonder if loud and persistent professions of devotion to civil and religious liberty obliterate from the memory of the unwary all remembrance of the chronic alliance between the Roman Church and every species of tyranny.

But more important even than a right understanding of the secular and political tendencies of Romanism, is the enlightenment of the people respecting its more strictly moral and religious character. All Protestants who have taken the trouble to investigate the differences between the doctrines and practice of the Church of Rome and those which the Bible approves, are well aware that the contrast is marked and radical. Yet there are very many members of Protestant congregations, and even of Protestant Churches, who conceive of the differences in question as comparatively trifling. Even if they possess an indistinct notion of the teachings of Rome on such subjects as justification by good works, penance, confession, purgatory, the worship of the Virgin and of saints, priestly absolution, the duty of implicit obedience to the Church, and the like ; they have little comprehension of these teachings in their fearful reality. They cannot believe

that the errors of Romanism exert any direct influence upon the Christian life and experience. They do not see how they divert the soul's adoring gaze from its only proper object, the Creator, to created beings ; how they substitute reliance upon human merits, in place of faith in a Divine Sacrifice ; how they degrade worship itself by fixing the mind upon a material heart of flesh and blood, instead of the *love* of an Almighty Saviour ; how they divest religion of hope and joy, and leave to the consciously weak and imperfect Christian, both living and dying, only the sure prospect of ages of torment in purgatory.

That the CHRISTIAN WORLD has completely realized the ideal of a monthly magazine calculated to disabuse the Christian public of misapprehensions respecting Romanism, and to warn American readers against the dangers threatening our institutions from this quarter, would be too much to assert. Yet it is not without gratification that the Directors advert to the high appreciation of its past and present services which the letters of subscribers and readers abundantly testify.

"You are doing most valuable service for the cause of Protestantism in this country," was the spontaneous and unsolicited testimony of a prominent clergyman in a letter to the editor, a few months since. "This publication was never more needed than at the present time. Certainly Romanism and Protestantism have not for years confronted each other so sternly as to-day. Those who are familiar with the ground must not retire from the conflict." In terms more or less similar, scores of subscribers have expressed their conviction that to abandon so useful and influential a method of enlightening public sentiment would be not only an appreciable loss, but even, as many have remarked, a real calamity.

II.—HOME MISSIONS AMONG ROMAN CATHOLICS.

Our Home Missionary work for the benefit of the Roman Catholics, chiefly natives of foreign lands, who throng our large cities, has been somewhat enlarged during the past year. Instead of *eight* missionary stations, we have occupied *ten*, while our laborers have increased from *ten* to *twelve*. The points occupied have, with a single exception, been important centres, where experience has shown that earnest toil is most likely, under the blessing of God, to be rewarded with abundant fruit. These points are Chelsea (Boston), Mass. ; Cincinnati, Ohio ; Louisville, Ky. ; Davenport, Iowa City, and Keokuk, Iowa ; Indianapolis, Indiana ; Chicago, Ill. ; and Milwaukee and Muscoda, Wisconsin. At all these points there is a large population of foreign extraction, which, whether Romanist or infidel, loudly calls for the interposition of the Protestant Churches in its behalf. But these are not the only places in our vast territory where the labors of the evangelist and the colporteur are indispensably necessary in order to reach the masses now unaffected by

the Gospel. Many others might be named where men could be posted to great advantage : places at present unoccupied by any Protestant laborer. It is greatly to be desired that the liberality of God's children may put it within our power to relieve at least a part of the spiritual destitution, and do, what it is clearly the duty of our more highly favored communities to accomplish—carry the tidings of salvation through the simple merits of our Lord Jesus Christ to every one within the reach of our influence.

Our missionary stations in the West have remained under the superintendence of the Rev. *H. H. Fairall, D. D.*, who has labored through the press and in the pulpit to draw attention to the pressing needs of the Romanists in the United States.

CHELSEA AND BOSTON, MASS.—Rev. *M. Dwight* has devoted to missionary work in and around Chelsea as much time as the precarious state of his health would permit. His monthly reports contain many suggestive notes, the results of an extensive acquaintance with efforts in behalf of that class of our Roman Catholic population whom he is chiefly successful in reaching. Where he was permitted to read or repeat passages of the Holy Scriptures, or to pray with the members of families, he found that all the confessions they had made to their priests, and all the absolutions they had obtained from them, had been unavailing to remove the profound and painful consciousness of guilt in the sight of God which disquieted them. The reading of the penitential verses of the Fifty-first Psalm in many cases moved them deeply, and called forth remarks evidencing the appropriateness of the confession of David to their own cases.

LOUISVILLE, KY.—Mrs. *Sadd*, the widow of the excellent Rev. J. M. Sadd, long in the employ of this Society, prosecutes in the city of Louisville the work instituted by her husband, employing the same methods, and encouraged by the same results of patient industry. The work having been frequently adverted to in previous reports, we need not here to enter into details. It is encouraging to find that the wisdom of the enterprise in which Mrs. Sadd is engaged commends itself to the judgment of those who are upon the ground, and who may be presumed to be best informed respecting its aims and its conduct. We infer this from the very appreciative comments of the local press, and still more from the alacrity with which Christian helpers, especially Christian ladies, consent to assist Mrs. Sadd in her errands of mercy—ministering both to the bodies and to the souls of the destitute. Several cases of the hopeful conversion of Roman Catholics are reported.

CINCINNATI, O.—Our two Bible-women, Miss *Lavinia Purlier* and Miss *A. B. Schiller*, still labor among the poorer classes of Cincinnati. Their monthly reports, while they exhibit the untiring faithfulness with which

these ladies have toiled, also furnish many indications that to a kind and judicious appeal Roman Catholics of all classes, but especially those confined in hospitals and punitive institutions, will turn an attentive ear. Besides repeatedly visiting the Infirmarys, Hospitals (both municipal and Roman Catholic), Orphan Asylums, and Jail, and calling personally on a very large number of private families, they have maintained an Industrial-school with seven hundred children, a Sewing-school, and very large Sabbath-school classes, in which the imparting of moral and religious instruction has been made the chief object. The pupils were nearly all of foreign parentage and predominantly members of the Roman communion.

DAVENPORT, IOWA.—During the former part of the year the Rev. *C. Peisch* acted as our missionary in the city of Davenport, Iowa, and on the opposite side of the Mississippi River, in Rock Island, Ill. In addition to his ordinary labors of preaching and visitation, he began in the early part of last summer a series of open-air services in one of the public parks. On Sunday, the 7th of June, in delivering his first address he was surrounded by a crowd of Germans of “the baser sort,” who soon by their shouts compelled him to desist. On the succeeding Lord’s day, he renewed the attempt, countenanced by the support and active co-operation of two brother German ministers. But the opposition became more formidable. From abuse, the rabble proceeded to violence, and the meeting was again broken up, one of the ministers receiving blows, and another being pursued by the crowd in his flight to a place of refuge. These outrages, however, soon had the effect of arousing the indignation of all law-abiding citizens. Mass meetings were held denouncing the supineness of the magistrates; the Mayor found himself compelled by public sentiment to go in person to enforce the maintenance of public order; and one of the ringleaders of disturbance being brought before a judge, himself a German and an unbeliever, was promptly punished by fine, as well as admonished of the enormity of his offence.

Mr. Peisch labored in Davenport until the first of October, when, on account of illness in his family, he resigned his appointment. He was succeeded by Rev. *A. W. Wier*, our present missionary. As in the case of his predecessor, his field of operations is chiefly among his countrymen of German extraction. Finding that the churches of the place had begun in good measure themselves to care for the destitute to whom Mr. Peisch had originally devoted himself, Mr. Wier very judiciously gave up the stations in question to them, and turned his attention to other localities which have hitherto been less favored. In November last he began new work in three different places, organizing two German Sabbath-schools, which have been increasingly well attended. To

induce the parents to attend Divine worship, was found to be a matter of no slight difficulty. Their prejudices could not be overcome without personal visits on the part of the minister. But the Sabbath-school proved to be the most effective instrument in this pioneer work. Like all our other workers in the West this winter, Mr. Wier has experienced unexpected difficulty from the extraordinary severity of the weather. Yet in the very midst of the unparalleled cold, Mr. Wier wrote : "The mission-schools, notwithstanding the severe weather, have been well attended. One encouraging feature is, that many of the children come to the evening meetings." And of the hopefulness of the work among them he reports : "We must weaken the power of infidelity and Romanism in this country by educating the children of those people who are now in error. The German youth are more liberal than their parents, and can be won to Christ."

CHICAGO, ILL.—In the city of Chicago our missionary, Rev. A. Miller, prosecutes his work amongst the Germans, who constitute a large element of the population. His method is chiefly that of visitation, and he has thus been enabled to reach a very considerable number of families monthly, and to hold religious conversation with a large proportion of these. Several interesting exemplifications of the good which may in this way be accomplished are given in Mr. Miller's monthly reports. Our missionary has been permitted to trace back several instances of spiritual awakening and conversion to the interest first aroused by his conversation on the vital interests of the soul. The prisons have also opened a fruitful department of labor both among Germans and English-speaking convicts. Mr. Miller has devoted his Sabbaths to preaching to his countrymen, in co-operation with the pastors of German churches. He reports that the condition of the German Romanists is growing in hopefulness. As a class they are accessible to the Gospel ; the opposition of the Papal Church to the German Government having opened the eyes of the more intelligent, who now begin to assert their independence of the priests.

INDIANAPOLIS, IND.—Rev. A. Maas has been sustained in the important city of Indianapolis. His labors are chiefly among the Germans, though not confined to them. He thus summarizes his work during the first year of his connection with this Society :—"I visited 2,530 families, 260 of them Irish Roman Catholics, with whom I prayed and held religious conversation. Of these Irish families 28 could not read. I delivered 26 public discourses on the streets, in station-houses, and in the parks. I distributed 3,200 tracts. Of the number of conversions I have no means of knowing ; although many have reported to me that, at such a time and place, they were awakened and brought to Christ under my preaching. May God keep them through faith unto eternal salvation."

IOWA CITY, IOWA.—Rev. *Francis Kun*, during the greater part of the year, labored for us among the Bohemians resident in Iowa City and the vicinity. His resignation took effect in the month of December last. His place has not yet been filled.

MUSCODA, WIS.—Rev. *J. Zvolanek*, himself a Bohemian, is working among his countrymen in the flourishing town of Muscoda, Wisconsin. A respectable congregation has been gathered, a mission-school established, and it is in contemplation to build a parsonage which will also accommodate a day-school. At a recent communion service, fifty-three persons, all, we believe, of Bohemian extraction, took part in the exercises, which are reported to have been of an uncommonly impressive character.

KEOKUK, IOWA.—Rev. *H. R. Riemer*, our city missionary in Keokuk, Iowa, ministers to a German congregation which has, during the past autumn and winter, experienced a decided work of grace. The attendance at the chapel in the city, where he holds two preaching services each Lord's Day, rose from 100 to 150. A third service is held in the country. The mission-school has also increased both in interest and in numbers; and several cases of hopeful conversion are spoken of. Mr. Riemer has, however, found that the chief reliance must be upon visiting from house to house. He reports that as a rule he is kindly treated even by German Roman Catholics, who, in his opinion, can be more easily reached than any other class of Romanists. Yet with this class precisely the missionary has special difficulties to encounter, since the Germans identify the Gospel with the Temperance movement, and the ministers of the Gospel with the "Crusaders." In spite of prejudice and opposition, however, the truth has so conclusively demonstrated to the world its efficiency that, we are told, worldly-minded men openly refuse to frequent the Protestant place of worship from fear lest, should they attend, their consciences might be disturbed. It is gratifying to be able to state that complete harmony exists among the Christian workers in Keokuk.

MILWAUKEE, WIS.—The Rev. *J. G. Achenbach* entered upon his work among the Germans in Milwaukee about the 1st of November, 1874. Of the population of almost 100,000, he estimates that not far from 70,000 are Germans, principally Roman Catholics or infidels. The Roman Catholics are strong, having no less than eleven churches. Mr. Achenbach states that his work opens promisingly. Hitherto he has principally relied upon visiting from house to house during the week, although he has also preached and made other public addresses. In February last he instituted a mission-school, which though as yet small in numbers, promises to outgrow the room in which it was started. Among Roman Catholics Mr. A. has encountered the ordinary hindran-

ces, arising chiefly from the impression studiously given by the priests that the Papal Church is the only safe Church, while all others are heretical. But more formidable even than this bigotry is the indifference of great numbers of persons both of Romanist and of Protestant descent, who view all religion as visionary, and either maintain that every one ought to remain in the religion in which he was born, or that he should renounce all religious belief.

III.—THE PARIS CHAPEL.

In chronicling the continued and increasing prosperity of the "American Chapel," established in the French capital under the auspices of this Society, we cannot refrain from expressing our great gratification at the Christian activity and zeal which its members display. Our brethren in Paris, not content with the selfish enjoyment of their religious privileges in their own beautiful and commodious place of worship, under the ministry of their pastor, the Rev. E. W. Hitchcock, have resolved to act vigorously in behalf of the thousands who, in the gayest and most brilliant city of Christendom, are in need both of material and of spiritual food. We noticed a year ago the auspicious inauguration of a Missionary Association among the members of the Church and congregation. We are happy to say that, so far from relaxing its efforts, the Association has evidently grown stronger and more effective during the past year. As the full and very interesting report of the managers was published in the April number of the *CHRISTIAN WORLD*, it is unnecessary for us here to enter into a detailed description of the work done. It may not, however, be amiss to state that the report possesses very considerable value, independently of its record of the year's operations, from the vivid picture it gives of the character of the different agencies now laboring for the moral regeneration of France and of Paris in particular. It presents a decidedly hopeful view of the field. Roman Catholics and infidels are equally accessible to the truth when offered in the spirit of kindness and love. Even among those wretched classes, in whose poverty and degradation the Commune found its chief opportunities for success, the Protestant, whether a native or a foreigner, can do much for Christ. The very hopelessness of their present atheism makes them the more eager to understand that rational faith which substitutes a confident assurance of eternal blessedness in the place of the cold prospect of annihilation at death. It is appropriate that our American brethren who, from motives of business or of pleasure, are sojourning in Paris, should assist the native Protestants in their missionary efforts, and should esteem it a blessed privilege so to do. Nothing could more effectually promote their own individual piety, or counteract the seductive influence of a residence in a frivolous and ungodly capital. The Missionary and Benevolent receipts, omitting a balance of

1,180 francs 50 centimes on hand at the beginning of the year, amounted to 7,084 francs 15 centimes, against 4,676 francs 15 centimes in the year previous. The appropriations were distributed between seven or eight benevolent objects, among which Mission-work in Paris occupied the most prominent position.

CONCLUSION.

The agency of the American and Foreign Christian Union in connection with other work in foreign lands, has been restricted to the transmitting of such sums as have found their way unsolicited into the treasury. Respecting the preferences expressed by the donors, the Society has in this way assisted the work among Roman Catholics in Mexico, France (through the Evangelical Society of Geneva), Bohemia, Greece, etc.

Ought the Society in the present condition of the religious world to confine itself to rendering such indirect aid? This is a question well worthy of careful consideration. Two years since, in consequence of the pressure of denominational agencies both upon the Churches for their contributions, and upon the fields of labor which this Society had been the first to enter, it was deemed expedient to discontinue making appropriations to foreign work. This important step was taken with the expectation and in part the assurance that the fields previously occupied by the Society would be taken in charge by other missionary organizations. But although the result anticipated has been attained in the case of Chili, Greece and Northern Mexico, two of the former fields of the Society are at present partly or wholly unprovided for. While the "Church of Jesus" in Mexico receives, for its internal development, liberal appropriations from the American Church Missionary Society; the more purely evangelistic and union work, in the form of publication, colportage, etc., hitherto prosecuted under the auspices of the Rev. Henry Chauncey Riley, D.D., is still dependent upon his exertions for its support. There is danger that this latter work may have to be seriously curtailed, if not abandoned, unless others step in to assist in bearing the burden, which is too great for a single person to sustain. And the Free Italian Church, deprived, by the withdrawal of the American Board of Commissioners from the peninsula, of all systematic assistance from this country, is likely to see itself forced to surrender most of those posts where the truth was first planted, and where churches have been created by means of the liberal gifts of American Christians through our Society. It is a grave question, we repeat, whether we cannot and ought not to do something for the relief of these interesting Churches, whose very existence is, under God, in some sense due to the American and Foreign Christian Union.

The lapse of another year has only deepened in the minds of the

Directors the conviction of the hopefulness of labors patiently and persistently prosecuted for the conversion of the Roman Catholic world. The year has been a memorable one in the annals of the Papacy, deserving to be reckoned an epoch in her history. True, no great council has been held, no new dogma formulated or promulgated, no signal reverse encountered. But the conflict between Rome and the enlightened spirit of the age has assumed more distinct outlines, and become more palpable to the world. The impartial observer, whatever his religious proclivities, however superficial his convictions of Divine truth, now finds himself unable to avoid the conclusion that the triumph of Rome can be effected only by the complete overthrow of popular liberty. For this result, in many cases very suddenly reached, the Roman Pontiff and his advisers have themselves to blame. With a blindness or a recklessness rarely surpassed, they have provoked an unequal warfare, confined not to Germany and Italy, but extending equally to Switzerland, Mexico, Brazil, Chili, and other countries. Never before, perhaps, has so brief a period as a twelve-month beheld so important a change effected in the disposition of the masses in Roman Catholic countries toward the degenerate Church, by which they have so long been held in spiritual slavery. It would seem that Providence, in permitting the present Pope, during his protracted pontificate, to involve the most influential part of the Roman Catholic world in a struggle with its nominal head, intended to prepare the way for a more speedy and complete proclamation of a pure Christianity. Certainly the minds of the more intelligent classes were never so accessible to truth as they now are.

May these evident indications of duty be properly heeded by every Protestant Christian. The events in Spain within the past few months may well serve to warn us against a foolish confidence that the doors of influence now open to us, will never again be closed. For it is only through a faithful improvement of present opportunities that the foundations of a future of usefulness can be securely laid.

Annual Meeting of the Society.

THE Annual Meeting of the American and Foreign Christian Union was held in the Society's Rooms, 45 Bible House, Tuesday, May 12th. The Annual Reports of the Board of Directors and of the Treasurer, (both of which appear in the present number of the CHRISTIAN WORLD,) were read and approved, and their publication was ordered.

The following gentlemen were elected Directors for *four* years, to fill the place of those members of the Board whose term of office expired at this time :—Rev. Paul D. VanCleaf, D. D., E. Spencer West, Esq., Rev. A. C. Wedekind, D. D., William A. Hall, Esq., Rev. S. Irenæus Prime, D. D., G. M. Vanderlip, Esq., F. T. Locke, Esq., Rev. Isaac Riley, Rev. R. B. Campfield, D. D., and Rev. A. H. Clapp, D. D. Also the following gentlemen for the term of *three* years, to fill vacancies in the class of 1878 :—Wm. Brinkerhoff, Esq., Rev. Charles W. Baird, and Rev. S. M. Hamilton.

EDITORIAL NOTES.

THE POPE'S "DIVINE PREROGATIVES."—All the Protestant world, and a part of the Roman Catholic world important for its intelligence, learning and piety, if inconsiderable in numerical strength, believe that the Dogma of Papal Infallibility, promulgated by the Vatican Council, under the direction of Pius IX., definitely ascribed to the Roman Pontiff, when speaking *ex cathedra*, an exclusive attribute of the Godhead. Not a few saw in the Pope's ready acceptance of this decree, a clear fulfilment of St. Paul's prophecy of "that Man of Sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth on the temple of God, showing himself that he is God." The most recent Encyclical of Pius IX. seems to us to endorse the Protestant view of the Dogma as being that held by his "Holiness." This letter is dated at St. Peter's, on the 23d of March, 1875, and addressed to the Bishops, Priests and Faithful of Switzerland. Ostensibly aiming to encourage them in their adherence to the Papacy, it is in effect a series of denunciatory paragraphs directed against the Old Catholics. In this document Mr. Gladstone would easily find the material for lengthening his list, already too long, of the unsavory epithets which Pius IX. is wont to hurl at the head of his opponents. These unfortunates figure as "schismatics," "heretics" exercising "the ministry of their condemned sect," sparing "neither fraud nor artifice to drag into their miserable schism the children of the Catholic Church"; "children

of darkness," "intruding priests and apostates," etc., etc. It is to Old Catholics that the following remarkable words are applied by Pius, or whoever he may be who is allowed to write in the name of Pius ; "They say openly that they are far from rejecting the Catholic Church and its visible Chief. They even affirm that they hold to the purity of the Catholic doctrine ; that they are, they, the heritors of the faith and the only true Catholics, even while in reality they refuse to recognize *all the Divine prerogatives of the Vicar of Jesus Christ upon earth* and obey his supreme jurisdiction." (We follow the translation of the *New York Tablet*, of April 24th.)

We beg our readers to weigh the words we have italicized, remembering that they occur in the midst of a carefully prepared document. Notice that according to no sound principles of interpretation can the epithet "Divine" be understood as signifying here anything less than "such as belong to Deity." Had the meaning been other than this, the Papal Curia, with the diplomatic experience of at least ten or twelve centuries, would undoubtedly have expressed itself in such a way as to preclude all possibility of leading the unwary reader to so erroneous a conclusion. We might then have had a reference to the "Divinely-conferred" prerogatives, but assuredly none to any so-called "Divine" prerogatives of the Roman Pontiff. But the writer's ideas are made only too manifest by the context. If human language can make anything clear, the conception of the Papal Encyclical is that the Pope, as the Vicar of Jesus Christ, is the earthly representative of the Godhead, enjoying a supreme jurisdiction, by virtue of his possessing on earth the prerogatives of God himself.

THE CANADIAN AWAKENING.—Our readers have doubtless seen references, from time to time, within the past few months, to a remarkable awakening among the Romanists of Montreal, Canada, in connection with the preaching of the well-known ex-priest, Rev. Mr. *Chiniquy*. These persons having renounced the Papacy, and, we hope, many of them become humble believers in Christ, have given some very strong declarations respecting the abominations of the system under which they formerly lived ; as, for example, in the letter to the Bishop of Montreal, signed by some forty-six women, touching upon the corrupting nature and tendencies of the Confessional. The terms in which these sturdy converts express themselves remind us not a little of the pointed directness of speech employed by Farel in Switzerland, and Luther in Germany. Here is a letter to "Rev. Mr. Rousselot, Curé of Montreal," that might almost pass for a part of the famous "Placards" against the Mass and other superstitions, that stirred Paris from its depths, and made so deep an impression on the public mind that the year 1534 came to be designated popularly as "the year of the Placards."

MONTREAL, March, 1875.

SIR,—We are happy to tell you that the Lord in His mercy has opened our eyes to the errors of the Church of Rome in which we were born, and has given us grace to forsake them. We separate, therefore, from the religion of the Pope, to follow that of Jesus Christ, for Christ is the Saviour of the world; the Pope is its oppressor and tyrant. Christ is the friend of those who suffer and are oppressed; the crown He wore upon His forehead was one of thorns; on His shoulders He carries a cloak of shame. But your Pope has on his head a triple golden crown; his shoulders are covered with a satin mantle, glittering with precious stones. Christ, bearing His cross, ascended the height of Calvary that He might save us by His death; your Pope is too grand to walk upon his feet, he must be carried on twelve men's shoulders when he enters his temple to worship his idols and the god that he has made with a little dough and five magic words. Christ loved and blessed the poor: to them are promised the first places in His Church and kingdom. Your Pope hates the poor; he follows them with disdain even after they are dead; he refuses them admission into his church; if their hands do not contain money to open its doors, they are repulsed. Your Pope is a shop-keeper, and your church a mart, a place of traffic in which nothing can be had without money. If we go to the butcher's to buy a fowl, he sells us one for a quarter of a dollar; if we want a mass to snatch a soul from your fabulous purgatory, we go to you and attain what we seek by paying you the same sum. If we stand in need of medicine, the apothecary sells us what we want for fifteen cents; if we wish one of your scapulars, which you assure us will cause all the graces of heaven to descend upon us, will guarantee us against lightning, fire, drowning, and all the dangers of earth, we go to you and obtain this precious relic, by giving you fifteen cents also. Keep your wares, *M. le Curé*; we want no longer your religion of gold and silver. We are poor and miserable; we will go to Him who was and is the friend of the poor and miserable, for He has said to all who suffer and mourn on earth, to all who weep, repent of their wickedness and love Him: "Come to me and you shall be comforted." We will no longer serve any one but the true Christ, who has saved us by His death, and who said to His apostles, "Freely ye have received, freely give."

ILLITERACY IN GREECE.—We can scarcely credit the latest statistical accounts given respecting the lamentable illiteracy still existing even in the capital of the Greek kingdom. They present a picture more sombre than any we have ever seen painted of the intellectual condition of the inhabitants of the country which distinguished itself above all others in ancient times by the vigor of its literary and scientific activity. At the recent inauguration of the Merchants' Exchange in the city of Piræus, Mr. A. Ceronomus, who is one of the Judges of Appeals as well as Professor of Political Economy, made the following astounding statement: Of the 44,510 inhabitants of Athens, 28,702 are illiterate; so that, to use the calculation of the *Aster les Anatoles* (Star of the East), to which we are indebted for these facts, "if we subtract the scholars of the various educational establishments, who come from abroad and are transient, it

will be found that about *four-fifths* of the inhabitants of the capital are ignorant of letters!" Nor is the case materially different in Piræus, the port of Athens. Only 4,700 persons out of over 11,000, can read or write!

If such is the condition of the very central portion of Greece, and that most favorably situated for receiving enlightenment, what must be the ignorance prevailing in the remoter provinces? We know of no other way of accounting for this disappointing exhibit, after about fifty years of national independence, and a generation of good public schools, than by the lack of decided sympathy and efficient support on the part of the clergy of the Greek Church.

Greece needs the stimulus of devoted Christian ministers and the general diffusion of Biblical instruction.

THE ILLUSTRATED CHRISTIAN WEEKLY has some very sensible and judicious remarks respecting the claim of the Church of Rome to have the sole spiritual instruction and direction of those of its adherents who have been convicted of crimes against society and condemned to expiate these crimes by confinement in prison. It says :

"The Romanists, by what is apparently a concerted movement in this state and Ohio, have introduced bills in the legislatures of both states, the effect, if not the object of which, will be to drive out Christian lay effort from the jails, asylums, and reformatories, and introduce the Roman Catholic priest, as a matter of right, and without regard to the judgment of the local authorities. It provides that the inmate of such institutions shall be allowed spiritual ministration from any recognized clergyman of the denomination to which he belongs, under ordinary circumstances, at certain fixed hours, but in case of serious sickness, at all hours. In the case of a minor, he is to have the ministrations of his parents' religious teachers. All compulsory attendance on religious services is prohibited. Such a law practically abolishes our chaplains, and excludes lay Protestant workers from our prisons. It rests upon a specious but false foundation, the assumed right of criminals, whose character the State has undertaken to reform, to choose their own instrument of reformation. Either the state must abandon all attempts to reform men, or it must itself choose its methods of reformation. Murder is a religious service among the Thugs. This act would send the Thug to his own priest to relearn the duty of murder."

Preaching in the Roman Catholic Church.

If the Roman Catholic ecclesiastic, who styles himself "Bishop of Columbus," really made the remark recently attributed to him by the Press, we can more heartily agree with him than we are ordinarily able to do. To the Warden of the Ohio Penitentiary, by whom he had been courteously invited to preach to the inmates, Bishop Rosecrans replied declining to do so, on the ground that *preaching is quite an unimportant part of the Catholic religion!*

We are entirely of the the prelate's mind. Preaching is an unimportant part of the religion which the Church of Rome offers to mankind; and this is precisely the weakness of that Church. Man is ignorant, with an intellect beclouded by sinful practices, with a moral character depraved, prone to evil, needing all the inducements which warning and encouragements can furnish to help it to decide to pursue a right course of action. If ever a being could be imagined to stand in need of instruction of a high, pure, ennobling kind—that being is Man. And the religion of the true God, with its wonderful adaptedness to the wants of the human race, recognizes this fact as a central one, and, whether under the Old or under the New Dispensation, makes the proclamation of the truth the great means of reclaiming the ignorant and erring. More than any other teacher of religion and morals, our blessed Lord magnified this office. When He sent John's inquiring disciples back to their master, with the portraiture of His own course from which the Baptist might himself answer the question, whether Jesus of Nazareth was indeed the Messiah or whether the hopes of a long expectant world were still to be deferred, He placed in the message, as the climax and consummation of the whole the words—"To the poor the Gospel is preached." The mere enumeration of the astounding miracles which had carried the fame of Jesus from Galilee to the remotest parts of Judea, and even into the depths of that lonely prison where the hardy Forerunner was confined, was not enough. The restoration of sight to the blind, the cleansing of lepers, the healing of lame and deaf, even the raising of the dead—all these were not sufficient to attest the exalted mission of the God-Man. More than all and above all stood the crowning excellence, that He was sent to preach the Gospel to the poor, deliverance to the captives and recovering of sight to the spiritually blind.

But the Church of Rome has degraded the preaching of God's truth from the lofty position which Christ assigned it. It assumes that what Christians need is not instruction in doctrine, but forms of devotion. In countries where it exercises an undisputed sway, there is little or nothing that even claims the title of preaching; while in these lands where, through the proximity and influence of Protestantism, it feels

itself compelled to adopt somewhat similar customs, it offers but a meagre substitute for the expositions of the Holy Scriptures which constitute an important element in Reformed worship. The witty and dissolute Abbé Brantôme expressed the true Roman Catholic view, although perhaps with a frankness of which few of his co-religionists would approve, when he said: "Cannibals and people who have never had knowledge of our faith ought to be preached to; as the Apostles preached to unbelievers, and as did the good Fathers of the ancient Church. But to those who have once been imbued with our faith, and are already well formed, preaching is of no service. Blessed were men in the times of our fathers, when they were kept in a simple ignorance and were not troubled with such a number of preachings as are seen at the present day."

And there is no little shrewdness in this rejection of preaching as an important part of the public service of God's house. Preaching appeals to the reason and is a virtual recognition of the right of private judgment. But Romanism bases its entire teaching upon priestly authority, and eliminates all reference of doubtful questions to the individual conscience. The absolute prescriptions of the spiritual adviser or director can be best given not in the audience of hundreds or thousands who cannot but *think*, and where the insubordination of one may spread to many, but in the privacy of the confessional, where mystery and superstitious awe come in to reinforce the authority of the teacher.

And so public preaching is partially or wholly excluded, the few sermons so-called being for the greater part not in elucidation of the meaning of Bible statements, but in denunciation of any transgression of Church laws or wandering from the Church's fold.

And in place of preaching we are treated to a complicated and elaborate ceremonial, full of appeals to the emotions and senses, and performed by a clergy in gorgeous apparel. We are invited to participate not in a simple act of spiritual worship, but in a pompous Sacrifice. The bread and wine of the Lord's Supper, it is maintained, are transformed into the body of Jesus Christ, which the officiating minister offers with more than human power upon the altar, truly and really repeating the sacrifice once made on Calvary. No wonder that he disdains with scorn the name of "preacher" and will have himself styled a "priest." By the side of the stupendous might of the celebrant, if he can indeed at will perform the wonder of omnipotence in changing corruptible bread into the body of Christ, the simple preaching of the Word of God may indeed seem to be a very humble office—quite an unimportant part of the Catholic religion.

But in thus discrediting the preaching of God's Word as comparatively useless and valueless, let no one suppose that he is in accord with

the teachings of the first Apostles of Christ, any more than with those of their Master himself. The great apostle of the Gentiles admitted indeed that the preaching of the Cross, that is, of Christ crucified was foolishness ; but only to those that perish (1 Cor. i: 18). To those that were saved he declared it to be *the power of God*. Our Roman Catholic friends will certainly admit that this was a very different thing from making it "an unimportant part of the Catholic religion." Ought not the self-evident contradiction lead them to propose to themselves the question candidly and answer it truly, Whether the religion of Christ and of St. Paul was not something quite distinct from what is now called "the Catholic religion"?

So far from underrating preaching, then, St. Paul called it God's means of saving believers (1 Cor. i: 21); and so far from being ashamed to be known as a preacher rather than a minister of the sacraments, he rejoiced in saying, "Christ sent me not to baptize, but to preach the Gospel (1 Cor. i: 17). What shall we say of those who, claiming to be the successors of him and of the rest of the Apostles, have so signally abandoned an office which St. Paul regarded as the most honorable service he could discharge?



Spain under Alfonso XII.

BY SEÑOR CABRERA.

FROM *Times of Refreshing in Spain.*

HOPING that you and the readers of the *Times of Refreshing* will give as favorable a reception to this letter as to those I had the honor of addressing to you during the past year, I take upon me to write these lines to give you an exact sketch of what has occurred in Spain in what has passed of this year, relative to the political question and its influence on the religious state of the country.

The want of tact, the impatience, political immorality, and abuses of liberty committed by the Liberals themselves, and, above all, their intestine dissensions, reached such a pitch at the end of last year that the unforeseen and unexpected, and what appeared impossible event from every point of view, has come about. I refer to the return of the Bourbons to the Spanish throne, by the proclamation of King Alfonso XII. on the last day of the year.

In this country, peculiar in all aspects, there is nothing unlikely which may not take place, nor impossible which is not realized. Thus there seemed good grounds for fearing that a complete change of institutions might follow the political change. But there was fear very

specially for religious liberty. Were there grounds for this fear? I believe there were; and a few remarks will show my reasons.

In Spain there are many *Ultramontane* Catholics; many *liberal* Catholics, but, after all, Catholics; many rationalists, sceptics, and unbelievers who are called Catholics; some *atheists*, but very few; and a new Protestant community which is being formed. The Ultramontanes with all their heart abhor religious liberty; the Romanists of other views do not hate it, but do not really need it, for in their Church they have liberty enough to obey its precepts or not; the Protestants ardently desire religious liberty, but are a minority in the country. Now, the Carlist party being up in arms with the Ultramontane banner, the numerous clergy being active to regain their diminished influence, the Liberals being inactive, with the apathy which belongs to religious indifference, and the influence of the Protestants, who do not mix with politics, being null, there could be no doubt towards which party the triumph would incline. Should not liberty of worship be sacrificed in the interests of peace with the Carlists? Would not the very powerful influences of the clergy gain their object? Here you have explained the basis of the fears as to religious liberty.

And in point of fact, the friends of intolerance proposed to manage so that the Government should, as one of its first important measures, destroy with one blow *ab irato* religious liberty. For a moment the horizon appeared covered with clouds, the first drops of the tempest began to fall, and the storm threatened to break with tremendous violence; but currents of contrary wind turned it aside from our sky, and if as yet they have not completely dissipated the clouds, we must hope that the effects will not bring down the ruin and destruction that at first might be feared.

At the beginning of January, the Government suspended two Protestant periodicals, *La Luz* (which I edit) and *La Bandera de la Reforma*. I went immediately to the Civil Governor of Madrid, and informed him that *La Luz* was not a political paper, and so could not in any way make difficulties in the progress of the new Government, and that, besides, its publication was necessary as an organ of the Evangelical churches, adding that if there were suspicions that the Government was inimical to liberty of worship, these suspicions would assume form and be changed into conviction, in so far as regards the Protestants, on their seeing the suspension of the periodicals of their religious communion. Then the Governor removed the suspension of *La Luz*, charging me to do my utmost in the articles not to wound the conscience of the Catholics, for at times a word, or brief expression, formed sufficient ground for disturbing peace. At that time the Spanish papers, and many foreign ones, as well, spoke of the suspension of *La Luz*, but in honor of the truth I ought to say that this question was satisfactorily arranged, when said

papers occupied themselves about it. The matter of *La Bandera de la Reforma* cost more trouble to arrange, its character being political as well as religious, but at last permission was given for its publication also.

Another incident in connection with *La Luz* happened about the middle of January. An editorial article had been printed in defence of liberty of worship, and as the periodicals were subject to censure before publication, when *La Luz* was taken for said censure the fiscal suppressed the article. *La Luz* was then published without it, for no time remained to remodel it to the fiscal's taste. But at nightfall, and when the paper had been distributed among the subscribers, I was invited by a polite letter to go and visit the Civil Governor's secretary. The secretary received me very courteously, and after making me sit down by his side, told me that the Home Minister had been very much vexed that the article had been suppressed, and had ordered a notice to be sent me that I might publish it, praying me for my part to excuse this incident, which had originated in the excess of zeal of subaltern functionaries. (This article was published in *La Luz* of 23d Jan.) The secretary told me, moreover, that we need not fear for liberty of worship, as the King personally, and the Ministers, desired to preserve, and even to consolidate it; and that this had already been notified to the foreign cabinets, though nothing had been said to Spain, to avoid internal difficulties in a part of the governing party which is opposed to such liberty. He added, "I can assure you that before long you will have even more liberty than at present."

Early in January another incident also took place, which I ought to mention. The Alcalde of the town of San Fernando (near Cadiz) ordered the Protestant chapel to be closed; but the English Ambassador in Madrid made reclamations of the Government, which ordered that the chapel be opened, and suspended for a month the Alcalde who had closed it. A notice that I had put in *La Luz* about this was suppressed.

It has also come to my knowledge that an incident occurred also in Seville. One of the Alcaldes of that city proposed to close San Basilio Chapel, belonging to the mission directed by Rev. Mr. Tugwell; but the Governor resolutely opposed this, stating that such were not the instructions he had received from Government.

From the foregoing, it is plain that there are not wanting many who wish liberty of worship to disappear; but the Government has proposed to maintain this liberty, and leave the matter entirely to the future Cortes Constituyentes. What will the Cortes in its turn resolve? It is difficult to foresee; but I think I am right in affirming that said liberty will be respected as an accomplished and inevitable fact.

But in view of what I have just set forth, some might say, as two months have already passed, and religious liberty still continues, there

is nothing now to fear in that respect. I believe that in fact we have nothing to fear as to liberty in its essence ; but I fear that it may be limited little by little, and religious propagation will be somewhat more difficult than hitherto. On one hand I am induced to believe this by my knowledge of what the Romish clergy in this country are, desire, and can do ; and on the other hand by the experience given by the dispositions already published by the Government.

In point of fact, with but little meditation, it is easily understood that the Romish clergy, humiliated (rightly or wrongly, I do not at present discuss this) during the years of the revolution, will try now to recover all the lost ground ; and as a most essential part of its power is complete dominion over the conscience, it will put forth all its power to reimplant the execrable Catholic unity. And as the Government from the first has proved itself anxious to resume its relations with the Pope and Bishops, we may well believe that they, for their part, will impose conditions that cannot be favorable to the liberty they hate. It appears that they have been unable to attain the complete extinction of religious liberty ; but the Bishops hasten to Madrid, and have frequent conferences with the Ministers, and there is no doubt that their influence shines through the various decrees hitherto published.

On the 29th of January, in fact, a decree was published, threatening to suspend the periodicals that insult religious persons or things. And as any phrase of a Protestant journal may be considered by the Romanists as an insult to their Church, it is clear that the sword of Damocles is constantly hanging over us. This decree, however, brings a benefit with it, if it be applied with just impartiality, for insults to evangelical religious things and persons will also be punished, as the decree makes no distinction which favors one Church to the prejudice of another.

On the 7th of February a circular was published, prohibiting all meetings of over twenty persons, without written permission from the Government. And although religious meetings in churches are excepted from this prohibition, it is plain that any prayer meeting, or meeting of any other kind which Protestants hold outside of their churches to deal with matters of organization or propaganda, will be dissolved by the authorities, if it do not conform with the legal requisites, among which is the power possessed by the authority to refuse permission.

But the most important and grave decree is that of the 9th of the same month on the reform of the Civil Marriage Law.

This decree : 1st, That ecclesiastical marriages contracted by Romanists during the last four years, shall be valid and legitimate : 2d, That the civil marriage be retained for non-Catholics ; and, 3d, That from the date of the decree the marriages of those ordained *in sacris*, or tied by vows of chastity, though they may have abjured the Romish faith,

are to be considered illegitimate ; the rights are recognized consequent on the legitimacy of the children already born, or that shall be born within 300 days after the date of the decree, and those of paternal and maternal authority ; and the conjugal society (declared by the law indissoluble) is decreed to have to be dissolved.

Of these three points, the two first will have little or no influence on our missions ; but it is not so with the third, which attacks directly liberty of worship, and some persons who have used, or might do so, the liberty of religion. It is highly unjust, immoral, and revolutionary (in the worst sense of the term), to dissolve a marriage contracted in conformity with a national law ; and it is tyrannical and horrible to give liberty to the clergy to abandon the Church of Rome, if they believe it in error, and at the same time to subject them by force to the perpetual fulfilment of obligations of conscience contracted one day in the belief that they were in possession of divine truth.

For this inconceivable measure, a decree is made, according to which it is necessary to respect public opinion, and according to which such marriages have been brought about by a mistaken interpretation of the law of civil marriage. Here the opinion of the Ultramontanes is called public opinion, and the criterion of the *infallible* Church is what comes to decide on the true meaning of the law. It argues without proving anything ; and in spite of what this decree affirms, the fact is that the marriages of those ordained *in sacris* are quite in conformity with the spirit of the law of 18th June, 1870, on civil marriage, and with the explanatory decree published 1st May, 1873. Nothing is decreed nor said against the Government functionaries who interpreted and carried out these laws, but the innocent who married, confiding in the sacredness of said laws, and the uprightness and sufficiency of the public Minister charged to apply them, are chastised. Here is a decree with the character of retroaction, and which affects, what is most sacred to a man, his family and home. But what does this matter ? The Ultramontanes have been pleased, concession has been made to the influences of the Romish clergy, and this is the great thing. There will be dissolved marriages, childless fathers, and fatherless children, men and women at once married and not married, fertile origin of immorality before the civil laws ; but what matters all that alongside of the necessity of giving satisfaction to the Catholic Church ?

This decree adduces no reasons of right nor justice : that the *holy* religion is the only one which the Spanish nation professes, with few exceptions ; that there is need of an understanding between the civil and ecclesiastical legislation, that profane acts and administrative formalities militate against our customs ; that there is inquietude in the conscience ; that a just homage must be rendered to the public conscience ; that the State, without transgressing the limits of its authority, ought to restore to

the Church all its jurisdiction : these are the motives for a decree which comes profoundly to trouble the families.

The consequences of this decree, if they insist on carrying it out (which I much doubt), must be more serious than at first sight appears. "The Church will recover all its jurisdiction." And where will be religious liberty? If the Catholic Church comes to recover its ecclesiastical tribunal, and is master of consciences and of education, and can call in to its aid the power of the civil authority, what Spaniard, who is not Catholic, will be able to reside in Spain? I do not believe that it will come to this; but I repeat, as I have already said, that liberty will remain restrained. Let us now see a practical application. As has happened in all Protestant countries at the beginning of the religious reformation, so also it is happening in Spain, that a large part of the reformers or pastors proceed from among the Romish clergy; and nearly all of them have contracted marriage according to the laws of the country in force until the recent decree. This decree disposes that said marriages are illegitimate, and that the conjugal society must be dissolved. A great part, then, of the pastors in Spain find themselves in difficulty: either they must separate themselves from their wives, which their conscience and sacred duty do not permit; or they will be considered as living in concubinage, which the civil law can punish. The Ultramontane journals can legally speak ill of said pastors, criticising and blackening their conduct with impunity, applying to their wives epithets that I do not allow myself to write here; and representing their families as focuses of immorality. What recourse will remain to these but to abandon their country? And then, what will be the future of the Protestant Churches abandoned by their pastors? This, in my judgment, is the secret thought of Jesuitism.

But I am sure that no pastor will abandon his church, if the Government do not oblige him to it by force; but who can assure that the Romish Church will not claim its rights of authority over the ecclesiastics who have separated from its bosom? Having triumphed in the marriage question, it is easy to believe that they may triumph in that of the tribunal too. And as they have taken the first step, we may presume that they will also take the second. And perhaps the Protestant pastors, to-day deprived by law, of association with their wives, may to-morrow be taken by public force, and put at the disposition of the Bishops of Rome.

I do not believe that, after all, this will happen; and I can assure you that if it did, none of us would fail of our duty, though all the wrath of men should fall upon us; for we can do all by the Lord's grace strengthening us. But I owe to my readers the truth; I am under the obligation of presenting the religious question in its true aspect, and I believe that my suppositions are not entirely destitute of foundation.

After all this, two questions may be put : Does religious liberty exist here ? Will it exist in the future ?

Yes, religious liberty in fact and by right exists. All our churches continue open, our missions continue working, our schools growing, our journals are now more read than formerly, the people are not at all afraid ; and I almost venture to affirm that the little troubles that I have named are good for the Evangelical Church, as they quicken faith, unite brethren more, induce them to pray, and the spiritual truths must be more discernible.

Nor do I fear for the future : we do God's work, and not our own ; He will watch over and defend us. If some restriction come, we shall accommodate ourselves to the circumstances, and we shall not be less faithful or valorous than our brothers of the sixteenth century. Perhaps the pastors who came from the Romish clergy may have to suffer somewhat, since upon them falls the holy indignation of the Romanists ; but we shall thank God if He count us worthy to suffer something for His name. We should not and will not pre-occupy ourselves about it. We work as before, and God will do.

Here you have faithfully our state. Let not our brethren of other nations exaggerate the dangers, which from a distance seem more formidable. Let them not be discouraged by the difficulties which may arise. We need and claim now as formerly their prayers and help. Their efforts, their sacrifices for the good of Spain, neither have been, are, nor shall be without fruit. The face of this country has changed much during the last six years : what formerly was possible, is not so now.

At the beginning of the revolution, all the ladies united spontaneously to beg the Catholic unity ; to-day the same question has been initiated by some few ladies, and on presenting the memorial to be signed by the other ladies of the aristocracy, these replied, " We cannot subscribe a Carlist document." This is historical ; it happened in Madrid in January, and the newspapers have occupied themselves about it.

MADRID, 27th February, 1875.

The Free Church of Italy.

THE REV. A. R. VAN NEST, JR., D.D., of this city, makes the following statement respecting the Free Church of Italy in a communication to the *New York Independent*, of May 6th :—

The union of Italy under Victor Emmanuel opened the door for evangelization about 1859. Churches were gathered at different points, with little regard to any system or order, further than the desire to be on the simplest Scriptural basis. In June, 1870, delegates from thirty-three of these churches, up to this time independent of each other, met at Milan and formed a union on a basis of a common declaration of principles,

and constituted what has since been known as the "Free Christian Church of Italy." By the terms of the constitution adopted by this body, each assembly or particular church in its local affairs is independent of all the others, being united with them only in the same faith, the same constitution, and the same work.

Such is the account of this body given in 1873 by the annual report of the American Board. The churches owe their existence and development largely to American aid. They have been fostered by the American and Foreign Christian Union of New York and the Evangelical Continental Society of London. Many of the churches are important—that at Milan has the largest Protestant membership in Italy—and, they being a natural outgrowth of the Italian mind, give much promise in the future. Such facts have led various American representatives to select this field as most inviting, and presenting the claim of greatest need. Dr. Baird was the leader in this direction, then followed Revs. Edwin Hall, Mr. Clark, W. G. Moorehead, J. B. Thompson, Luther Gulick, W. S. Alexander, and the writer of this article. All these brethren became connected with the Free Church—one Presbyterian, four Congregationalists, one United Presbyterian, and two Reformed Dutchmen. The claims of such a church, thus endorsed, should not be lightly dismissed. Its declaration of principles is high and Scriptural, and its evangelists strive to impress on their people the duty of supporting the Gospel.

Desirable as is the union of all Christians under one banner, yet that does not seem to be the order of our Great Captain. Divisions have always existed in Emmanuel's army, and with the diversities in human nature, probably will always continue. You can hardly expect better results in Italy. There you have the oldest church in the world by the side of the youngest. The Waldenses come down from the ages with their sacred traditions, their full liturgy, their catechism dating from A. D. 1100, and their confession of faith made in A. D. 1120. On the other hand, the Free Church is just beginning its race; it is studying out the first principles of Christianity; carefully it is deciding upon the church, its form, its ministry, its sacraments, desiring to draw every feature fresh from the Word of God. Two such bodies can hardly agree, and, if you cannot unite Congregationalists and Presbyterians in this highly-favored land, you must not expect more success where prejudices are stronger. Much as the "Church of the Valleys" seeks to adapt itself to its new and grand field (and I give all credit to its missionary committee), anxious as we have been to cultivate union between Italian Christians, yet the divergence widens. New causes of offense arise. They will have their separate training schools, their different councils; but both will build up the Kingdom of our Lord, and we must love and pray for and help them both with all our hearts. But, if there is one that has a special claim on loving sympathy, surely it is the little child in Jesus Christ.

Guizot on the Reformation of the 16th Century.

IN the last of M. Guizot's writings, entitled "the Lives of Four Great French Christians," the author paid a warm tribute to the Great Reformation of the Sixteenth Century. We translate the fragment from the original French, as quoted in a recent address of the President of the French Protestant Historical Society.

"The religious Reformation which was the Revolution of the Sixteenth Century, has undergone this test of time and of long intellectual and social crises. It excited great commotion in human souls and fortunes ; it occasioned great errors and great crimes ; it developed through cruel wars, and deplorable disorders and sufferings. Originating partly from its own adherents, partly from its opponents, these facts cannot be controverted. They belong to the account of the historical event. But, after more than three centuries of trial, the Reformation can point, as Cornelia at Rome pointed to her children, to the nations in the midst of which it has prevailed and which have been formed under its influence—England, Holland, the Scandinavian States, the United States of America. It submits to scrutiny their moral and social condition, their rank in respect to law and intelligence, their position as to prosperity and success in the world. These are also established and ascertained facts. I do not hesitate to affirm that the Revolution of the Sixteenth Century has no reason to fear the examination of the Nineteenth ; it has sons that do honor to their mother.

"The causes of this general and final result are numerous and diverse : I shall here note only one. The Revolution of the Sixteenth Century was primarily and essentially religious ; politics entered into it secondarily, as a necessary means, not as a principal aim. The movement began in the name and under the impulse of Christian Faith ; Liberty was called in as a weapon, and in order to render assistance to Faith. It was by the inner life of individual souls that the movement was impressed upon communities. Leaders and followers busied themselves more with the future and eternal interests of man than with his earthly condition. The Reformation of the Sixteenth Century embraced man entire and his entire destiny ; first, the moral being in itself and before God ; next, the social being in the midst of its fellows. This was the proper and great character of the event, and the principal source of the good it did, as compared with the price it cost."

MISSIONARY INTELLIGENCE.

Chelsea and Boston.—Rev. M. Dwight.

ANNUAL REPORT.

The following is my report for the time I labored as Missionary Visitor for "The American and Foreign Christian Union," from April 1st, 1874, to April 1st, 1875:

TIME EMPLOYED, FOUR AND ONE-FOURTH MONTHS.

Number of calls made exceeding	3,500
Number of calls to Protestant families.....	586
Number of calls to Roman Cath. families.....	2,704
Number of calls to half Rom. Cath. families ..	59
Number of calls to Jewish families.....	37
Number of calls to places where intoxicating liquors were sold.....	96
Number of calls to other places of business. .	36

Some 150 of the Protestant families visited receive no pastoral attention from the City Ministers; some 100 of these have no religious home.

Number of Bibles, Testaments, and single books of the Bible distributed.....	517
Number of Bibles, Testaments, and single books of the Bible, by sale.....	147
Number of Bibles, Testaments, and single books of the Bible, by donation.....	370
Number of families found destitute of the Word of God, supplied, by sale.....	46
Number of families found destitute of the Word of God, supplied, by donation....	471

Mostly Roman Catholic and half Roman Catholic families.

Quite a number of *individuals* found destitute of the Holy Scriptures have been supplied either with the whole or a part of the blessed volume.

Two Jewish families have also been supplied each with a copy of the Bible, Old Testament and New, by sale.

As an incidental work, some 20,000 pages of carefully selected tracts—Temperance and Religious—have been distributed.

In my visiting from house to house I have pursued about the same course the past year as in previous years, of reading and repeating portions of the word

of God inculcating experimental and practical holiness, often explaining and applying such passages as are not readily understood by those whom I address. Many, both Protestants and Catholics, hear with attention and apparent interest what I read and repeat of Holy Scripture, and say of it, respecting justification by faith, regeneration by the Holy Ghost, and the witness of the Spirit, to Roman Catholics, is of course new and strange to them; and still, many of them seem to approve of it, and say, "It is *good*; we wish we felt so, but we do not." I often say to them, "In God's mercy, I have been favored with the blessed experience of which I speak more than forty years, and I know it is scriptural and attainable, and *you* may know it if you will earnestly seek it by unfeigned repentance and believing prayer;" and to verify what I say respecting the possibility of its attainment, I read or repeat from their own version of the Scriptures such statements as are continued in Rom. v. 1-5; viii. 1-4, 15, 16.

And I further say, "I have read the lives of quite a number of eminently devoted Roman Catholic Christians, who professed to have reached such attainments, and whose example corresponded with their professions; I am quite sure, therefore, that such an attainment is possible for you!" Then, if I can gain their consent, I kneel down with them, and by the help of the blessed Holy Spirit, offer up to God as tender, spiritual and earnest prayer as I can for their enlightenment and thorough regeneration. In leaving them, I either put some portion of the word of God into their hands, or an earnest stirring religious tract, for which they give thanks, and in many instances wish me every blessing for time and eternity.

As to results following such a work, I prayerfully leave them wholly with God.

You will be pleased to learn that a converted Roman Catholic lady was received into the Walnut Street Methodist E Church, last Sabbath. Some years since, at a meeting in the Catholic Church in this city on a Christmas day, this lady's Christmas offering to the priest, or the Church, the priest collecting it, was but fifty cents; the priest seemed displeased, and said to her, if she could not make a larger offering never to come there again; and she resolved she never would. She is now a decided Protestant Christian.

Cincinnati.—Miss Schiller and Miss Purlier.

During the past month our Bible women have continued their accustomed labors among the poor and ignorant of Cincinnati, *Miss Schiller* reporting 95, *Miss Purlier* 172 visits to families. *Miss Purlier* remarks:—

“During the labors of the evangelists here, much time was spent in inviting unconverted persons to the Gospel meetings. Many could be induced to attend these who would not go to the Sanctuary. In many cases little charities are indispensable; they remove prejudices, soften the heart and prepare it for the reception of the truth. Visits to the Hospitals have been unusually frequent, and not without interest. Here reclines little Maggie near the Valley of Death, always happy with the presence of Jesus, always responding to every word and act of kindness with expressions of heavenly joy. Near by lies a Roman Catholic girl, formerly a member of my Sewing-school. She may soon pass away. At first she would listen to my remarks, but received religious reading with indifference. Once she expressed a wish for some jelly to cool her parched tongue. This was

supplied; when she raised her emaciated form, asked to be kissed, and besought for the good words of Life for herself and for her sisters, who she expected would soon visit her. O, Christian! As yet there is no great gulf *fixed* between you and the perishing. You need not dip the tip of your finger in water, but may bear large draughts from the river of Life.”

Davenport, Iowa.—Rev. A. W. Wier.

The report of our Missionary in Davenport, *Rev. Mr. Wier*, for April, gives a candid and painfully interesting account of the discouragements of the faithful laborer among the irreligious masses of our great West. He says:

“During the past month I have had services regularly three times a week, and with satisfactory results among those who attended. Last Sabbath a man of about eighty, a German, told me, while tears filled his eyes, that he felt very thankful for the good he had received from my preaching. But it would be untrue for me to say that he was converted under my preaching, for I knew him to be a spiritually minded man before he ever heard me preach. I could mention a number of cases similar to the above; but I feel that *other* results of this mission are looked for by its friends, and no less by myself; we want to see the *unconverted* changed in the spirit of their mind; and of such I have *no evidence* to report. It would be very easy for me, if unscrupulous, to make up a very good report each month, but I choose rather to tell you and the friends of the cause plainly the condition of the work here, and then to bear the discouragements, disappointments, and probable censure from others as best I can by the grace of God.

SUCCESS IN SABBATH-SCHOOL WORK.

“The Sabbath-schools are kept in

good order, and are prosperous and well attended. In this direction the mission has been, and is yet, *evidently* successful. I have visited a great many new homes as well as a large number of families visited before. In East Davenport I went

FROM HOUSE TO HOUSE,

so that I have reached nearly every German family there. I have tried every way to convince them of their dangerous condition, but not one of the worldly minded has come to our meetings afterward to show that he is concerned for his soul's welfare.

PRACTICAL ATHEISM.

"The following are some of their remarks made while I talked with them: 'We do not need such things as repentance, reading the Bible, prayer, etc. We are not such sinners; at least we are as good as those Church-going people. We do no harm to any one, and we think that will do.' When I remonstrate that one thing more is needful, that we must love God above all, their answer is generally: 'I don't think God concerns himself much about us, or needs our love.' In some such way they show their indifference. The simple fact is that they do not *feel* their sinful condition, and thus care for no remedy, and for no Redeemer. *Nor is it true that we carry the Gospel to a people who are thus far unacquainted with it*; they are well acquainted with it *intellectually*, though they know nothing of it by experience, and hence know nothing of its saving power. Some eight or ten persons I have found upon whom I have prevailed by the Word of God, and who are seriously interested in their salvation, but I cannot say that they are converted. I have distributed literature as much as I have had opportunity. The most effectual in the end will no doubt be the German weekly, published by the A. T.

S. I have introduced it into a great many families, trying to get them to subscribe for it, but I commenced with it late in the month, and cannot tell yet about the success of it."

Chicago, Ill.—Rev. A. Miller.

Our Missionary, Mr. *Miller*, reports the continuance of his labors of visitation among the Germans, during the past month. Tracts, Bibles and New Testaments have been distributed, while conversations have been held with many on the subject of personal religion. Of one form of those delusions which exercise so great an influence in retarding the progress of a sober and earnest Christianity, he writes:

"Another month has passed. The world has not come to an end, but takes its usual course, although a number of 'true believers,' as they called themselves, had set the 19th of April as the day on which the world would cease to be, and Christ appear for judgment. In order to be ready, they had stopped all their work, some of them, months beforehand; they held meetings every day and evening. Others tried to dispose of all their earthly possessions, to sell, or give them away when that fatal day drew near. One of them said to me on Monday morning (before) that they firmly believed that the time had come, and this night the Lord would appear. When I asked him how he interpreted the words of the Saviour: 'But of that day and hour knoweth no man,' etc., he answered that that was all that the infidels had to say about it; whereupon I discontinued the conversation, and went my way. Whether their faith or superstition is still as strong as before, I do not know. Yet it is very necessary for all of us to consider that we must die, and be prepared, for death may come unexpectedly. Oh that all mankind might consider this!

Such events are numerous in such a large city. Two weeks ago, a mother was suddenly taken by death from the midst of her seven children, most of whom were small yet, and the youngest only eleven days old. They are poor at that, and the father, though a man of much talent, is a drunkard. When hearing of this case, I went to the family at once. I found the father much affected; and so was I at the sight of their sad condition. They had not the necessary means for the funeral, and so I applied to the Relief and Aid Society, and obtained \$20 for this purpose. Now I had won his heart, and could talk freely with him. I exhorted him to return to his God and his church (he had been a member of the German M. E. Church, and class-leader), to renounce the poisonous cup. He promised, and has kept his word thus far, as far as I know. May this affliction heal his soul, and save him from perdition. I hope so, and pray to God for him, that he may be yet a blessing to his family, his neighborhood, and the whole church of Christ."

Milwaukee, Wis.—Rev. J. G. Achenbach.

In his report for April work, Mr. *Achenbach* speaks of the present needs and the prospects of the work:—

"Our mission-school is attended by very earnest scholars. A boy of about ten years said last Sunday that he had a chance to go to a larger school, but he liked it here best. He comes with his little sister from the central part of the city, a distance of nearly a mile. The new mission chapel is not quite finished. There will be a large field for work, and success is sure to follow. My visits to the city hospital, I hope, were not in vain; for where the Lord sends his messengers, there are souls to be saved. When man feels helpless in body, and has no more hope for human

power to save him; he is most willing to think of Jesus, the physician, who can help body and soul. I have endeavored everywhere to do my Master's will, in the families, at the bedside of the sick, in the pulpit, and in the Sunday-schools. I have made over one hundred visits, and have preached several times to a large gathering of attentive hearers. Now, may God bless his holy Word with the sunshine of his grace, so that many souls may yet be saved, and be garnered in by the angels as ripe sheaves."

Muscoda, Wis.—Rev. J. Zvolanek.

OUR Bohemian Missionary, Rev. J. ZVOLANEC, who is laboring in Muscoda, Wis., and surrounding country, sends this report for the month of April:

"The work of personal visitation has been faithfully attended to. With all the discouragements connected with it, it is pleasant to go from house to house and talk to the families about religion. They can be more readily approached in their own homes. This is especially true of people, who come to this country from foreign lands. Being cast among strangers, and speaking a different language, they appreciate the visits of those who belong to the same race. The Bohemians, for example, have strong national prejudices.

"One of the great obstacles to be removed in working successfully among the Bohemians is formalism. They have been instructed to believe that religion consisted in the observance of rites and ceremonies. Hence it is difficult to dissipate this error, and lead them into the enjoyments of a spiritual life. But the Word has given me some success in this unpromising field, and many who fed on the dry husks of mere profession, are now partaking of the bread of life.

"My sympathies go out in behalf of my countrymen, who are blinded by

the superstitions of Romanism. How anxious I feel concerning their spiritual condition. If they could only have the privilege of reading God's truth, and were made acquainted with the plan of salvation by faith in Christ, they would not long remain in the 'Mother Church.' It seems to me that Protestants should study the peculiar characteristics of

Roman Catholics, and learn the best methods of reaching them.

"During the month my congregations were large, and some interest was manifested. The mission-school continues to prosper. Almost one hundred families have been visited, religious literature distributed, and I trust, much good accomplished.

LITERARY NOTICES.

Messrs. Anson D. F. Randolph & Co. have just published the fifth and last volume of James Cowper Gray's *Biblical Museum*. As we have noticed the previous volumes on their appearance, we need scarcely say that this Commentary on the New Testament is constructed on a different plan from other works of the kind. The notes are explanatory, homiletical, and illustrative. In other words, we find on each section of a few verses of the text, first, a paragraph stating very briefly the meaning of all obscure expressions; then a second setting forth the doctrine of the passage in question under heads which may serve for the divisions of a sermon or of a teacher's address to his class; and, thirdly, a paragraph wherein the general drift is made more clear, or is impressed upon the mind, by means of some opposite anecdote, or some striking quotation. The anecdotes, which are very numerous, are in the main well chosen. The author's reading has had a wide range, and not a few of his selections are from American writers. Glancing over the pages, somewhat at random, we notice that credit is given to J. B. Gough, H. W. Beecher, L. Coleman, President Edwards, etc. The *Biblical Museum* is not intended to supplant the fuller and more thorough expository treatises; but as a brief and suggestive outline, it will commend itself to the attention of those who are specially engaged in Biblical study, and particularly to

teachers in Sunday Schools and Bible Classes.

Publications of the American Tract Society:

Morning Hours in Palmos (Price \$1.25) is an exposition by Rev. A. C. Thompson, D.D., of the opening vision of the Apocalypse, and Christ's Epistles to the Seven Churches of Asia. The author's own familiarity with the scenes described, gained from a personal visit to the Seven Churches, lends peculiar interest to his work. At Thyatira, for example, he came into contact with the few remaining Christians who, through the labors of American missionaries, hold fast to the truth. It is a volume well deserving to be carefully read, and so well gotten up as to be suitable for presentation to a friend.

Good Angels, and other Stories (20 cts.), *Burdocks and Daisies*, and *The Holly Boy* (25 cents each), are books with short and simple stories, adapted to children of eight or ten years of age.

The Prize Medal, etc., by Annie Frost (50 cents), contains some sixteen instructive stories for somewhat older readers.

Those who have read "A Summer in the Forest" will not be sorry to hear that the author of that entertaining volume has written another of a similar character, entitled "*Floy Lindsley and her Friends*" (\$1.25). Like its predecessor, it gives a sketch of the way in which he may

find abundant opportunities for doing good who is desirous of discovering them. "

In *Our Three Boys* (\$1.25), Miss Sarah E. Chester fights the cause of our faithful but underpaid pastors of country churches, and holds up to the light of day the wicked parsimony of some congregations. But she does it so good hu-

moredly, and there is so large an admixture of drollery in the doings of "Our Three Boys," that we imagine few will be offended at anything the book says. Altogether it is one of the most readable books the Tract Society has issued of late, and in our judgment establishes the author's claim as a capital writer of the better-class of fiction.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
30th April, 1875.*

NEW HAMPSHIRE.

Temple. Warren Keyes \$5.10; Dea. Nathan Wheeler \$2.50..... \$7 60

MASSACHUSETTS.

Boston. Perry Trust Fund..... 200 00
" A friend, for Italy..... 20 00
220 00

RHODE ISLAND.

Pawtucket. A friend..... 20 50

NEW YORK.

N. Y. City. Mrs. Stephen Griggs, for educational purposes..... 50 00
Yonkers. First Presb. Ch., H. M. Schiefelin \$50; others \$112 33..... 162 33
Marcellus. Rev. D. Scovel..... 5 00
Kortright. Benevolent Association..... 1 00
Geneva. Ref'd Church, per F. O. Kent, Treas..... 25 18
243 51

OHIO.

Cleveland. Mrs. R. H. Fitch \$2.90 and C. W. \$2.10..... 5 00

IOWA.

Independence. Pres. Ch., to constitute Rev. W. B. Phelps a L. M..... 38 00
Grinnell. M. E. Church..... 12 15
" Cong'l Church..... 18 10
Oxford. Presb. Church..... 16 40
" M. E. Church, W. F. Sies \$5; others \$8 60..... 13 60
Columbus, City. U. P. Church..... 18 00
" Presbyterian Church..... 12 25
" Disciples Church..... 3 50
" United Brethren Church..... 3 50
Crawfordsville. Presbyterian Church..... 5 00
" Cong'l Church..... 5 00
" U. P. Church, G. T. Auld, J. Clemens, \$5 ea.; others \$25, in part..... 35 00

180 50

Received for the CHRISTIAN WORLD, in addition to items specified above:

Rev. I. Flagler \$1.10; Mrs. H. N. Lyman \$1.10; C. F. Stewart \$4 10; Mrs. L. P. Lewis \$1 15; J. F. Cherry \$1.10; P. R. Hoag \$1.25; Rev. M. S. Hutton \$2 25; Dr. H. D. Nicoll \$1.12; I. Pruden \$1.10; M. H. Clement \$1 24; J. Purdy \$1.10; W. S. Doubleday \$2.10; Rev. E. T. Perkins, D.D., \$2.20; E. M. Snow, M.D., \$1 10; F. B. Woodworth \$1 25; Mrs. L. Mansfield \$2; J. J. Abbott \$1.10; W. Russell \$1.10; Rev. A. Aten \$1.10; S. Guest \$2 10; H. P. Freeman \$2.25; L. F. Manning \$1.10; H. D. Crane \$1.15; Mrs. R. Hitchcock \$1.10; Gen. J. J. Knox \$1.10; Mrs. A. B. Twitcheil \$1; H. D. Tyrrell \$1.13; Miss M. A. D. Crane \$1.12; J. E. Law \$1.10; J. F. Clark \$5 50; Rev. D. Woodbridge, D.D., \$1.10; Dr. H. West \$1 10; W. H. Vail, M.D., \$4; H. D. Sherrerd \$2.10; W. D. Pillsbury \$2.10; J. Campbell \$1.15; Rev. T. Laurie, D.D., \$2 20; Mrs. M. F. Howard \$1; J. R. Thurston \$1.10; G. W. Ellis \$6; Dr. E. F. Gaylord \$1 10; J. C. Wilson \$2 24; Mrs. A. P. Dodge \$1.12; F. McDuffee \$1.10; Mrs. E. C. Childs \$1.10; D. E. Bois \$1.10; Mrs. A. Noyes \$1 10; Perley Ayer \$1.10; Womans Ch'n Ass'n \$1.05; Rev. J. B. Griswold \$1 10; Mrs. O. C. Baker \$1 10; Rev. A. N. Arnold \$1 10; S. H. Jardin \$2.20; Mrs. A. E. Bronson \$2.25; A. Starkey \$1 10; Rev. C. R. French \$1 10; Miss M. Van Wreck \$1 10; Mrs. T. D. Wheeler \$1.10; Rev. L. S. Crone \$1.13; Rev. C. H. Bullard \$1.10; T. Richardson \$2 10; P. V. Hixon \$1.10; Mrs. M. N. Briggs \$1.10; Mrs. J. Nicholson \$2.10; G. Stewart \$1 10; W. P. Payson \$1.10; A. W. Heaton \$2 10; Dr. R. M. Tindle \$1.10; Lottie Clayton \$2.10; Mrs. A. R. Street \$1.10; Rev. A. Kingsbury \$1.10; J. L. Clubb \$2.10; Mrs. H. Van Wageningen \$2.22; J. M. Clawson \$1 24; Rev. J. F. Messick, D.D., \$1 10; Mrs. L. C. Fitch \$1.10; Mrs. A. Robinson \$2 24; G. Warren \$1.10; Rev. T. M. Terry \$1; M. A. Huering \$1.25; Mrs. J. N. Bradley \$1.24; J. C. Dimick \$1.10; Mrs. M. Perit \$2.10; W. K. Henman \$5; smaller sums \$1.03..... 134 37

Total Receipts for month....\$811 43

THE CHRISTIAN WORLD.

Vol. 26.

JULY, 1875.

No. 7.

EDITORIAL NOTES.

TO THE FRIENDS OF OUR WORK.—We feel compelled to remind our friends of the pressing needs of both the Missionary and the Publication Work of our Society. It is not necessary to inform those who have read with any attention the monthly reports in our Missionary Intelligence, that our faithful laborers, male and female, have in Chelsea, Cincinnati, Louisville, and other cities further westward, been bringing the Gospel to a class of our population but little reached by the ordinary means of grace. This class is almost exclusively of foreign extraction, mostly German, Irish, and Bohemian. In point of religion, it is either Roman Catholic, or, if Protestant, Rationalistic and, practically, Atheistic. In either case, it is precisely the class which the American and Foreign Christian Union was founded to bring to the knowledge of the truth as it is in Jesus. For the success of this work, in itself full of encouragement and promise, we need the prayers and the pecuniary support of God's people. At a time when the financial embarrassments of many render it difficult or impossible for them to make their accustomed contributions, it becomes the duty and the privilege of those whom God has more highly prospered to make up for the lack of others by their own more abundant gifts.

Respecting our Publication Work, we can only repeat what we have often heretofore stated : that the CHRISTIAN WORLD being of an essentially missionary character, must always depend much on the free-will offerings of those who appreciate the importance of its aims. To those who see no serious and soul-imperiling error in the Roman system of faith and practice, no danger threatening our civil and religious liberties from the growth of mediæval hierarchical theories and an ecclesiastical despotism—to such there can be no motive for seeking to diffuse correct views of Romanism as it is. But there are many—they constitute the vast majority of the intelligent members of evangelical churches—who regard the Roman Catholic question as the most serious problem that confronts us, either as American citizens or as American Christians.

They have for years watched the gradually developing plans of Rome to conquer the spiritual supremacy of a land whose first settlers were in great part fugitives from her tyranny. They know that Rome, with an experience of many centuries, is an adept at political intrigue, and that none know better than do the Roman ecclesiastics how to secure their ends by adroit appeals to the ambition or the covetousness of unscrupulous leaders. They know that our Public School System is at this present moment the chief object of priestly assault; that the very institutions which, as the instruments of diffusing the benefits of intelligence, are one of the glories of our land, are denounced as Godless schools, and honored with every foul epithet which the vocabulary of abuse can furnish; that it is not improbable that in some places, at least, the enemies of the Public School will succeed in inducing lukewarm Protestants and doubtful patriots to concede to the Parochial Schools of the Romanists a portion of the public funds raised by universal taxation for unsectarian ends. And knowing these facts, while they by no means despair of the future both of Religion and of the State, they welcome every instrumentality of which the aim is the enlightenment of the people respecting the entire question of Roman aggression and Protestant protection. They read with interest the discussion of the vital questions at issue between the two great branches of the Christian Church, and note with constant pleasure every report of the progress of movements intended to bring men to the knowledge and practical reception of the cardinal truth of Justification by Faith in the merits of a Redeemer.

Such persons will, we trust in increasing numbers, give to the CHRISTIAN WORLD their hearty support. The very moderate subscription price (\$1.10) brings the magazine within the reach of those even whose resources are the most limited. *At the same time, we earnestly solicit donations, whether large or small, both from those who are entitled to receive it gratuitously, on account of past benefactions, and from others.*

PROTESTANT VIEWS OF THE AMERICAN CARDINALATE.—Our Roman Catholic brethren find it difficult to divest themselves of Old World ideas. They fancy that, because Romanist Monarchs and States have been accustomed to regard the conferring of the *berretta* upon one of their subjects a signal honor, the American nation must feel very deeply the obligation under which forsooth the Pope has laid it. Never was there a greater mistake. The United States, as a people, is overwhelmingly Protestant. There are, probably, at least three Protestant Churches, each of which outnumbers the Roman Catholic; two of them in the ratio of two to one. It is idle to imagine that this Protestant nation feels any interest in the American Cardinalate, beyond the natural sentiment of curiosity at a novel ceremony which in our country seems

wonderfully out of place, and, but for the respect which we are bound to pay to anything connected with the sincere though mistaken devotion of millions of our fellow men, would excite mirth not unlike that caused by the sight of any other flagrant anachronism. This sentiment of indifference has, however, been so far misunderstood that even so intelligent a man as Father Hecker is reported as having recently told Pius IX., in an interview which he had with the aged Pontiff in the Vatican, that "Protestants have received the good news [of Archbishop McCloskey's elevation] with almost as much joy as the Catholics. In a certain degree they feel that the honors conferred on their most illustrious citizen falls also on themselves." It was this sort of misapprehension of Protestant views that gave rise to a story that the President of the United States had addressed to Pius IX. an autograph letter thanking him for the honor he had done the country; a story which we are happy to say has been declared by the President himself to be destitute of any foundation in fact.

THE CARDINAL'S OATH.—In connection with this same subject, attention has been drawn to the oath which every Cardinal is required to take before his admission into the "Sacred College," and which Archbishop McCloskey must therefore be presumed to have sworn. It includes such declarations as these: That he will be "faithful and obedient to St. Peter, the Holy Apostolic Roman Catholic Church, and our most Holy Lord, the Pope, and his successors," that he "will give them any assistance in retaining, defending, and recovering the Roman Papacy and the Regalia of Peter with all my [his] might and endeavor;" that he "will resist unto blood all persons whatsoever who shall attempt anything against them;" that he "will seek out and oppose, persecute, and fight against heretics and schismatics against our Lord the Pope;" that he will maintain "the constitution of the Blessed Pius of 1567, and the declarations of his successors, particularly those of Innocent IX, 1591, and those of Clement VIII, 1592;" that he will maintain the Papal claims to various Italian cities; and that he "will not seek absolution from any" of the articles enumerated in his oath.

After citing these clauses of the oath, the *New York Independent* makes some very pertinent remarks respecting the "subject devotion to the Pope," to which the new Cardinal thus binds himself. It says:—

"It is well known that Pius IX. has never acquiesced in the annexation of the former States of the Church to the Kingdom of Italy, that he still claims to be their temporal sovereign, and that he has placed Victor Emmanuel under the ban of excommunication for having deprived him of his temporalities. Papacy in the person of the Pope has not relinquished a single one of its pretensions to the civil power. What has been lost in this respect, has been lost against its consent, and with no

other concurrence than that which necessity has forced. The Pope still insists that he is by right a temporal sovereign ; and the cardinalate is theoretically a secular as well as a religious office, and in both aspects it acknowledges the duty of absolute allegiance to the supreme and infallible authority of the Roman Pontiff.

"In this view of the question we are not a little at loss to see how Cardinal McCloskey can reconcile his official oath as a cardinal with his duties and obligations as a citizen under the Constitution of the United States and of the State in which he resides. If the Pope should attempt to recover his so-called possessions from the King of Italy, if filibustering expeditions were organized in this country to aid his Pontifical Majesty in the effort, and if the President, as it would be his duty to do, should issue his proclamation forbidding all such organizations, what would Cardinal McCloskey do in such a contingency? Would he merge the citizen in the cardinal, and thus keep his faith with the Pope ; or the cardinal in the citizen, and obey the executive authority of the United States? Would his Eminence 'resist unto blood' all persons whatsoever who 'should by force dispute the civil authority of 'our Most Holy Lord, the Pope?' Would he help 'in recovering the Roman Papacy and the Regalia of Peter with all' his 'might and endeavor?' How about seeking out and opposing, *persecuting*, and fighting against heretics and schismatics against 'our Lord the Pope?'

"These may not, probably never will, become practical questions with the American cardinal ; yet they are fair questions to test the nature and scope of the oath which he has taken. The oath itself might do very well for the Dark Ages ; but in the nineteenth century, and in this country, it hardly fits the age or the place. The American people have happily come to the conclusion that Popes, Cardinals, Bishops, Priests, and all other ecclesiastical functionaries, have no *civil* duties to perform except those of citizens, unless elected or appointed to office according to the laws of the land. Cardinal McCloskey, whatever he may be in the theory of the Roman Papacy, is simply a citizen of the State of New York and of the United States of America, possessing the same powers and subject to the same obligations as all other citizens. The religious character of his office our institutions freely tolerate, but its *secular* character in this country is a mere sham, and is rapidly becoming a sham everywhere else. It is at best a faded and worn-out figment of the past. The world moves, even if the Papacy does not."

THE PRESBYTERIAN GENERAL ASSEMBLY'S RESOLUTIONS condemnatory of the effort to obtain for the Parochial Schools of the Roman Catholics a portion of the funds raised by public taxation are as decided as those adopted by other branches of the Protestant Church. They show that the great ecclesiastical body, whose representatives met, in May in the

city of Cleveland, is fully awake to the dangers menacing our system of religious equality and unsectarian education from the audacious attempt of one denomination to foist the support of its own institutions upon those who in no way sympathize with its tenets. They are as follows :—

“Resolved, That the continuous, persistent, and repeated efforts of the Papists throughout the country, under the tutelage, direction, and advice of the Papal hierarchy, to obtain control of the school funds in the several States of the Union, or to have a portion of said school funds diverted from the legal and legitimate uses to which said funds are pledged, in order to devote the money to the support of Papistical schools, demand from all Protestant Christians of every denomination, and every citizen of the United States opposed to a union of Church and State, resolute, determined, and combined effort and unceasing watchfulness to prevent the success of insidious attempts now being made in all sections of the country by the adherents of the Papacy, to secure control of the school money. And it is hereby recommended by the General Assembly of the Presbyterian Church, that all attempts to subvert our school lands, or divert any portion of the various school funds in any of the States in the Union to, or for the use of, any Church or sect, shall be resisted and prevented by all legal and honorable means.

“Resolved, That the outcry of the Papal hierarchy against what they call our ‘Godless schools,’ can with far more justice and greater propriety be applied to the schools they have instituted. In the common schools of our country the pure Word of God is read without comment, while in the Papistical schools the Bible is excluded, and dogmas and traditions of men are substituted for the commandments of God.”

THE BRAZILIAN BISHOPS have, for the past two years, shown so little uniformity of action as to lead thinking men to speculate with some interest on the cause of their want of accord. The two prelates of Pernambuco and Para early decided to venture on the dangerous contest with the civil law and the government, and it must be conceded that they have shown no sign of faltering in their resolve. But the rest of the Episcopate of Brazil is strangely lukewarm, and is little disposed to follow their example or share their trials. The contrast, already a significant one in the estimation of the intelligent, has recently been emphasized by the significant utterances of one of the Imperial Cabinet. In a speech delivered, March 30th, in Parliament, the Minister of Justice took occasion to praise the good sense, moderation and loyalty of the bishops in general, by contrasting their conduct with that of their two recalcitrant brethren. The sentiments expressed are the more striking in view of the speaker’s acknowledged devotion to Roman Catholic ideas, and well-known opposition to such politic measures even as the recognition of marriage as a civil act. “No other bishop,” the minister declared, amid the loud applause of the Chamber, “of any diocese has proceeded in like manner ; and, consequently, with them the Government has not and cannot have any contest. In the capital of the Empire, in

the diocese of Rio Janeiro, is it possible that there are no Brotherhoods? Are there no Masons? Are there here no elements for that conflict which the Bishops of Pernambuco and Para have imprudently stirred up? Nevertheless the Government lives in entire peace, and with complete satisfaction, with the bishops of this and the other dioceses."

If the supineness of the majority of the Bishops has embarrassed the warm partisans of the "martyr" prelates, this speech of the Minister of Justice must have added much to their annoyance. They are forced either to maintain an unbroken silence respecting the manifest division of sentiment and opposition of action between the highest ecclesiastical dignitaries of Brazil, or to defend the course pursued by the two Bishops by alleging the express commands of the Pope. And in the latter case, they virtually impugn the loyalty of the other Bishops to the Roman Pontiff.

Altogether the situation is an uncomfortable one for both branches of the Brazilian Episcopate. The *Imprensa Evangelica* is probably right in suggesting that the division arises not from any real disagreement in views, but from the fact that the Bishop of Rio and his companions "find their palaces on land, with the possession of their mitres, more agreeable than an abode at sea with the martyr's crown."

THE DECLINE OF DEVOTION AMONG ROMAN CATHOLICS IN BRAZIL.—While the attention of the public is engrossed with the progress of this so-called "religious" contest, the real devotion of the people, if we may credit a writer in the journal we have just quoted, has fallen to a very low plane. The solemnities of Holy Week have made the fact incontestible. "To pretend that these feasts are occasions of devotion is absurd. Whoever assists at the acts celebrated in the churches, as well as in those that take place in the streets, is speedily convinced that, for almost the entire number of those present, they serve rather for diversion than for devotion. A few on entering the churches, show their ostentatious piety by kneeling and offering a prayer, and then rise to converse and laugh with the rest. What passes in the streets is revolting to every idea of public propriety, not to speak of religious sentiments."

THE LYING WONDERS OF THE PRESENT DAY.—Many well informed persons would be amazed were they to be shown for the first time the religious literature which the Roman Catholic journals in this enlightened country and age provide for their subscribers. Certainly in the narrowness of their scope, the paucity of the news they contain, and the singular lack of editorial ability which most of them display, these journals present a very marked contrast to the large and continually

increasing number of really valuable Protestant religious papers. In fact, the influential religious press which has reached in the United States a development never attained even in Great Britain, is almost wholly non-Catholic in its character. While nearly every other denomination of professed Christians has its full quota of well equipped weekly journals, by which not only are its distinctive tenets ably discussed and supported, but a large constituency of readers supplied with much intelligence of a kind adapted to promote general intelligence ; the Roman Catholic alone has few journals in proportion to its numerical force in this country, scarcely one which can claim to rank with the great religious weeklies, not one which could satisfy the demands of the times in amount and variety of secular and religious knowledge.

Passing by these negative characteristics, however, the Roman Catholic press stands by itself even more strikingly by reason of its devoting no inconsiderable space to a peculiar form of supernatural literature. A class of miracles which we are apt to connect with the Legends of the Saints and to imagine a thing of the past, startle us by appearing in the columns of the newspaper of the Nineteenth Century. Visions of the Virgin Mary, impressions of the nails of the Crucifixion miraculously transferred from the Lord Jesus Christ's hands and feet to those of the devout nun or monk, with marks of the crown of thorns and the scar of the wound inflicted by the lance, are familiarly spoken of as everyday occurrences and realities. In particular, the story of one *Louise Lateau*, of Bois-d' Haine, in Belgium, occupies a very prominent place. This young woman it is maintained has at intervals, for a considerable time, been the blessed subject of exstastic visions, accompanied by the appearance of the "stigmata" on her hands and feet, and bleeding from her forehead. Meanwhile it is asserted on her behalf that, for three years and a half or four years, she has neither eaten, drunk, nor slept! So phenomenal an occurrence in a country well provided with scientific men has necessarily attracted much attention. But the great difficulty encountered in the investigation of the truth or falsity of Louise Lateau's pretensions, arises from the fact that, on account of the place in which she is kept and the persons by whom she is surrounded, it is all but impossible to institute a careful examination. Hence the distinguished Dr. Virchow, in answer to the stories current in Germany, pronounced the affair either a deception or a real miracle. The advocates of the miraculous origin of the appearances appealed to the pretended favorable testimony of Prof. Schwann, of the University of Liege ; but Prof. Schwann promptly denied ever having given such testimony. The last thing that we have seen in connection with Louise Lateau is the report of a Commission of the Royal Academy of Medicine of Belgium, sent specially to Bois d' Haine to investigate the case. Dr. Warlomont, the chairman, speaking for himself and the other two members of the Com-

mission, Drs. Mascart and Tossion, gives it as their joint opinion that the exstacies and stigmata of Louise Lateau are real, but can be explained physiologically, as they proceed to show. On the other point, this Roman Catholic Commission says (we translate from the *Chrétien Belge*): "Louise Lateau works and expends caloric. She loses every Friday a certain quantity of blood through the 'stigmata.' The gas she expires contains vapor of water and carbonic acid. Her weight has scarcely varied since she has been under observation. She consequently burns carbon, and it is not from her own system that she derives it. Where does she obtain it? Physiology answers: *She eats*. The abstinence of Louise Lateau, in the terms in which it is stated, is contrary to the laws of physiology, and it is not necessary, therefore, to prove that it is invented (*controuvée*). Being proved to be outside of those laws, it is for those who affirm it to demonstrate its truth. Until that is done, physiology must hold it to be apocryphal."

PUBLIC SCHOOLS AND THE R. C. CHURCH IN NEW BRUNSWICK.—*Harper's Weekly*, of June 5th, gives a clear and concise statement, said to be based upon an article of the *Montreal Witness*, respecting the struggle—happily fruitless—of the Roman Catholic Prelates in the British Province of New Brunswick to cause the repeal of the Common School System. As the facts are of permanent interest, we reproduce it here.

The Common School Act was passed in 1871, and came into operation January, 1872. During the latter part of 1871 Bishops Sweeny and Rogers called meetings of Catholics to oppose the law, at which resolutions were passed denouncing it as "registered in hell." In association with the bishops of the other Provinces, they tried to induce the Governor-General to disallow it, but failed.

The bishops next undertook to induce the Dominion Parliament to set it aside. The Parliament complied so far as to refer its constitutionality to the law-officers of the British crown. This was done twice, and in each instance the Queen's legal advisers decided the New Brunswick law to be constitutional. Its constitutionality was then brought by Bishop Sweeny for decision before the Supreme Court of New Brunswick, and the decision (unanimous) was against him there. In July, 1874, an appeal was taken from this decision of the Supreme Court to the Judicial Committee of the Privy Council of England. Here the constitutionality of the school law was again affirmed. Finally, the Lower House of the Dominion Parliament was induced last winter to address her Majesty to use her influence to procure separate schools for the Catholics of New Brunswick.

The law was tested at the election in New Brunswick in 1874, when, out of forty-one representatives sent to the Local Legislature, the Catholic bishops obtained only five. Never has the Church fought a hot-

ter battle in America, and never has it sustained a more humiliating defeat. The history is not without its lessons for the friends of common schools in the United States.

RELIGIOUS LIBERTY IN BELGIUM.—Notwithstanding the sanctions of the Constitution, a recent judicial decision shows very conclusively that the Roman Catholic religion practically continues to enjoy a special protection not accorded to other religions. Some time since a student at the training college of Huy, after receiving the wafer at communion, took it out of his mouth and subsequently ate it with a cake. The civil authorities hearing of the profanation, the student was prosecuted. "His counsel," says the *London Christian World*, "contended that the constitution recognising no State religion, the supernatural character of the wafer could not be acknowledged, and that such an act did not come within the terms of the law on insults to religion. The public prosecutor, however, called for a sentence of eight days' imprisonment, but the Court inflicted fifteen days' imprisonment, together with a fine and the costs of the prosecution. This sentence will not advance the interests of the Romish Church in Belgium, and a spirit of indignation has already shown itself. During the progress of a religious procession at Liege, on Monday, an immense crowd hissed the pilgrims and cried, 'Vive le Roi,' and 'Down with the Ultramontanists.'"

MISSOURI SCHOOL FUND AND SECTARIAN SCHOOLS.—Rev. John Monteith, in the *Independent*, incidentally describes an attempt made by the Romanists of Missouri to divert a portion of the School Fund to their own Parochial Schools, and the ultimate failure of the attempt. We trust that the effort, wherever made, may lead to the adoption of equally strenuous measures to settle the principle of undenominational State instruction for all future time. Mr. Monteith says:—

"About five years since the Catholic influence introduced a bill into the lower house of the Missouri Legislature, looking to a distribution of a portion of the public school fund to the maintenance of sectarian schools. The proposition prevailed by a large vote. The measure was supported by a considerable number of Protestants, who, at the time it was pending, knew nothing of its real origin and intent, and did not reflect upon its consequences. When, however, the precise nature of the scheme became known, the vote by which the bill was passed was promptly reconsidered by a decided majority. This attempt on the part of church interests to secure a grip upon the school fund led to the submission to the popular suffrage of an amendment to our constitution, which amendment is now a part of the organic law. The new section says: 'Neither the general assembly nor any county, city, town, township, school district, or other municipal corporation, shall ever make

any appropriation or pay from any public fund whatever anything in aid of any creed, church, or sectarian purpose, or to help support or sustain any school, academy, seminary, college, university, or other institution of learning controlled by any creed, church, or sectarian denomination whatever; nor shall any grant or donation of personal property or real estate ever be made by state, county, city, town, or such public corporation for any creed, church, or sectarian purposes whatever.' Around this constitutional provision in the convention now assembled a new interest will undoubtedly gather."

THE PURGATORIAN SOCIETY.—We are indebted to the *California Christian Advocate* for calling our attention to some extracts taken from a little pamphlet issued by the "Purgatorian Society," of New York. The editor of the *Advocate* entitles his article: "Burlesque or Blasphemy, Which? or Both?" And he rightly observes that the statement that such sentiments can find expression in the Nineteenth Century, can be the basis of an organization in a Christian Church, and can secure the approbation for a man whose eminence in all that is esteemed worthy in his Church, has secured him the honor of being the first American Cardinal, will stagger very many readers, and will start the question, "Can these things be?" Unfortunately the facts are but too well authenticated, and the pamphlet bears but too clear internal evidence of being genuine. Here are the extracts in question:

Purgatorian Society, established with the approbation of His Grace the Archbishop of New York, A. D., 1855.

Thousands of Masses are said each year for the Society.

The Chancellor of the Diocese is general treasurer, on whom rests the responsibility of having the Masses celebrated.

BENEFITS.

Eight Masses are said for each member at their death.

It is not necessary to give notice. God knows it, that is sufficient.

There is also a Grand Solemn Mass of Requiem celebrated every year in the Cathedral for the deceased members.

All the members should attend at their Mass.

Terms of membership, fifty cents a year.

"Have pity on me, have pity on me—at least you, my friends."—Job xix. 21.

"Oh! hardness of the human heart," exclaims Father Crasset, "your friends have fallen into the flames of Purgatory, and you put not forth a helping hand to deliver them. Is a soul redeemed by the blood of Jesus of less account than a beast which we lose no time in rescuing from a pit into which it has fallen?"

By relieving the souls in Purgatory, you give the food of life to one who was famishing with hunger worse than death. You give to the thirsty soul the refreshing fountain of living water. You place, for all eternity, in the heavenly mansions a soul for whom Jesus yearns. You take from the burning flames a soul, redeemed by the blood of Jesus, and place it in heaven, amidst the sweet liberty of the children of God.

Neglect not to join the Purgatorian Society, so that when your poor afflicted soul is burning in the exhercuiating flames of Purgatory, the many Masses that will be offered for your repose may bring the soothing and refreshing balm of consolation to you in your more than forlorn condition.

PLEADING THE PRECIOUS BLOOD OF JESUS,

in behalf of the souls in purgatory, 500 days' indulgence each time this hymn is said or sung devoutly. Tune—"What Happiness."

In pains beyond all earthly pains,
 Favorites of Jesus, there they burn ;
 Intense desire their souls inflame,
 Unto God's bosom to return."

CHORUS—Eternal Father I offer Thee
 The Precious Blood of Jesus rich,
 In satisfaction for my sins,
 And for the wants of HOLY CHURCH.

"Can anything," says the *Advocate*, "be conceived more intensely and indescribably revolting to the Christian sentiment than the teaching that 'Favorites of Jesus' are left 'in pains beyond all earthly pains,' 'burning in the exhercuiating flames of Purgatory ;' and that 'the most effectual means of assisting the souls in Purgatory is to hear Mass,' etc., and that the 'Purgatorian Society' is, so to speak, accumulating a capital stock by 'thousands of Masses said each year for the Society,' for attending to which the Treasurer is made responsible ; and that at his death each member receives a 'benefit of eight Masses,' and that too without so much as a 'Notice' being served upon the Treasurer ; and that all this is offered at the small pittance of 'fifty cents per year.'"

Resolutions of the Board of Directors on the School Question.

At a meeting of the Board of Directors of the American and Foreign Christian Union, held in the Bible House June 10, 1875, the following Preamble and Resolutions were unanimously adopted :

Whereas, This Union was originally formed and has thus far existed for the purpose of extending the knowledge of divine truth in communities nominally Christian, and for the advancement of the cause of civil and religious liberty throughout the world ; and its attention having been directed to the encroachments of the Roman Catholic Church upon the institutions which we have in this country regarded as identified with our liberties ; and

Whereas, The recent attempt is noticed of the Vicar General, and others of the Roman Catholic Church, to obtain the funds of the people,

for the support of their sectarian schools, in which their political and religious doctrines may be taught to the youth of this city, at the public expense ; therefore, be it

Resolved, 1. That this Union, in behalf of all the friends of civil and religious liberty, and of all who hold to the equal rights of all religious denominations before the laws of the State, does emphatically protest against the direct or indirect use of the school funds for the support or aid in any way of the parish schools of any sect whatever ; and

2. That the principles set forth by the authorities of the Roman Catholic Church in their official and recent publications, in regard to the relations of Church and State, and the duty of the Church to direct the schools, and the denial of the right of the State to control the education of the young, make it imperative upon American citizens to resist in all suitable ways, the manifest purpose of the Roman Catholic Church to disturb the noble public school system of the United States.

3. That the Secretary be directed to forward to the President of the Board of Education of this city, a copy of these resolutions, with the request that he will lay the same before the Board : and that they be published in the CHRISTIAN WORLD, and transmitted to the newspapers for publication.

LEMUEL BANGS, *Chairman.*

HENRY M. BAIRD, *Secretary.*

The Pope and the French Pilgrims.

EARLY in May last, Pius IX. admitted to an audience one of those numerous detachments of pious visitors that have been so frequent of late in the reception rooms of the Vatican. As far as pomp and ceremony could render any occasion impressive, we may be certain that this was an august event ; for the officials of the Pontifical court are rare masters of scenic effect. Yet of the entire proceedings very widely divergent judgments were formed. The priestly party viewed them according to a correspondent from Rome, as constituting the event of the week, and rejoiced in them as a fresh demonstration in favor of the Papal authority, on the part of representatives of one of the nations that have heretofore been the mainstays of the temporal rule. On the other hand, not only did Protestants find much to condemn in the expressions both of fulsome adulation on the part of the pilgrims, and of overweening pride on that of the Pope ; but liberal Italians felt on reading the reports of the interview new reason to chafe under the present state of things in their beloved land. That foreigners disregarding the laws of courtesy should come to the very capital of Italy only to abuse the supreme government, is certainly a breach of decorum sufficiently fla-

grant to excite the indignation of a people so sensitive to considerations of honor as are the inhabitants of the peninsula.

We are not surprised, therefore, to read in the *Gazzetta d'Italia* such language as this :

“How ? Men who to reach Rome have traversed half of Italy, have seen many of our larger cities, have every where found a courteous reception, although no one was unaware with what intentions they came to us ; men who had been witnesses of the pleasing (edificante) tranquillity of our people, of the patriotic longsufferance with which they endure the enormous load of subsidies imposed by necessity and by the defects of our arrangements ; men who have seen with their own eyes the proofs of the progress made in the brief period of three lustrums (fifteen years) ; activity reawakened, industrial pursuits revived, trade extended, the fervent and at times excessive worship for all the memories and the monuments of ancient Rome—these men have the effrontery to assert that the conspirators (a less bitter designation apparently substituted for that of *usurpers*) have come into the Eternal City ‘in order to combine their forces to destroy the benefits accumulated by the Popes !’

“And behind the insult the *threat* did not fail to follow close, when these men added : ‘We come as the messengers of the *reparation* ! And what that is which *reparation*, in the mouths of these persons, means, there is no need of explaining.

“We are by this time used to the audacity and provocations of the strangers of every country who, accustomed to consider Rome and the Vatican as their property, do not regard themselves as bound to observe any of those marks of respect which even the man who has been less carefully educated never neglects when he is the guest at the house of another, and much less when he appears in public. We know well that a very small number of gentlemen, be they even marquises and dukes, raise a smile when they give themselves out as the representatives of an entire nation, and wish us to believe that they interpret its sentiments and ideas. . . . We cannot, however, nor do we desire to hide the fact that the affections and interests of nations are badly cemented in this manner ; not to speak of the additional consideration, how ill it becomes those to introduce the leaven of discord or scatter the germs of war, who boast that they are the champion knights of a religion of love and peace.”

But objectionable as the address delivered by Viscount de Damas in the name of the French “pilgrims” was, in a political point of view and as offending against good taste, Pius IX.’s reply is, in our opinion, liable to much more severe animadversion. We shall not dwell upon the insults offered to the Italian government, when referring to the revolution he styled it a “terrible fiend” (*spettro spaventoso*) ; nor to the gratuitous contumely lavished upon the Turkish government which another

portion of his allocution contained. But we cannot avoid calling attention to the manner in which Pius heaped fuel upon the fire of political rancor, and seemed desirous of provoking his auditors to make open war by reminding them that there was a point where prudence, though in itself a cardinal virtue, ceased to be a virtue at all. We are also compelled to notice the express endorsement which the present Pope sets upon the puerile devotion practiced at the "seven" Roman Churches, and particularly at the famous "Scala Santa," where he says he would gladly join his foreign visitors—doubtless, like other pious pilgrims, climbing, upon their knees, the steps, said to be those of Pilate's palace in Jerusalem.

What, however, is most remarkable in Pius's address, is the occasion he embraced, from the circumstance that it was "the day consecrated to the memory of a holy predecessor" of his, "St. Pius V.," to hold that Pope up as a model for the imitation of his auditors. It may be of little importance that the Pontiff, in his irrepressible tendency to blunder, represented St. Pius, who died in May, 1572, just before the Massacre of St. Bartholomew's Day, as having lived about *two* hundred years ago. We must not be hypercritical, for Pius IX.'s chronology is no more infallible than is his acquaintance with Biblical history. But it is an important circumstance that Pius IX. singled out for special encomium, and offered as a brilliant example for imitation, one of the most noteworthy persecutors that ever sat on the Pontifical throne. What did the Pope desire the zealous French nobles, and others whom he saw before him, to do on their return to their native country? Was it that they should institute a massacre of the unbelievers at home, and destroy them to a man, according to his sainted namesake's recommendation to Catharine de' Medici: "Under no circumstances, and from no considerations, ought the enemies of God to be spared?" Or, would he have them institute a crusade to free the "Prisoner of the Vatican," and to bring back Italy into subjection to the Pope of Rome, the King of Naples, and the whole brood of dethroned Dukes and Grand Dukes, giving the new crusaders the same instructions which "Saint" Pius V. gave to his general *Santa Fiore*, "that every heretic falling into his hands should straightway be put to death?"

It is idle to assert that Rome has changed in the least her essential character, or has receded a hair's breadth from her claim of a right to enforce her title to both spiritual and temporal supremacy by a resort to the bloodiest forms of persecution, when we find Pius IX. selecting as the subject of unreserved panegyric the priest who, more than any other single man, by his counsels and persistent urging, is responsible for the blood shed at the "Paris Matins" of August 24th, 1572—the man who had himself acted as a violent persecutor, and is expressly praised in the Roman Breviary as having "long sustained with inviola-

ble courage of mind the office of Inquisitor." The ninth Pius could scarcely have more distinctly endorsed the whole system pursued by Philip II. in Spain, by Alva in the Low Countries, by the Guises in France, by bloody Mary in England, than by this unqualified laudation of the course of the fifth Pius. To leave no doubt of his entire acquiescence in Pius V.'s course, however, he concludes with this singular and characteristic passage :—

"Therefore, most beloved children, let our arms be prayers. Let us marshal these prayers as did Jacob when going to meet the angry Esau. First the slaves, then the others of his numerous family, and lastly Rachel, the beautiful Rachel, in order that she also with her goodness and sweet ways might serve to appease the resentment of Esau, unjustly irritated. So also let us interest in our behalf the Saints of Heaven, the Angels of God, and finally, the Queen of Angels and Saints, the very Mother of God, in order that as a camp, fortified and arrayed, she may abase and destroy the enemies of her Son and of His Church. Therefore, let us conclude with the words which the Church places in our mouths on this very day, and that is that for the merits of St. Pius V.: *Hostium superatis insidiis perpetua pace letemur.* Overcome the snares of heretics, unbelievers, and infidels, *perpetua pace letemur.*"

If American Protestants are wise, they will see to it that a Church whose head avows his complete approval of the conduct of Pius V., shall not be permitted, through their negligence or connivance, to gain the ascendancy in the United States.

The Consecration of the Whole World to the Sacred Heart of Jesus.

THE various partial "Consecrations" of cities, dioceses and countries to the "Sacred Heart," of which we have heard so much during the last two years, will have culminated, before the publication of the present number of the CHRISTIAN WORLD, in a formal *Consecration of "the whole world"* to that worship. We have already adverted to the solicitude manifested by the Order to obtain this distinction on the second Centenary of the pretended vision of Margaret Mary Alacoque (June 16th, 1875.) The official documents in the case of this Œcumenical Consecration which we now publish from the *Catholic Review* of this city, will form a suitable appendix to the very remarkable and able Sketch of the History of the Devotion of the Sacred Heart, by M. Asseline, translated expressly for this Magazine, and published in the first five numbers of the present volume.

The *Observatore* and *Voce della Verità* have published a decree of the Sacred Congregation of Rites, appointing June 16 for the consecration of the faithful throughout the world to the Sacred Heart of Jesus. It was on June 16, 1672, that our Blessed Redeemer appeared at Paray-le-Monial to the Blessed Margaret Mary Alacoque and revealed to her •

His heart, surmounted with the cross and surrounded by a crown of thorns, and said to her these wonderful words : "Behold My Heart, which has so much loved mankind," and founded thereby the devotion to the Sacred Heart. The decrees are thus translated into English :

"Our Most Holy Lord Pius IX. is receiving daily numerous postulations from bishops, and a considerable number of requests from the faithful, earnestly supplicating him to vouchsafe to consecrate the whole world to the Most Holy Heart of Jesus Christ our Saviour, in order to give new warmth and increase to piety towards that Sacred Heart.

"Also, His Holiness, having maturely reflected before God on the great importance of this act, and desiring to respond to desires so marked with the stamp of true piety, has approved of the prayer annexed hereunto, and proposed the same for devout recital in any language, provided the version be correct, by all who intend to consecrate themselves to the Holy Heart of Jesus. By so doing all faithful children of Christ will consecrate themselves to His Divine Heart, and will at the same time affirm with greater distinctness the unity of Holy Church, and will find in that self-same Heart a safe protection and a remedy against all the perils that threaten the soul, patience under the trials that now assail the Church of Christ, and perfect confidence and consolation under all kinds of sufferings.

"His Holiness has, therefore, been pleased to command the Sacred Congregation of Rites to issue this present Decree, making known his determination to ordinaries in all places, and transmitting to them the above-mentioned form of prayer ; so that if they judge it good in the Lord, and deem it conducive to the salvation of their flocks, they may take measures for its publication ; and may exhort the faithful to make use of it, either in the public congregation or in private, on the 16th day of June in this present year, which concludes the second centenary since the revelation made by our Redeemer to the Blessed Margaret Mary Alacoque for the propagation of the devotion to His Heart.

"Therefore His Holiness grants to all the faithful who shall perform this act on the day above-mentioned a plenary indulgence, applicable to the souls in purgatory, in the form accustomed in the Church.

"Providing always, that being truly contrite, and having confessed their sins, and received holy communion, they visit some church or public chapel, and there pray devoutly during some space of time for the intention of His Holiness.

"Omnibus quibuscunque contrariis nonobstantibus.

"The 22d April, 1875.

"(Signed) CONSTANTINE, Bishop of Ostia and Velletri, Cardinal PATRIZI, Prefect of the Sacred Congregation of Rites."

The following is an exact translation of the prayer accompanying the foregoing Decree :—

“AN ACT OF CONSECRATION TO THE SACRED HEART OF JESUS.

“ Approved by Decree of the Sacred Congregation of Rites, dated the 22d April, 1875.

“ O Jesus, my Redeemer and my God, notwithstanding the great love Thou bearest towards men, for whose redemption Thou didst shed all Thy Precious Blood, how did they repay Thee for Thy love? Nay, rather how do they offend Thee and insult Thee, especially by blaspheming, and by the profanation of holy days? O that I could afford some satisfaction to Thy Divine Heart! O that I could make reparation for all the ingratitude and unthankfulness which Thou hast to endure from the greater number of mankind! I pray that I may be enabled to show Thee how much I desire to love and honor that adorable Heart, so full of tenderness; to do this in the face of the whole world, and thus to increase Thy glory. I pray that I may be enabled to obtain the conversion of sinners, to awaken out of their unconcern so many persons who, although they enjoy the blessing of belonging to Thy Church, have not at heart the interest of that Church, Thy Spouse.

“ I also pray Thee to grant that those Catholics who have not indeed ceased to prove themselves such by external acts of charity, but who, through too great obstinacy in their own opinions, refuse submission to the decisions of the Holy See, and cherish sentiments not in accordance with his authoritative teaching, may become better advised and convinced that he that heareth not the Church heareth not God, who is with the Church. To obtain all these holy desires, to obtain the triumph and lasting peace of the Church, Thy immaculate Spouse, the well-being and prosperity of Thy Vicar on earth, that he may see the fulfilment of his holy intentions, and also that all the clergy may sanctify themselves more and more, and become more pleasing unto Thee, and for all other objects which Thou, O my Jesus, knowest to be conformable to Thy Divine will, and in some manner conducive to the conversion of sinners, and to the sanctification of the just, that we may obtain the salvation of our souls in the world to come; and, lastly, because I know, O my Jesus, that I am doing that which is pleasing to Thy most loving heart, prostrate at Thy feet in the presence of the Most Holy Virgin Mary, and of all the Court of Heaven, I solemnly recognize that I belong, wholly and solely, by all titles of justice and gratitude, to Thee alone, O Jesus Christ, my Redeemer, Thou only source of all my good both of soul and body! Uniting myself, therefore, to the intercession of the Sovereign Pontiff, I consecrate myself and all that belongs to me to Thy Sacred Heart, and I resolve to love and to serve it alone, with all my soul, with all my heart, and with all my strength, by doing Thy will better, and by uniting all my desires to Thine.

“ In public token of this my consecration, I solemnly declare to Thee, O my God, that I will henceforward, in honor of the Sacred Heart,

keep holy, according to the rules of Holy Church, all Sundays and holy days of obligation, and will cause them to be observed by all persons over whom I have authority and influence.

“And now, summing up in Thy amiable Heart all these holy desires and resolutions, with which Thy grace has inspired me, I trust to be enabled to afford it some compensation for the many indignities which it receives from the ungrateful children of men, and to obtain for my own soul, and for the souls of all who are near and dear to me, both my own and their felicity in this world, and in the world to come. Amen.”

Copy conform to the original, preserved at the Secretariate of the Congregation of Rites. In quorum fidem, etc.

Dated the 26th of April, 1875.

For the Rev. Father,
JOSEPH CICCOLINI, Deputy.

DOM. PLACIDUS RALLI,
Secretary.

State and Church in Germany.

[This paper was read by Mr. David A. Wasson, of Stuttgart, before the American Social Science Association, in Detroit, May 11th, 1875. We reprint it from the *New York Tribune*, with the correction of a few typographical errors. Editor CHRISTIAN WORLD.]

DURING the great debate of March 5, 1874, in the Austrian Parliament, the chief orator of the Ultramontanes talked continually of the “Apostolic Empire,” which the heathenish modern State was seeking to supplant. In that phrase lay the whole secret of the Ultramontane creed. According to this the Church is not simply nor characteristically a system of faith and worship, but an empire, a system of despotic government, supernatural in origin, supernaturally authorized, officered, and sustained still. The imperial head is a sacerdotal Cæsar, more absolute in power than the Roman Augustus ever was, or any successor of Augustus. The bishops are prefects or satraps ruling absolutely in their dioceses save as subject to the Papal Shah; the parochial clergy are local magistrates, ruling also in their degree; the laity are subjects pure and simple, bound to obey implicitly in thought, in conscience, and in deed the “divine” authority set over them. The idea of religion, it is seen, disappears in that of government. Everything turns upon the acquisitive exercise of power. In the latter half of the eighteenth century the imperial pretensions of Rome had become little more than a reminiscence. Of all men in the world, those of '93 were to be the restorers of priestly imperialism. Robespierre did for Rome what Loyola, what the Society of Jesus had been unable to accomplish—a lesson for all radicals and reformers. The wild, terrible years of overturn, war, conquest, and carnage wrought a total transformation in the

temper of Europe. The outcast priesthood won sympathy by their sufferings, and were hardened in the school of application. The people harassed, beggared, decimated, lost hope in this world and fled for a refuge from despair to the consolations of religion. Governments and statesmen, inspired with a supreme horror of revolution, saw its source in Jacobin unbelief, and security for the future only in a new "Union of Throne and Altar." So on all sides, in all ranks—here from a simple, impassioned impulse of religion, there from motives of class interest or of political prudence—there was a turning of eyes and desires to the Church. Meanwhile, toward the Pope personally, there was a new sentiment. He had been a brother in affliction, deprived of his lands, led captive from Italy, five years a prisoner, while as head of the Church he necessarily possessed a yet greater one, and the greatest of all yet possible virtues, that of being immutably conservative. What weighed even in Protestant eyes a small matter of theology against those supreme recommendations? Protestants would not zealously enough show that it weighed nothing. So Niebuhr was as zealous for Rome as a modern Ultramontane, and utterly scorned all precautions against its power. And thus it came to pass that in 1814 Pius VII. returned in triumph to the Holy City, amid such a chorus of blessings as the divided confessions of Europe had scarce ever united in before.

It soon appeared that another spirit had come back with him. He had had his lesson, and had learned from it—to profit or otherwise. Among the very earliest exercises of his power were the restoration of the Inquisition and of the Index office, designed for the suppression of all knowledge not favorable to the doctrine and dignity of Rome. But before these, and his very first act, stood another, which told trumpet-tongued how the tide had turned. It was the reconstruction of the order of Jesuits after a dissolution of 41 years. These restless agitators, these apostles of governing religion, these ever steadfast champions of the sacerdotal empire, were to be set again at work. It signified much. Against this ominous act Catholic Portugal, alone of all the powers, protested, the Protestant powers one and all looking on serene. But there were eminent Catholics who saw in it a sure prognostic of evil, and raised their voices in emphatic remonstrance. Wessenberg, already mentioned, was one of them. "If," he wrote Metternich, "the order should gain a foothold in Germany, a long and violent contest of light with darkness may be foreseen, a contest that will be alike dangerous to the peace of the Church and the tranquillity of the State." The order did gain a foothold in Germany, and the prophecy has been fulfilled to the letter. Another spirit had come, the Apostolic Empire was in the air. Everything favored the new turn. Those of the clergy whose culture dated from before the revolution, and who were often men of liberal sentiments, were already old; and as they yielded to years,

young men stepped into their places, who were children of the anti-revolutionary passion, not seldom of very imperfect culture, and bred in a period when minds were singularly concentrated upon the one thought of Force. To such men the new or newly revived religion of Empire was peculiarly congenial, and as their numbers grew, and as they began to feel one another by sympathetic contact, the set toward sacerdotal imperialism became strong. Succeeding revolutions of 1830 and 1848 brought new waves of reaction, upon whose crests this spirit rode. Then came a young doctrinaire liberalism to lend its slow phrases and play unwittingly into its hand. * * * Quickly after 1815, in the light of the reaction, the States of Germany—Bavaria, Hanover, Prussia, and the Upper Rhine Provinces, comprising Wurtemberg, Baden, and a dozen more—entered into negotiations with Rome, with a view to the better establishment of the Catholic Church within their borders, and an amicable adjustment of their several relations with it. Protestant powers, mostly, they were eager to put the Church on a good footing, and expected at first to be met by the Curia with some recognition of their handsome intentions. Those expectations were quickly dissipated. They encountered at Rome a spirit which surprised and perplexed them. Genotta, the ambassador of Wurtemberg, speedily remarked that the other party to the negotiation seemed vastly less intent upon “the interests of religion” in Germany than upon the interests of power in the Vatican. * * * Nevertheless, Prussia and the Pope came to an amicable understanding. Their affair was arranged without limit of time to the immediate satisfaction of both parties. In truth Prussia purchased the agreement with a price. The Church at that time, shattered and impoverished by the long years of war and revolution, was disordered, destitute, in distress. The Prussian Government offered to restore and provide for it liberally on condition, first, that only such men should in future be chosen bishops as should be to itself acceptable; secondly, that all else should be passed by the Pope in silence, and Prussia be left to exercise at discretion all the powers with respect to the Church which were then in use. The terms were taken, and as the result the Government of Prussia remained in unchallenged possession of rights and powers much more extensive than are embodied in those recent laws against which such a deluge of denunciation is poured out. For sixteen years, from 1821 to 1837, all that is now cried out upon as a barbarous, unheard-of assumption of civil supremacy over the Church of God, was in use with free consent of a Pope—of a reactionary Pope, too—and without one suggestion of protest or dissatisfaction on the part of his successors. Then came the Constitution of 1850, supported by the Liberals, which guaranteed what is called the “freedom of the Church.” This phrase being the best weapon Romanism has acquired during the century, it merits a careful scrutiny. All just

freedom of individuals is limited as subject to the restraints of law. The rightful liberty of each man, it is everywhere said, is founded by the like rightful obligation to support all that system of public order without which civilization could not exist. A liberty which rejects these limits is that of the thief, the swindler, the murderer. Now, that is the freedom which the Church demands in Germany—precisely this immunity, from the restraints of civil law. It is to be absolutely independent of the State, and urges its freedom distinctly as against civil obligation.

What is the state of mind which can find in such laws a “barbarous persecution of the Church?” Surely it is one against which legal precautions are needed. * * * It is quite true that Prussia is in direct contradiction with the Roman Church—for the reason that modern civilization itself is so. Just at the points where modern civilization, or any State representing it, must maintain freedom, just there Rome must imperiously demand subjection. Freedom of religion, of intellect, of personal conscience, of science, research, discussion, communication of thought and knowledge—the State is barbarous which does not sustain these liberties, and that one which does sustain them is under the condemnation of Rome. The State, again, cannot undertake its proper functions, as having charge of the public order and welfare, without being from the same side declared a trespasser. It necessarily assumes authority in regard to marriage, but is imperiously warned off. “Civil marriage,” Rome says, “is concubinage,” while the Catholic Professor Stolz, of Freiburg, gently terms it “a sacrament of the devil.” It undertakes a systematic education of the people, and again is warned off. “The school is an appanage of the Church.” It offers equal and impartial protection to its citizens, without distinction of class, creed, or profession, and is met once more with the awful gesture of prohibition. There are classes of citizens—Catholic priests, professors in Catholic universities, teachers in Catholic schools, &c.—to whom, as against their ecclesiastical superiors, the State shall offer no protection. We are not here imagining cases, but touching upon actual points of collision in Germany. The contradiction exists and is unextinguishable. Rome, however, that has seldom been wanting in craft, knows where to conceal and gloss it over, as in England and America, and where, as in Prussia, to insist upon it, and force a quarrel under pretense—for such is ever its strategy—of being itself invaded and assailed. Which of the two courses it will take in a given case depends upon the advices received. If the bishops of a country report that they are doing well under cover, but dare not as yet take the field openly, they are left under cover; if they report, on the contrary, that they are strong enough for open conflict, the conflict comes—always under the pretense that the Church is persecuted. And so it has come in Germany.

What is the result to be there? it will be asked. But who can tell?

Who dares predict with confidence any immediate future? History is a series of surprises, especially in the complicated politics of Europe, so much may come or not come. Germany stands there alone, the one Protestant power, to be named a power, upon the Continent—stands resolute, asking peace, but a nation armed, with lightnings, if lighten it must; yet combination against her might be formed—and it will not be the fault of Ultramontanism if they are not formed—that would terribly test her strength. This, however, may be said: Rome as yet in direct struggle with Prussia makes simply no headway. It beats against the rights and liberties of the State, like a storm-driven sea against a shore-wall of mountain rock, with many a wild rush and thunderous shock that seem for a moment to crush all before them; yet ever as the blinding spray falls, the rock-firm State is there unshaken—it is the Roman billow which has broken in fury and foam. We have reason to hope that the barrier will still remain when the Ultramontane tempest shall have blown itself out, and that calm have come which will be at once the peace of Catholic religion, and the liberty of modern civilization, to find its way and do its work without encountering at every step the warring pretensions of “the Apostolic Empire.”



Protestantism in Italy, again.

[From the New York *Methodist*.]

We lately gave some interesting facts about Methodism in Italy from a correspondent traveling in that country. They did not, however, include the Wesleyans, but related only to our own Methodist Episcopal work there. If we include the former, Methodism must now have about twenty-five regular stations, with some 1,200 church members and probationers. It has thus made a successful lodgment in the peninsula, and seems to be effectively preparing for the great probable events which promise to revolutionize the ecclesiastical and social condition of the country.

Our traveling friend thinks, however, that the chief evangelical hopes of Italy are in her *native* Protestant churches. These are two. First, there is *The Free Italian Church*. Its representative man is Gavazzi, well known in our own country by his eloquence and his long contest with Romanism. He is not, however, its chief director, though he is its most eloquent preacher. The church is governed by a General Assembly, and its local societies are under lay-deacons and elders, as well as pastors. A Scotch clergyman at Florence, the Rev. Mr. McDougall, is its Treasurer and Foreign Secretary, and as such he is its chief organ of communication with the exterior Protestant world. His services have been invaluable, especially in drawing pecuniary aid to

the struggling church, from England and America. Chiefly through his agency an imposing structure has been purchased in Rome, confronting the Pope's palace, which will be the head-quarters of the Free Italian Church in the Eternal City. Its theological school is already in operation in this building. Gavazzi is at the head of this seminary, with two assistant professors. They work hard and hope to raise up a well-trained native ministry for their regenerated country. They have also a Normal school in the same building for the preparation of teachers. Several of their pupils have already passed successfully the State Board's examination, and have gone forth to their important work as educators.

The Free Church has at least two preaching places in Rome, under a faithful pastor. Gavazzi preaches with great effect. The audiences are doubled or trebled whenever he appears in the pulpit. He itinerates a good deal among the churches, and his enthusiasm and eloquence never fail to give an impulse to the local movements of the denomination. Our correspondent thinks there must now be about fifty stations or preaching places under the care of the Free Church, with about as many evangelists. They have several periodicals and colporteurs; numerous Sunday and week-day schools; are persecuted and severely tried in some places, but are zealous, devoted, and successful. They are doing a momentous work, and deserve the sympathy and assistance of the Protestant world generally.

But still more important is the work of the ancient Waldensian Church. Our readers know more or less of the wonderful history of this "peculiar people," who, long before Luther, long before Huss and Jerome of Prague (the "reformers before the Reformation"), kept the pure light of primitive Christianity burning in their obscure mountain churches when it seemed extinguished throughout the rest of Christendom. The story of their persecutions and massacres by repeated invasions of Papists is one of the most romantic and heroic in ecclesiastical history. Intrenched in their mountain valleys, they seemed miraculously preserved for some great mission in the world. When the emancipation and "unification" of Italy became facts—among the greatest events of modern history—that mission became apparent. The Waldenses were Italians; they spoke the language; they had been trained for ages in evangelical theology and life; they were a pure, devout, orthodox form of Protestantism without the name. They now began to descend their mountains, and to-day they are marching over the peninsula with the banner of the cross in their front. Surely, if we may judge from external signs, these are the providential people for the evangelization and spiritual regeneration of Italy. They have already more than twice as many churches scattered over the land below the mountains as they have in their old Alpine fastnesses. The Waldenses

are no longer a church of the mountains: they have become a church of general Italy: they have been taking possession of the land ever since its nationalization; they are intrenching themselves in station almost everywhere. They use the press extensively; they establish schools; they employ colporteurs as well as evangelists; they have transferred their Theological school from their old mountain stronghold to the city of Florence, where they have for it and for other purposes a large edifice. They issue four periodicals, which they scatter broadcast. They have now some fifteen churches in their old mountain homes, and between forty and fifty scattered over the peninsula.

Impartial Christian travelers in Italy are inclined to think, as does our correspondent, that foreign help for the evangelization of the country should be chiefly given through these two native churches. Our foreign sectarianism is of doubtful utility in the present peculiar condition of Italy. The great objection to Protestantism, among Catholics, is the old one of Bossuet: its "variations," its want of unity. Protestants can give plausible vindications of their "variations" in their own enlightened communities, but not so in these old Catholic lands. But as most evangelical denominations have already entered Italy it is useless to discuss this point. We can only exhort the sects not to obtrude their sectarianism; and, especially, to cherish the best possible relations with the two native Protestant denominations. As little sectarianism as possible, as much evangelical catholicity as possible, is the true policy for all sincere Christian laborers in this new and ample field.

We have said that no other foreign field is apparently so important as this. Italy is now "unified," nationalized. Education of the masses has been inaugurated. The social and civil regeneration of the Peninsula has been successfully begun. The civil power of the papacy has been annihilated. The old hierarchical system which has dominated the land for ages is tottering to its fall. The monasteries have been extensively confiscated and appropriated to better public uses. The old hosts of beggars, monks, nuns, and priests have been visibly diminished all over the land, and are becoming less every year. Toleration is maintained by law. These are great signs of the times in presence of the very citadel of the papacy—before the very eyes of the Pope.—That the papacy is to be virtually overthrown is hardly doubted by a thoughtful man who knows its actual condition in Italy.

The General Synod of the Reformed Church on the Bible and School Question.

THE General Synod of the Reformed Church, at its recent session in Jersey City, June 10th, 1875, adopted unanimously the following resolution:

Resolved, That while the General Synod has no sympathy with any attempt to make the State an engine for the propagation of mere sectarianism, they regard the use of the Bible in the public schools as a legitimate measure of great utility and importance for the proper education of our American children, and youth in those principles of sound morals and sterling patriotism which are so essential to the perpetuity and welfare of the nation ; and it deprecates most earnestly the exclusion of the Bible from the public schools, as the surrender of a sacred right, which, as we have received it under the good providence of God from our fathers, we should do our utmost to transmit it to our children unimpaired ; and that this General Synod puts on record its emphatic disapproval of all appropriations by legislative or other civil authority of the public money for sectarian uses or for the promotion of sectarian ends

MISSIONARY INTELLIGENCE.

HOME WORK.

Cincinnati.—Miss Schiller and Miss Purlier.

Miss A. B. SCHILLER writes, under date of June 1st :

"During the month I made about a hundred family visits, the greater part of which were Germans, both Roman Catholic and Protestant. Read the Scriptures or some other good reading in a few of these visits; held religious conversation in all, and left a tract or paper selected to suit the condition of each as far as possible in every family.

"Visited the jail three times with the usual success; quite often the prisoners request me to visit their wives and families, and try and comfort their sad hearts. I do this and speak to them about the one thing needful to make them happy both in this world and the world to come.

"Made four visits to the Cincinnati Hospital. Here the poor sufferers are always delighted to have me come and speak with them. In one of my visits there in company with two ladies we passed through the male wards speaking with the patients and distributing tracts

and papers. I offered a Sabbath school paper to an Irishman; he refused it saying 'I don't read that trash for I am a Catholic.' I replied that I read it and am a Catholic too, but not a Roman Catholic. 'Oh,' said he, 'that's it but you are not a Christian, and can't be because you don't believe in the Pope, who was the successor of St. Peter, upon whom the church was founded, as Jesus has said, "upon this rock will I build my church and the gates of hell shall not prevail against it." ' I explained as best I could the meaning of this passage of Scripture, with Jesus Christ the rock upon which to build and not St. Peter. I further stated that Peter was a married man, and the Pope had not followed him very closely in this respect. He required proofs and I asked him if the Gospels would be proof enough, and turned to Matt. viii. 14, Mark, i., 39, and Luke iv. 38, and read of how "Peter's wife's mother was sick of a fever." He seemed interested and partly convinced. When I was leaving he asked me to let him have the paper he had refused. I gave it to him and trust that some ray of light may penetrate his dark mind,

and that much good may be done. My Sabbath school class is as interesting as usual. One of my scholars met with an accident, and a sprained ankle was the consequence. I visited her Sabbath after school together with my class, and we had a very interesting meeting at her bedside."

MISS PERLIER writes under same date:

"You will observe that no time has been devoted to pleasure, ease, or earthly profit. For the bitter cry of sin and sorrow is heard on every side. 'Come and help us,' is heard from the abodes of crime, huts of poverty and chambers of death.

"The Industrial School has been met every Saturday, and a part of the scholars two evenings of each week. The Sabbath class has been attended as usual and are uniformly supplied with reading matter.

"Preaching in the streets and market places has been resumed. The thoughtless multitude will assemble at the sound of a song, and the most hardened and reckless men will sometimes listen respectfully to the simple story of the cross from woman's lips. These scenes afford opportunity for the distribution of religious reading in both English and German languages, and hundreds of papers and tracts are placed in the hands of the eager multitudes.

"One hundred and thirty-three private calls have been made, each requiring time or counsel, or pecuniary aid, for oh, heart sickness is everywhere, and who can lead them all to the great Physician?

"One visit has been made to the Home of the Friendless. One to the Widow's Home, one to the German Orphan Asylum. Five times your missionary has been called to visit the jail. The prisoners ordinarily listen respectfully, and some with deep interest. Here as in other places the

Scriptures and truth in other forms are distributed, and God is in the prison.

"Eleven visits have been made to the hospital here. All are accessible. Little Maggie has gone home. The Angel called for her on a May afternoon. She was ready and glad to go. Poor Minerva quietly fell asleep.

"Among these hundreds of sufferers one might spend all their time. Their poor souls cry out for sympathy, love, and kindness. Oh, that Jesus could be seen of them, as he was by one at Bethesda.

"Though unusual time has been spent in the institutions, other parts of the work has not been neglected, and the necessities of the destitute and friendless have been supplied as far as means would permit.

"Praying Our Father to bless the little done, I leave it with our great Advocate."

Muscoda, Wis.—Rev. J. Zvolanek.

OUR Bohemian Missionary, Rev. J. ZVOLANEK, who labors in Muscoda, Wis., and surrounding country, sends this report for the month of May:

"One of the great difficulties to be overcome in this work among the Bohemians is indifference. There is not a bitter opposition to evangelical religion, but rather a disposition to ignore all kinds of religion. In our native land we were compelled to support the State Church, but in this free country the Bohemians go to the other extreme, and too generally repudiate all churches. It is my aim to show them that Protestantism tolerates freedom of opinion and action, and, above all, delivers men from the bondage of sin.

"In addition to presenting the truth to them from the pulpit, I go to the homes of the people. They are approachable there and, by awakening a sympathy, I can induce some to come to

church on the Sabbath. The priests watch me closely and endeavor to prevent their members from hearing the truth, but many of these Roman Catholics begin to see the folly of being ruled by one man. Hence they do not go to the confessional as often as they have been accustomed. Among the ninety families visited the past month, several interesting cases were found indicating that Roman Catholics may be lifted into a higher and purer life by the use of Gospel instrumentalities; not only the salvation of souls, but the safety of our free institutions depend upon the success of Protestant Christians in enlightening and evangelizing the large foreign Romish element now growing so rapidly in this country. As I understand it, this is the work that the 'American and Foreign Christian Union' proposes to do. It can not be accomplished too soon."

Milwaukee, Wis.—Rev. J. G. Achenbach.

Rev. J. G. ACHENBACH, our German City Missionary in Milwaukee, Wis., reports as follows for the month of May:

"The hot weather has not prevented me from prosecuting the work of family visitation. As a general thing I have been kindly received. Occasionally I find a rough specimen of a German infidel, who ridicules religion and endeavors to insult the minister of the Gospel. Then again I encounter a bigoted Romanist, but my experience satisfies me that the latter is more easily reached than the former. Though believing many errors the Romanist accepts some of the fundamental doctrines of Christianity, and hence in seeking to evangelize him, we have something to build upon.

"The mission chapel will be dedicated in June. It is in a locality which is favorable to missionary operations, and we expect to have a permanent so-

ciety and school there on the South side. During the summer another mission chapel will be built on the East side. Thus the work continues to enlarge in this Romish stronghold, and, if we become not weary in well doing, in time we shall reap a bountiful harvest. One of the suburbs of the city called Wanwantsi, is a promising field and needs a missionary.

"Last evening I was called to visit a family, and to pray with a sick daughter. She was in great distress because she had not given her heart to the Saviour. At the close of the prayer she seemed to have a ray of hope. How many of our youth are growing up in this Christian land without the religion of Christ. It makes me sad to think of the condition of thousands of German children, who are brought up in opposition to evangelical piety. May God bless the mission schools of the 'American and Foreign Christian Union.'"

Chicago, Ill.—Rev. A. Miller.

OUR German City Missionary in Chicago, Ill., Rev. A. MILLER, sends this report for the month of May:

"The condition of the neglected masses in this great city is improving. The long, severe winter and late spring caused unusual destitution and sickness, but now the laboring classes find employment, and the warm weather fills the homes of the poor with gladness. Yet there are enough at this season in such a large city to require the services of many missionaries. Being well acquainted, I am called upon almost daily to visit the sick and needy. With a few exceptions, I have been permitted to read the Bible and pray at the bedside of the afflicted. In some cases, these religious services were sanctified to the salvation of precious souls. Even German Roman Catholics were glad to hea-

the Gospel, and several professed to receive peace in believing.

"In my visits to the families, I ask whether they have a copy of the Bible. Many of them look embarrassed as they answer in the negative, and acknowledge that they have no money to purchase it. When I present them a Bible, and tell them it is a gift, they receive it with delight. During the past month I distributed a large number of Bibles, and about four hundred pages of tracts. The latter often go from one family to another, and are read many times with good results.

"Over a hundred and fifty families were visited during the month. The Sabbath is a day of constant activity to me. Preaching, addressing Sabbath schools, and conducting prayer meetings engross my time. In addition to these duties, I labor diligently, and, I think, successfully, in gathering children into the German mission schools. May the Lord bless the rising generation and assist me more and more in my efforts to enlighten the children of Romish families."

Keokuk, Iowa.—Rev. H. R. Riemer.

OUR German City Missionary in Keokuk, Iowa, Rev. H. R. RIEMER, sends the following report for the month of May:

"We are still favored with numerous evidences of God's blessing upon our labors. A man who formerly belonged to the Romish Church, recently told me how often in other years he had gone to confession, and how sincere he had been in doing so. He said that, though frequently absolved by the priest, he never enjoyed peace with God. Instead of attending church on the Sabbath, he often engaged in secular work, but now since his conversion he is happy, and can not stay away from the sanctuary.

"Another Roman Catholic has be-

come deeply interested in our meetings. He resisted for a long time all the efforts made by his friends to induce him to attend our place of worship. At length he consented, and, during his first attendance, was so much affected, that he continued to come, and now declares that he will never return to the 'Mother Church.' He is not yet converted, but I hope the Lord will soon lead him into the light.

"It is with pleasure that I report another case of the same kind. A Romanist became disgusted with the bad conduct of some of the priests, and was estranged from the Papal Church. Having been invited to come to our meetings he refused, saying that he had no faith in any church. But recently he purchased a Bible, and seems to be seeking after the right way. Other Roman Catholics attend our meetings, notwithstanding the opposition of the priests.

"Our congregation and mission school are gradually increasing. Indeed we have never had such a favorable prospect in Keokuk."

Davenport, Iowa.—Rev. A. W. Wier.

Our Missionary to the Germans in Davenport, Rev. Mr. WIER, reports that, in the course of his labors from house to house, he has been able to reach about every family in the eastern part of the city, and some families he has visited several times. The results, however, have thus far, to human eyes, been comparatively meagre. While the persons visited were in the main friendly, they exhibited little interest in religious conversation. The Sunday schools suffered particularly from the general desecration of the Lord's Day by noisy processions. "The pleasure-seekers, with their brass bands have, for several Sundays, promenaded past the Sabbath schools at the time the scholars would assemble

and thus they drew them away in great numbers." "I have preached," Mr. Wier adds, "regularly every Sabbath."

Louisville, Ky.—Mrs. J. M. Sadd.

The city missionary work in Louisville reaches many of the Roman Catholics. A pleasing incident is told in Mrs. Sadd's report of a Roman Catholic, who had been so struck with the words and example of our late missionary, the Rev. J. M. Sadd, that he kept his portrait continually in his sick room. When suffering great pain, he was asked by his Romanist wife whether she should not send for a priest to come and see him. But he positively declined, begging her to send rather to Mrs. Sadd, who "would get a Bible minister for him." In another home of poverty and illness the wife explained to Mrs. Sadd: "If Jesus had not been poor, I should sometimes complain when we have nothing all day long."

Spain.

THE MISSION AT SANTANDER.

The July number of the *Missionary Herald*, for advanced sheets of which we are indebted to the courtesy of the Secretaries of the American Board, gives some interesting extracts from letters of the Rev. Messrs. W. H. and Thomas L. Gulich, dated in April last from Santander, a northern seaport of Spain. The first quotation which we shall make relates to a common difficulty in nearly all Roman Catholic countries—that of finding suitable places for Protestant worship where the property owners are under priestly influence.

EJECTION FROM THE CHAPEL.

"We have for several months been gladdened by the steady attendance of our permanent congregation, of about forty, and by a continually increasing attendance of others, making the aver-

age since the new year nearer fifty than less, while the Sabbath-school has increased to about thirty. In the midst of our encouragement from this increasing number, and a deepening interest on the part of many of the older attendants, we have been called upon to suffer, what has, at one time or another, been the experience of almost every congregation in Spain—ejection from our chapel. We have had to leave our spacious and very desirable hall, which has been our only chapel hitherto, and to betake ourselves to the narrow parlor of the colporteur's house, that can hold only forty or forty-five persons when crowded to the utmost. As long ago as last October we were warned of what awaited us. The house in which the chapel was, had been sold to a woman, a large property owner in town, who did not wish us as her tenants on account of our *doctrina*. We immediately commenced the search for a new *locale*, but, though during the last three months a large part of my time and strength has been given to it, all our efforts to secure another place have been quite in vain. Santander is still crowded by the refugees from Bilbao and San Sebastian, who have fled from those cities for fear of the Carlists so close about them. Their presence here, and the removal of many business firms of those cities to this place, has occasioned a great scarcity of houses, and has very much raised rents; so that landlords who in ordinary times would be willing, though reluctantly, to incur the odium of renting their apartments to us, for the sake of making sure of a tenant, can now refuse us without the least danger of not immediately getting their own price from somebody else. I have been refused many different rooms that would have answered our purpose admirably, and solely on account of the use to which we wished to put them. I cannot say that I think there is any more

hostility to us now than at any time before, but nobody need take us, when he is perfectly sure of tenants not obnoxious to the title of *heretics*.

"The last Sabbath of March we held our last meetings in the hall to which we had become much attached. Not a little tenderness of feeling was manifested, and tears were shed, as we remembered the precious seasons we had passed in that room and the blessings that we had received there, and as we thought that we should no longer be privileged to meet in the place that had become dear to us as our spiritual home. It cost me no little effort to commence the work of breaking up and moving. But Providence has favored us in providing for us even a temporary resting place, small and uncomfortable though it will be during the fast approaching hot season. Meanwhile we continue our prayers and our search for a suitable place of worship.

"We have not yet suffered the least hindrance or trouble from the government, and we have strong hope that, however reactionary it may become, the evangelical work in Spain will suffer from it no permanent check or harm. On the contrary, it seems probable that such persecution as we may expect will only serve to purify and ennoble the pastors and people, while not hindering essentially any really desirable efforts at evangelization."

Greece.

LETTER FROM DR. KALOPOTHAKES.

Our former missionary, Rev. M. D. Kalopothakes, M. D., writes to us from Athens, under date of April 3d, giving a general view of the work in which he is engaged :

NEEDS OF THE MISSION.

"Thanks for your kind article in the CHRISTIAN WORLD about the work here and myself. I hope it may awaken some kind Christian heart to help us a

little in our struggles; for unless we have more means than we have at present, we shall not be able to make an impression upon the Greeks. Unless our preaching is better in every respect than theirs, unless our moral and religious publications are more varied and better and higher in tone than theirs, they will only smile at our efforts to convert them. But in order that we may accomplish this, we must have both the men and the means.

"We have lately had a good accession to our ranks by the conversion of a SCHOLARLY GENTLEMAN FROM MACEDONIA.

He was for many years struggling against the national pride which keeps so many from coming out in favor of the pure Gospel of Christ; for he held a prominent place in the Greek Gymnasium in Salonica (Thessalonica), as Professor of Ancient Greek. But at last finding himself shut out from all quarters on account of his religious views, he made the resolution, and joined our little church, in Sept., by

"AN OPEN PROFESSION OF FAITH.

And he did it at the very time when Mr. Dewar, who had gone as a missionary of our Society, had resigned his connection with us, and joined his Scotch brethren. So we proposed to him to take Mr. Dewar's place as a native preacher, and our Society (the Southern Presbyterian Committee) appointed him to Macedonia in this capacity.

"I accompanied him there last January and stayed with him six weeks. He is an able man, and much respected by the people there for his learning and virtue; and I trust that, under God, he will be able to do much good. In spite of the efforts of the Greek *Despote* [Bishop] and others to prevent the people from attending his preaching,

"HE HAD A GOOD AUDIENCE, and the prospect of soon having a larger one is very good. Macedonia, Thes-

saly and Epirus are good fields for our labors; and we mean, God helping us, to occupy them as soon as we can have both the means and the men."

LITERARY NOTICES.

UNDER the title of *The American Evangelists, D. L. Moody and Ira D. Sankey, in Great Britain and Ireland* (Dodd & Mead, Publishers), the Rev. John Hall, D.D., of New York, and Mr. George H. Stuart, of Philadelphia, have attempted to convey some adequate idea of the great work which has attracted so much attention on both sides of the Atlantic. Such a book must necessarily be a compilation. The well known judgment of the editors is sufficient guarantee for its being moderate in statement but hearty in its sympathy with the movement. It will prove a useful compendium; none the less, but rather the more useful, because of the omission of all personal eulogy of Messrs. Moody and Sankey. There are prefixed good portraits, from photographs, of these two gentlemen.

The Work of God in Great Britain, by Rufus W. Clark, D. D. (Harper & Brothers), sketches the labors of Messrs. Moody and Sankey from 1873 to 1875. After a few introductory pages devoted to the lives of these eminent servants of God previous to their crossing the ocean, the rest of the volume is given to the description successively of the work in Scotland, in Ireland, and in England, in the order of the chief cities visited. As such it is a book of rare interest, rare, because it is in itself well executed, and because the work it treats of is simply marvellous in its character, extent and apparent thoroughness.

Mohammed and Mohammedanism, by R. Bosworth Smith, M. A., Assistant Master in Harrow School, etc, (Harper & Brothers) is a series of lectures delivered at "the Royal Institution of Great Britain," in February and March 1874. This book is written from a decidedly charitable point of view; in fact it pushes charity to the extreme of apology for the glaring faults of a system that is

really indefensible. In this respect Mr. Smith's work has received merited criticism in England, especially in a long article in the "Church Missionary Intelligencer." Yet, with all our detestation for that pseudo-liberality which would like very much to exalt Mohammedanism above Christianity (and, in many cases, a bald Theism, or even Atheism, above either), we find considerable information of value in the volume, this attraction of which is much enhanced by the addition to it, by way of appendix, of the lamented scholar Emanuel Deutsch's Article on Islam. Neither the book nor the appendix, however we imagine, will, bring the average reader to the conclusion of the author of the former: "That Islam will ever give way to Christianity in the East, however much we may desire it, and whatever good would result to the world, it is difficult to believe." We are convinced that the men who are familiar with what Mohammedanism is in practice, who know the frightful corruption of Mohammedan life, and who are laboring to check its spread, are better qualified to pronounce upon the necessity and the practicability of a change than any mere theorist.

THE latest volume of Mr. John S. C. Abbott's "American Pioneers and Patriots" is entitled *The Adventures of the Chevalier De La Salle and His Companions* (Dodd & Mead, Publishers). It gives an account of "their explorations of the prairies, forests, lakes, and rivers, of the New World, and their interviews with the Savage Tribes, two hundred years ago." The illustrations of the book are decidedly unworthy of the narrative, which, if we mistake not, will be found the freshest and most romantic in interest of the series to which it belongs. Written primarily for the young, the old will be equally instructed by a perusal of its pages.

Messrs. Lee & Shepard have published another volume from the pen of Elijah Kellogg, entitled *Wolf Run, or, the Boys of the Wilderness*, the first of a new series intended to illustrate the hardships endured by the settlers of the West, about the time of Braddock's defeat, and the adventures in which these settlers took part.

The same publishers issue another of the stories of that prolific writer for children, "Oliver Optic," under the title of *Ocean-Born; or, the Cruise of the Clubs*. While there is much to interest and excite young readers in such books, we confess we find little that seems likely to be of permanent advantage to them.

UNDER the title of *Outline Questions on the Connections of Sacred and Profane History*, (A. D. F. Randolph & Co., 1875,) Rev. E. H. Gillett, D.D., has constructed a very useful little compendium. After about 150 Questions and Answers dealing with the chronology and history of the

nations surrounding and influencing Palestine, there are tables of Hebrew, Egyptian, Babylonian, and Assyrian events and monarchs. The publishers have added greatly to the value by binding up with the book a series of twelve small but finely executed maps drawn by Mr. W. Hughes, F. R. G. S., and imported from London.

Wide Awake, an illustrated magazine for girls and boys, is the well chosen title of a sprightly monthly, published by Messrs. D. Lothrop & Co., Boston. The first number for July is put forth in a style calculated to win a large circle of readers, with clear, large, full-faced type, and really admirable illustrations. The editorial part, under charge of Ella Farman, is as attractive as the pictorial. Externally the magazine closely resembles the "St. Nicholas," but the number of pages is smaller, and the subscription price is only \$2. It deserves success.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
31st May, 1875.*

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Treas. 10 00
Chartier's Presbyterian Church, to consti-
tute Rev. M. H. Bradley a L.M. 32 60
47 60

MARYLAND.

Oakland. Union Meeting..... 25 00

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WEST VIRGINIA.

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Goodwin \$1; Rev. N. W. Wilder
\$2.10; D. Hill \$1.10; smaller sums
for Books and Postage \$3.85..... 51 05

Total Receipts for May....\$531 48

THE CHRISTIAN WORLD.

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AUGUST, 1875.

No. 8.

EDITORIAL NOTES.

THE GERMAN ROMAN CATHOLIC PRESS.—Our readers may not be aware that in addition to that very influential class of German newspapers which is ostensibly the advocate of “liberal” ideas, there is another whose devotion to the Church of Rome is so complete and unhesitating as to claim the praise of the most exacting Ultramontane. While the former class is openly enlisted in a warfare with all Christian institutions, and the weight of its influence is cast into the opposite scale to our Christian Sabbath, Bible reading, etc., the latter is but little less pernicious to the cause of true religion. A correspondent in Baltimore has recently called our attention to an article in the *Katholische Volkszeitung* (Catholic People’s Gazette) of that city, of April 24th last, which may safely be classed among the most extraordinary editorials that have ever appeared in a newspaper published in the United States. It purports to be “a glimpse at the court life in Berlin, or unbelief and vice allied.” It is in reality a tissue of the most loathsome stories, respecting all who are connected with William and his family, which a filthy imagination could invent. To this bare hint of its contents we must limit ourselves; for the pretended facts are too gross to be admitted to our pages. Suffice it to say that the writer does not hesitate to accuse by name the Crown Prince, and his amiable wife, the daughter of Queen Victoria, with the lowliest of actions, representing the palace where they reside and the capital itself as very sinks of impurity. All this is done upon hearsay, and in the interests of the Roman Catholic Church, “the only and last shield for faith, morals, innocence, and virtue.” It is done by a journal whose devotion to that Church is so unreserved, that it has been recognized, by a special Brief of the Pope, as a champion of the faith, and recommended to all German Roman Catholics for their patronage and support.

It was natural that such unblushing slanders should profoundly move the Germans of Baltimore, and lead to a vigorous protest on their part against the dishonor thus cast upon their father-land. But we learn

that the *Katholische Volkszeitung* has thus far vouchsafed no reply to their address, either by way of proof or of apology. Meanwhile, however, the editor has deemed discretion the better part of valor, and has so effectually suppressed the number in question, that no copy can now be obtained. Not so the exasperated citizens of German birth, by whom the offensive article has been carefully translated into English, and circulated widely in Baltimore, in order to show the unscrupulous conduct of a journal which apparently holds fast to the maxim that "the end justifies the means." The copy before us is authenticated by the signatures of a number of prominent German-Americans.

THE R. C. SOCIETIES are to be forced into opposition to our Public Schools, if the power of the Bishops can effect it. Despite the protest of Mayor Keiley, President of the "Irish Catholic Benevolent Union," endorsed by the vote of that important national organization in re-electing him to the highest official position in its gift, even after his high estimate of our Public School system was perfectly well understood, it has been determined by our American Prelates that the "Catholic Societies" shall be purged of all that countenance the so-called "Godless school." The Romish Bishop of Alton, Ill., (Rev. P. J. Baltes,) seems to take the lead in this movement. One of three rules which he has prescribed for the government of these societies in his diocese is this: "Societies cannot have members who send their children to the Public Schools." These rules are accompanied with the following note: "For non-compliance with these regulations, societies cannot go to communion in a body wearing regalia, nor meet in any building belonging to the Church, nor have their meetings nor business announced in the Church, nor be admitted to the Church wearing regalia and accompanying the corpse of a deceased member, nor give a lecture or other entertainment for the benefit of or in the name of the society in any building belonging to the Church."

Will the American Roman Catholic Bishops involve themselves in a contest with their flocks similar to that which their Brazilian brethren of Para and Pernambuco have been carrying on for two years or more? Should they do so, they will doubtless find that the separation of Church and State, far from being a disadvantage, is a powerful auxiliary where the title of all Church property has been sagaciously vested in the Bishop. As Pius IX. recently remarked, the Roman Catholic Church is nowhere so free as in the United States.

ENCOURAGING SIGNS AS TO THE SCHOOL QUESTION.—We have little fear respecting the future of the Public Schools, if only the masses be brought to understand clearly the situation as it is. It would be difficult to find an American of even little intelligence who is willing to

sacrifice our system of universal education. Many in fact of the poorer and less cultured recognize the fact that to them, even more than to their wealthier neighbors, the advantages of this system are of priceless value. The trouble is to convince them that this admirable means of public enlightenment is seriously threatened. It is encouraging, however, to find that the danger has at last forced itself upon the notice even of politicians, who are generally too slow to detect anything alarming in the encroachments of the Roman Church and its supporters. Three State Conventions, at least, have spoken out in denunciation of the scheme for undermining our Public schools by the diversion of a portion of the moneys raised by general taxation to the support of sectarian Parochial schools. The Republican State Convention of Ohio was the first to take this step, and it deserves well of the country not only for the courage exhibited in assuming an attitude of hostility to Roman aggression, which the mere politician is always averse to assuming, but also for the clear ring of its manly utterances. "We stand," it says, "by free education, our public school system, the taxation of all for its support, and no division of the school fund. Under our republican system of government there should be no connection, direct or indirect, between Church and State, and we oppose all legislation in the interest of any particular sect. Upon this subject we should not fail to profit by the experience of foreign governments, where the efforts of the Church to control the State constitute an evil of great magnitude, and endanger the power and prosperity of the people." The Ohio Democratic Convention has likewise pronounced in the same direction, while denouncing (we are at a loss to see upon what grounds) the sentences we have just quoted as "a base appeal to sectarian privileges." And the platform adopted by the Republican Convention of California, June 10th, 1875, contains this for its ninth resolution :

"Resolved, That the freedom of the State from ecclesiastical control is of equal importance with the maintenance of religious freedom from State control ; that the Common Schools and institutions of the State were established as a preventive of the crime and poverty which attend ignorance, and we will tolerate no interference with it from any quarter; and that any effort to divide the school fund for the purpose of supporting sectarian schools with portions thereof shall be met with all the resistance in our power."

A NATIONAL AND PATRIOTIC ISSUE.—While we are glad to see the Conventions of both of our great political parties meeting the question of the proposed division of our School funds in a distinct manner and unequivocally repudiating it, we regret to see some disposition to make it a *party* question. It is much more. As opposed to any dispute with

regard to the financial policy of the country, or to the best methods of fostering its industries, this question rises to the dignity of a test of patriotism and devotion to free institutions. All political parties are equally interested in answering it in the only way in which it can be answered ; and any political party that should dare to propose answering it differently, we are convinced, would be crushed to powder before the indignation of an outraged people. Instead of attempting to make capital for a party out of the demand of the Roman hierarchy for a share of the moneys that belong exclusively to the people as such, let our American citizens of every shade of political sentiment make this demand the touchstone of the qualifications for office of all candidates for positions of public trust. We are convinced that the *people* will take this view of the matter, and that any public man will have but a poor prospect of securing an election by the popular vote who avoids the issue, or meets it doubtfully.

SCRIBNER'S MONTHLY ON THE ROMAN CATHOLIC DEMANDS.—Dr. J. G. Holland makes, in *Scribner's Monthly*, some pertinent remarks on the demands made by the Romanists upon the School Fund of the State. He says :—

“ At some future time, we presume, the public will learn the reason of the recent attempt on the part of the Catholic parochial schools in this city and elsewhere to secure a portion of the public moneys for the sustentation of those institutions. This attempt could not have been made with any expectation of success. If a man, wearing a sober and friendly face, should approach his neighbor in the street, with a polite request that that neighbor should accommodate him by committing suicide, he would hardly do it with the expectation of hearing an immediate report of a pistol in execution of his demand. The neighbor might possibly maintain a show of politeness, but he would go off wondering what the request was made for, and what was to come of it. He certainly would not suppose that the man who made it expected it to be granted. He would judge that this request was the preliminary of some other request, or of some movement, to which he intended to bring it into relation.

“ This is precisely the request that the parochial schools have made of the public schools. ‘ Will you be kind enough, for our accommodation, to commit suicide ? ’ The specific request of the Catholic authorities is not in this form, of course, but it just as distinctly involves the question as if the question were distinctly stated. The moment the public authorities recognize the right of a sect to public money, for the special purpose of holding its children together for sectarian instruction, they destroy the public schools, so far as any action of theirs can accomplish that end. One sect has no more rights in America than another, and the result of consent would be the abandonment of the public schools, and the transformation of our Board of Education into a Board of Apportionment. We have no State religion. We never ought to have, and we never shall have one.”

THE OLD CATHOLICS OF HOLLAND have furnished our testy old Pope another of those periodical opportunities which they are wont to give him for excommunicating them afresh. We are not astonished in truth that this handful of Jansenists call forth the Pontiff's special thunders. It must not be a little disconcerting to receive from time to time the notice, couched in most respectful terms, of the demise or the election of a prelate, at the hands of religionists who have been some two hundred years suffering the pains of excommunication, and have survived them. Under the circumstances, we can readily understand how Pius IX. may interpret the courteous epistle almost as an insult, and answer by a threat instead of a polite acknowledgment. At any rate, this is what Pius did a few weeks since, when Cornelius Mulder, Dean of the Chapter of the Cathedral of Utrecht, wrote to inform him of the death of the late Archbishop, H. Loos, and the election of a successor in the person of Monseigneur Heykamp. It was certainly annoying to read such an announcement when the Pope had in every possible way declined to recognize the former Archbishop, having in fact established a second and rival Archbishop of the same place. Pius's letter of reply could not be addressed to the pseudo-dean of a pseudo-chapter, and was therefore directed to the prelates and faithful of Holland, whom he himself acknowledged. It is printed in the *Osservatore Romano* and other Italian papers. As it adds nothing to the weight of interdicts under which the "Old Catholics" may be supposed to be weighed down, we presume that they were not much disturbed when they at length came to read it.

THE GREEK ARCHBISHOPS elected and consecrated about a year since, have incurred the charge, deservedly or undeservedly, of having purchased their promotion by a liberal expenditure of money. This charge is now being investigated by the civil authorities, and the results of the investigation will disclose, according to last accounts, a frightful state of corruption both on the part of the prelates in giving, and on the part of the members of the late ministry, in accepting bribes. We may readily imagine the low state of morals and religion in Greece, which is at once the cause and the result of such a state of things.

PERIL AHEAD IN BELGIUM.—Careful observers of the course of events within the past two or three years in the kingdom of Belgium confess to very serious apprehensions respecting the maintenance of a state of peace. Belgium, ever since its origin in the revolution of 1830, has made religious equality a fundamental principle of its written constitution. With a population of five millions of nominal Roman Catholics, it accords to the little body of twelve or thirteen thousand Protestants—most converts from Romanism—the most complete theoretical religious

liberty. This enlightened policy, greatly sustained by the circumstance that the kingdom was inaugurated with a Protestant monarch, has proved a great advantage to the commercial and manufacturing interests of Belgium. So that all the intelligence of the country now concedes that the Belgian national motto "*L' union est la force*" is most apposite when interpreted as having reference to the hearty and united co-operation of men of all creeds in support of the State and its liberties. But the Ultramontane party has never acquiesced in the new order of things. Year after year its attacks upon it have become more and more daring. Thus it has forced religion into politics. Protestantism being in point of numbers too insignificant an element to enter into the consideration, the parties arrayed against each other are the priestly and the liberal. Now the one and now the other has gained a temporary success. The Ultramontanes a few weeks ago obtained a judicial sentence of imprisonment against a youth who had committed the offence (unpardonable in the eyes of common law) of taking out of his mouth the consecrated wafer placed upon his tongue by the priest, with the intention of eating it profanely at home. Another lad, some days later, narrowly escaped murder at the hands of an enraged Romanist mob in the streets of the city of Antwerp, because he would not uncover his head when the Host was carried by. And this inflamed state of feeling has spread from the Roman Catholic to the Liberal part of the population. The clerical processions, which, in Belgium as in Italy, have much more of a political than a religious significance, have become the occasions of serious outbreaks. Some of them, as especially in Brussels, have been attacked and broken up by the mob ; but this did not prevent the priests from courting new attacks by new public demonstrations. Under the circumstances, and considering that the priestly organs are imprudent enough to tell their readers that the country must have a bath of blood before it can be cured, we do not wonder at the fears which Belgians freely express.

A BELGIAN ULTRAMONTANE ON THE INQUISITION.—The *Chrétien Belge* quotes from the *Revue de Belgique*, for April, 1875, a paragraph which strikingly illustrates the extremes to which the priestly party find themselves driven, as by some fatal necessity. The *Revue* says :

" M. Morel, honorary canon of the Cathedral of Angers, proves once more that a fanatic will always find a greater fanatic who outdoes him ; for he has gone so far as to blame the moderation of M. Veuillot himself [the notorious editor of the Ultramontane Parisian organ '*L' Univers*'] ! A devoted partisan of the *Spanish Inquisition*, which he calls ' the most enlightened, the most vigilant, and the most incorruptible sentinel ' of the Catholic citadel ; a fully persuaded apologist for Tor-

ture 'which the Church has never looked upon with disfavor,' and which she ought to employ 'under pain of bringing to light greater evils (*de faire éclore des inconvenients plus graves*)'—this *enfant terrible* of the Church has consecrated an entire work to refuting the allegations of those Catholics who, from humane considerations,* sought either to extenuate the rigors and cruelties of the Inquisitorial procedure, or to free the Popes of responsibility by putting the organization of the Holy office to the account of the royal power. Finally, in the preface of a work published in 1869, under the title of *Incartades libérales de quelques auteurs catholiques*, (Liberal pranks of some Catholic authors,) he thus ends the enumeration of Catholic-liberal errors which he thought that he discovered even in writers until now little suspected of heterodoxy. Some *ultras* who are also *fogies* (*arriérés*) would readily consent to go forward to the point of defending the great Cardinal Ximenes; but they would shudder at the mention of preventive torture, especially as this rigorous 'question' threatens a savant *who has reason on his side*, Galileo, for example. . . . We shall develop one after another our propositions against these errors or partial errors."

Incredible as it may seem in this nineteenth century, the author of these sentiments has received from Rome signal proofs that they are applauded by the "Infallible" Pope. On the 7th Oct., 1874, Pius IX. wrote Canon Morel a congratulatory letter for his courage in defending "*wholesome doctrine* against the pretensions of those who are styled liberal Catholics." And on the 4th of April the *Univers* contained the announcement that M. Morel had been appointed by the Pope "Consultor of the Sacred Congregation of the Index"—a particularly significant appointment in view of the fact that most men would consider his writings fit candidates for a place in the "Index Librorum Prohibitorum." A note of Cardinal Antonelli, notifying M. Morel of his appointment, informed him that it had been made "because of his intelligence and the rectitude of his writings!"

HONORS TO SAVONAROLA.—The *Catholic Review* tells us that the Italians have been "inaugurating" a splendid monument to Savonarola, and that "their chief object in so doing is of course to insult the Pope indirectly, of whose power they hold Savonarola was the mortal enemy." Taking this action and the alleged cause as his text, the editor proceeds to state that one Pope had Savonarola's portrait painted by Raphael, while other Popes caused his memory to be held in high respect; and he quotes language of Savonarola to prove that he believed in and enjoined obedience to the Roman Pontiff as the head of the Church. "The truth is," he concludes, "Savonarola was a great missionary, and had nothing in common with the anti-Papal ideas of modern Italy." This is not the

first time that our Roman Catholic friends have endeavored to make good a claim to the great Florentine reformer as a devoted supporter of the "Church" as they understand it. A writer in the *Catholic World* of this city, a couple of years since, entered into an elaborate argument to prove the same thing. Now it might be too much to assert that Savonarola entertained with definiteness the majority of those theological tenets upon which Protestants are agreed. The historian McCrie properly observes, that there is no satisfactory proof to sustain the supposition of some, that he held the doctrines concerning justification, the communion under both kinds, indulgences, and tradition, which were afterwards called Protestant. He was indeed a Reformer before the Reformation, with views greatly modified by the country and age in which he lived, and himself by no means prepared for a movement which was not to mature until some years after his death. But none the less is it true that he was an ardent advocate of a thorough reformation of manners and morals; that he wished to effect that reformation throughout the entire Church, beginning with its head; that so far from regarding the Pope with that awe which would lead him to pass his errors by in silence, he did not spare his condemnation of the corruptions of the Pope himself. And so it happened, that, however subsequent Popes may have regarded him, the infamous Alexander VI., who then occupied the Pontifical throne, not only forbade Savonarola from preaching, but actually excommunicated him. Under this sentence of excommunication, and without having exhibited, so far as we know, the slightest compunction for his continued opposition to the Pope, Savonarola was burned at the stake, May 23d, 1498, after the presiding bishop had pronounced him and his companions to be separated from the Church. We leave it to our Roman Catholic friends to decide whether a person thus dying, not only without the sacraments of the Roman Church, but under its direct censures, can be regarded otherwise than as an opponent to it. For ourselves we think that the Italians have not gone far astray in their choice of a representative hero in the great conflict against Papal assumptions.

EFFECTS OF ROMANISM AT HOME.—Where has Romanism had a better chance to show what she can do for the people in every respect—materially, physically, intellectually and morally—than in Italy? Certainly the Italy of to-day is what Roman Catholicism has made it. We know that her advocates try to parry the inference, but it is impossible to deny it with good reason. If Italy is impoverished, it is not because the soil is sterile, or the climate unfavorable; but because the Roman Church has absorbed a vast part of the peninsula with the lands of monasteries and convents, for the support of a host of idle non-producers, and because she tolerated within her own States, and countenanced in the rest

of Italy by her example, a class of noblemen who ate up the hard earnings of the masses. If Italy is ignorant and exhibits a frightful proportion of criminals to the entire population, it is not the fault of Victor Emmanuel's administration, or of constitutional monarchy, or of secular instead of sacerdotal education. The illiterates and the atheists of to-day—we must say it, for it is the truth—are those whom the Roman Catholic Church made or permitted to become illiterates and atheists. They have not become such since the King of Sardinia became King of Italy. They became illiterates when the Roman Church cared so little for, or was so averse to the education of the masses, that she provided them no means of learning to read and write while passing from childhood into youth. The Roman Church is but repeating, in her denunciations of Italian ignorance and ingratitude, the absurdity so cleverly hit off by the old Greek philosopher who was wont to say that he wondered how any ruler dared complain that his subjects had become worse than they were before and forgetful of his services, not noticing that the very statement was an admission of his own incompetence. So far as crime is concerned, the *Christian Weekly* puts the case in a very clear light, when it says: "Why is it? There are in the prisons in Italy 80,000 persons, or as many as are in the prisons of England and France, with two and a half times greater population. Since the education of the people has been mainly in the control of the priests until lately, such a startling fact does not confirm the arguments the Roman Catholic hierarchy now so stoutly urge against secular education, which they stigmatize as 'godless.'"

ADVANCED RITUALISM.—Ritualists who are in the habit of complaining loudly of the disregard of rubrics and the decisions of ecclesiastical courts by the truly Protestant portion of the Church of England, are not slow in manifesting their own utter contempt for both, when they interfere with the practice of what they term "Catholic" worship. The *London Christian World* gives the following account of what recently occurred in one of the most prominent of the Ritualist churches, whose minister is now under sentence of suspension for his Romanizing ceremonies:

A large congregation was attracted on Sunday last to St. Albans, Holborn, it being the first Sunday on which the suspension of Mr. Mackonochie has been enforced. The service was carried on in the same ornate way as usual; no change whatever was made in the Ritual, and Mr. Stanton, the senior curate, preached a sermon inveighing in strong terms on the injustice of the sentence, and urging the congregation to oppose it in every way. The Rev. E. F. Russell, one of the assistant clergy, before beginning his sermon in the evening, gave notice that on Monday morning a mass would be said "for the repose of the soul" of Mr. Launphier, who had been for some time one of the curates of the church. In case any might be absent the following morning, at his invitation the congre-

gation there and then knelt and repeated after him the "De Profundis" and the Lord's Prayer for the same intention. It is announced, though not in the form of an authorised statement, that the clergy of St. Albans will conform to the judgment of the Court of Arches, except in respect to three points, which are the Eastward position, the vestments, and the use of the wafer-bread.

THE REWARDS OF THE WORSHIP OF THE SACRED HEART, as promised by our Lord himself to Margaret Mary Alacoque, according to her own representations, endorsed by the Roman Church, are so remarkable that they deserve to be reproduced. We take them from the *Catholic Review*:

1. I will give them all the graces necessary for their state of life.
2. I will establish peace in their families.
3. I will console them in all their pains and trials.
4. I will be their assured refuge in life and especially in death.
5. I will shed abundant blessings upon all their undertakings.
6. Sinners shall find in My Heart an infinite ocean of mercy.
7. Lukewarm souls will be rendered fervent.
8. Fervent souls shall rise rapidly to greater perfection.
9. I will bless those houses where the image of My Heart shall be exposed and honored.
10. I will give to priests the talent of moving the hardest hearts.
11. Persons, who propagate this devotion, shall have their names inscribed in My Heart, and they never shall be effaced from it.

The Bishops and the Priesthood in America.

REV. MR. STACK, a Roman Catholic Priest, lately settled over a church of his denomination in Williamsport, Pennsylvania, but subsequently removed and excommunicated by his Bishop, has written for Protestant readers two important articles. They are published in *Harper's Weekly* for July 3d and 10th, 1875, with the heading, "Mitred Tyrants, from a Roman Catholic point of view. The subjects discussed are the relations of the ordinary priest in the United States to his superior, the bishop, and those of the bishop to the state. To use the writer's own words: "I propose to demonstrate in the *Weekly* this proposition: The power of the Roman Catholic bishops of America is a tyranny within the Church, and a standing danger to the liberties of the country."

We presume that if the question were proposed to the average man of intelligence among us, whether the government of the Roman Catholic Church is the same in the United States and in the rest of the world, he would be likely to answer that he had not looked into the matter particularly, but that he supposed that there was little or no difference; however that if there existed any distinction, the Roman Catholic

Church had probably a more democratic constitution in America than elsewhere, to correspond in some degree with the free institutions of the land.

Mr. Stack shows that this very natural supposition would be altogether erroneous. The theory of the Roman Catholic Church, and the practice of Roman Catholic countries, is, he asserts, that the priests represent their congregations in synods, and vote in local legislation; that the priests, equally with the bishops, hold their office for life, and enjoy the benefits of their contract for life—support in the ministry; that the priests elect the bishops; and “the entire organization is under the canon law passed from time to time in the councils of the Church, and matured by her illustrious experience.”

But how does the case stand in the United States? Let Mr. Stack answer:—

THE BISHOPS “THE LITTLE POPES OF AMERICA.”

The fact is the Catholics of America—more than one-fifth of the population—are governed by absolute, irresponsible power, centred in the class of bishops, and wielded by them without regard of any law, civil or ecclesiastical. And so supreme is the arbitrary will of every individual bishop within his diocese, that there is no appeal from his fiat. The editor of the *New York Freeman's Journal*, who is himself a leader of Catholic thought, an able and fearless advocate of the Church, has, with more truth than irony, nicknamed these bishops “the little popes of America.” And a distinguished priest, writing in the *Freeman* (1869), describes them as “playing the triple rôle of judge, jury, and hangman.” Nor is the description overdrawn. These American bishops accuse and condemn, expel and suspend, excommunicate and punish, without fear of accountability to any law. They have the

“Perilous mouths
That bear in them one and the self-same tongue
Either of condemnation or approval,
Bidding the law make court'sy to their will.”

They possess at once the legislative, judicial, and executive functions of government, which is the very definition and quintessence of tyranny. “No court or jury,” says Judge Sharswood, of Philadelphia, “are invested with any arbitrary discretion to determine a cause according to their mere notions of justice. Such a discretion vested in any body of men would constitute the most appalling of despotisms.” Now, take these weighty words of an eminent jurist, what should be said of the power of the American bishops, whose mere notion or caprice determines every cause, and disposes of every person and thing, within the sphere of their office? It is manifestly an appalling despotism. “In America,” says a writer in the *International Review*, “to such a degree do the laws on the one hand, and the absence of legislation on the other, favor the practice of absolute personal government on the part of the bishop, that the unanimous protest of all the priests and all the people would have no more influence against the decision of his lordship than the whistling of the wind.”

When we say despotism, we say slavery. Slavery, upheld in the sacred name

of religion, pervades all the Catholic denomination in the United States. The mass of the laity, it is true, do not recognize the fact. Unaccustomed as those good people are to reflect on matters of such gravity in the Church, they merely follow the prescribed routine of their pious duties, little caring whether the authority controlling them is limited or absolute, lawful or despotic. The rites and ministrations of religion come to them all the same, and they are content. Here and there, I am glad to say, intelligent laymen appreciate and deplore the situation.

“Adparent rari nantes in gurgite vasto.”

POSITION OF THE PRIESTHOOD.

The bearing of this tyranny upon the parish priest is then touched upon by Mr. Stack, who says :—

But it is the priests on whom the oppression lies with the burden of a chronic nightmare. Being themselves a grade of the hierarchy and gentlemen by profession, they ought to feel most keenly sensitive to the usurpation that tramples on their rights. I say *usurpation*, because the atrocious tyranny existing in America would not be tolerated a single twelvemonth in any Catholic country. Bishops in France and Spain, Italy and Brazil, are careful to make no such pretension, but eschew the rôle of autoerats to avoid the penalty of exile or imprisonment for such conduct. And no one need be told how they are dealt with in Germany and Switzerland. It is evident that all other nations would confine bishops to their legitimate spiritual office, and forbid them the exercise of any powers not consistent both with the laws of the Church and the laws of the land. But in America they boldly repudiate the laws of the Church, and simply ignore the laws of the States. In America alone the government of the Church stands inversely related to political ideas and institutions. Where we enjoy the largest political freedom, we suffer the worst form of ecclesiastical tyranny. This has been called “a puzzling paradox;” but if we glance below the surface, the explanation of the puzzling paradox is not far to seek.

Early in American history, and with a foresight worthy of a better cause, the bishops perceived in the generous policy of our government an opportunity to build up their class power, and were not slow to profit by the advantage. The avowed constitutional non-interference of the Federal government with religions of any kind, gave them full scope to lay the foundations of the edifice in which they now reign as supremely as the Czar of Russia on his throne. And from the moment they first began to cherish their dominant ambition for class power, their constant endeavor has been to exclude the canon law, subjugate the priesthood, and, through the priesthood, the docile multitude of believers. They have succeeded. The four thousand five hundred priests of America

ARE REDUCED TO A MERE CASTE,

and are so enslaved as to be mere tools in the hands of the bishops. The priests have no sort of representation; they have no voice in synod; none in the election or nomination of their masters, the bishops. Instead of holding their office for life, as the law of the Church guarantees, they are liable to be deprived of their rank and emoluments, and to be cast friendless upon the world by the caprice of the bishop's will. Their honor, their reputation, their livelihood, are

at the mercy of the bishop. I might say their very life is at his mercy; for if you deprive men of the means of living—and the avocation of clergyman is the only one for which most of them are qualified—do you not virtually deprive them of life?

“ You take my life
When you do take the means whereby I live.”

In short, the four thousand five hundred priests are treated as having no rights which the bishops are bound to respect.

The chief instruments at the bishop's disposition in enforcing his arbitrary commands are two: his complete control over the priest's means of subsistence, and the terror inspired by ecclesiastical censures, supported, as they are sure to be supported, by public sentiment. The bishop can summarily remove the priest from his parish, thus taking from him his livelihood, and he can at the same time place him under the ban of the Church. The latter is by no means the less formidable weapon of the two. Public opinion generally sides with the bishop against his inferior, who, outsiders take it for granted, must be very grievously guilty, or he would not have been thus visited.

THE EXCOMMUNICATED PRIEST.

To have any conception of what are styled “spiritual penalties” in the Church, it should be remembered that when any one is punished with excommunication, he is believed by all the faithful to be doomed to perdition. The Catholic populace conscientiously judge him to be beyond the pale of the Christian Church, that is, in their estimation, shut out from the Saviour's atonement, and damned for all eternity in advance, unless he so repent as to accept the terms dictated by “my lord bishop.” I can assure the reader that it is far from comfortable to be thus marked out in so large a community, to be conscious that you are esteemed an outlaw, with God's wrath upon you in the present life, and nothing but hell-fire awaiting you in the life to come. In this light, it ceases to be either a jest or a marvel that my fellow-Catholics of the laity entertain the sincerest veneration for episcopal mandates.

When a priest is the victim, when for any cause he incurs the ill will of the bishop, and thereby falls under ban and interdict, he becomes an object of suspicion and perhaps of scorn, as fallen from a high estate. In the eyes of the laity, except among the more intelligent and manly, he is no longer to be revered, but rather to be despised or pitied. They may hail him no more with the endearing appellation “father,” but turn from him as “the accursed,” sometimes denying him the charities and courtesies of life. Such is the effect of Catholic training in the interest of class power, and, alas! I know of many a noble-hearted brother priest driven into the very “slough of despond” before that odious, stupid public sentiment. Often the priests thus disabled are in want of bread. It was the bishop's policy to keep them poor and independent while in office. When they get suspended, or “silenced,” as the laity express it, their condition is poor indeed. They are forced to skulk like vagabonds in the by-paths and alleys of society, seeking relief from their former associates. These are *les misérables* of the priesthood, in whom are sometimes found recruits for

wild adventure, and, apropos of their wretched condition, they are christened "the Gypsy priesthood." And yet many of these men, so cruelly hounded and persecuted, were the equals—nay, in virtue and talent, the superiors—of the mitred tyrants who crushed them down, and many of them committed no other offense than that of showing a disposition to assert their manhood and their lawful rights.

TENURE OF CHURCH PROPERTY.

But besides controlling the priests, and thus being enabled to use them as blind instruments in their hands, the bishops have the congregations completely at their command by reason of having secured the title-deeds of all ecclesiastical property.

The enslavement of the priesthood is the main instrumentality of the class power of bishops. But they have other appliances likewise. They have the proprietorship of church property, and generally hold in fee-simple, not in trust, the title of churches, colleges, presbyteries, cemeteries, and other real estate. Hence they could oust the congregations from their houses of worship, and the priests from their dwellings, by peremptory mandamus. The very law of the land is thus made subservient to the bishop's *ego dico*.

Rev. Mr. Stack does not confine himself, however, to a simple discussion of the tyrannical system of the bishops as affecting members of their own communion. In the second of his papers he considers, at great length, the

DANGERS TO OUR COUNTRY

arising from their unlimited powers.

But the Catholic Church in America, under the class power of the bishops, is such an *imperium in imperio*—an empire within the republic; and the bishops are supreme rulers of this empire, requiring the unqualified obedience of their "subjects," as they love to call one-fifth of the American people. Here is feudal aristocracy revived. The bishops are absolute feudal lords; and Bishop O'Hara informs us, in his printed argument to the Supreme Court of Pennsylvania, that they intend to remain thus absolute until they make the Roman Catholic Church the State Church in America, and compel the national government to coöperate in enforcing their ideas. Their purpose is, therefore, unmistakable. How are we preparing to meet it?

We talk much about corporations of wealth, and associations are formed to curb them and modify their transactions. Such corporations, though limited by charter, are jealously watched by the government and thoughtful citizens. But what are the railroad and other corporations of wealth in comparison with the corporation of Roman Catholic Bishops—a corporation unknown to the law—who possess not only immense wealth, but also immense popular power and clerical patronage? Every ecclesiastical office is dispensed by these bishops as a mere gift, on condition of personal fealty to them; and so the priests and Catholic people are controlled as vassals and retainers of their lordships. When, therefore the time is ripe for the State alliance which the bishops contemplate, and

when, at that juncture, we are threatened with having only such laws as they desire, let me ask, How shall American citizenship then stand?

But, I hear it said, that time can never come. I hope so. I am no advocate of State churches anywhere. But let us not be self-deceived. We have seen the number of Catholics doubled every ten years from 1830 to 1870; that is, they gained one hundred per cent. every decade, while the general population gained thirty-five per cent. Suppose they go on increasing at anything like this ratio, how long will it take them to reach a majority of the whole American people? They were more than one-fifth in 1870. Natural growth and immigration will make them one-third probably within ten years. It is notable that Catholic families are more numerous than Protestant families. The Church, therefore, naturally increases faster than the rest of the population; and, when the immigrants are superadded, it needs no prophet to say that we are, most of us, young enough to live until we behold one-third and perhaps one-half of the whole American people inside the pale of the Catholic Church. The conviction is widely entertained that in 1900 the Catholics will elect the President of the United States.

THE COMMON SCHOOLS.

Regarding the Common Schools as a most admirable and perhaps the only means of unifying our population, heterogeneous as it is through the immigration of so many from different countries, all unacquainted with the spirit of our republican institutions, Mr. Stack insists upon the maintenance of these schools, and declares himself an advocate of Compulsory Education. He affirms that "any power, under any name, that seeks to hinder the education of the masses in and by our Common School system, is hostile to the United States." This is just what the American Roman Catholic bishops are doing, by their denunciations of the Public Schools as "godless," and by instilling in the minds of the masses the notion that by being compelled to pay taxes for its support, they are subjected to an oppression not less iniquitous than that under which the Irish groaned in Ireland. And therefore Mr. Stack believes that in a few years the School Question will become

"A DISTINCT ISSUE IN NATIONAL POLITICS."

In some districts at present even it enters into politics. A correspondent of the *New York Times* ascribed the defeat of the new Constitution of Ohio last fall to the influence of the Catholic vote concentrated to defeat the article providing common-school education. When the school question is made a general and distinct issue, the watch-word for Catholics is likely to be the principle enunciated by Bishop Gilmore, of Cleveland, "We are Catholics first, citizens next." And by being Catholics, it is understood that they are to obey the bishops. *Personal* obedience to an American bishop is substituted for obedience to the *laws* of the Church; the man holds himself superior to the system, and arbitrarily dictates his own pleasure, when he should only require compliance with the canon law. The motto, "We are Catholics first, citizens next," is therefore tantamount to saying, "We obey the bishops first, the State next."

THE EXCLUSION OF THE BIBLE WILL NOT SATISFY.

The conflict thus foreshadowed is sure to come, and, in the opinion of Rev. Mr. Stack, the longer it is postponed, the worse it will be for the country. So far as the schools are concerned, it cannot be avoided by removing the Bible.

It has been suggested that the exclusion of the Bible from the schools would satisfy the bishops. This is a grand mistake. If the Protestant Bible were thrown out to-morrow, and if even the Douay version were substituted for all others, the bishops would be no less active and persistent in their hostility to the common schools. They will be satisfied with nothing but denominational schooling, which means the breaking down of the whole system adopted by the States, and the distribution of school funds—if any should be raised—among the various denominations in proportion to their number of children respectively. The reason is obvious. The class power of these bishops is at stake. Hence they must train the Catholic children within the magic circle of their influence, or not have them trained at all. If the children were educated in the common schools, they would breathe the atmosphere of our peculiar freedom, and might turn out intractable in the hands of autocrats. If the children were imbued with American sentiment through the common schools, they might some day refuse to render blind obedience, and demand a reason for their submission. This would terminate the class power of bishops; and the apprehension of such a consequence is the secret of the bishop's opposition to common-school education.

THE PRIESTS MUST BE EMANCIPATED.

For all these evils Rev. Mr. Stack has but one remedy to prescribe—the *Emancipation of the Priesthood*. So long as the bishop holds the parish priest completely in his power, it is vain to expect that the latter will oppose the ambitious and unpatriotic plans of the former. Such heroism as this requires is but rarely seen. Many priests in America, he tells us, now silent for fear of the mitre, only await the opportunity to advocate Common Schools and all the institutions of the republic. If America, however, forgets their claims upon its interest and protection, what wonder if they too forget that the country which is thus indifferent has any title to their respect and allegiance?

It is just here that we think Rev. Mr. Stack fails by offering no practicable scheme for our adoption. For a State like ours to interfere in the internal affairs of a religious denomination, and dictate a change in its constitution, even if it be a return to a former polity which may yet be extant elsewhere, is a manifest impossibility. To the Canon Law the State is wholly a stranger. The State may, indeed, interpose to secure to the parish priest the fulfilment of the implied contract for his support in the ministry, so long as he fulfils his duties as a member of the sacerdotal class, and has not been tried by a jury of his peers. It may protect Rev. Mr. Stack himself from the effects of the caprice of his superior, if he can show that that caprice has been exercised in a way

in which Mr. Stack did not and could not anticipate that it might be displayed, when he first entered the priesthood. But, beyond this, we cannot conceive of the State intervening without trespassing on the domain of the individual Church and affording a very dangerous precedent for the future.

The dangers to our republic from the spread of Romanism we believe that Mr. Stack has not overestimated. It is true we by no means accept his statistics of the Roman Catholic population. The figure of 8,500,000 or 9,000,000, derived from an allowance of 2,000 parishoners for each of the 4,500 priests, is certainly far too great. 5,000,000, or a little over 1,000 to a priest, is much nearer the mark. Yet even making this and corresponding abatements from Mr. Stack's calculations, there is something startling in the following statements, taken from the *Catholic World*, exaggerated as they are in part :

At the date of Independence Catholics numbered about 25,000. In 1789 they were 30,000, in a total population of 3,000,000, or one-one-hundredth of the whole. It was in 1789 that the Church was regularly established on American soil by the erection of a bishopric at Baltimore. The work done up to that time was in the nature of missionary enterprise.

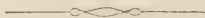
In 1808 Catholics were 100,000, in a total population of 6,500,000, or one-sixty fifth of the whole ; in 1830 they were 450,000, in a total of 13,000,000, or one-twenty-ninth of the whole ; in 1840 they were 960,000, in a total of 17,070,000, or one-eighteenth of the whole ; in 1850 they were 2,150,000, in a total of 23,191,000, or one-eleventh of the whole ; in 1860 they were 4,400,000, in a total of 31,000,000, or one-seventh of the whole ; in 1870 they were 8,500,000, in a total of about 40,000,000, or more than one-fifth of the whole.

Of course bishops and priests increased in a manner corresponding to the increase of the people. The first bishop was appointed for Baltimore in 1789. In 1808 there was one at New Orleans, one at Louisville, one at Boston, one at New York. In 1830 there were eleven bishops ; in 1840, sixteen ; in 1850, thirty-three ; in 1860, forty-three ; in 1870, sixty. The whole establishment now consists of one cardinal, seven archbishops, fifty-seven bishops, 4,500 priests, and 8,500,000 people.

There is nothing gained by closing our eyes to the truth. The institutions of our country are in grave peril from the growth of a despotism such as that of the Roman Catholic Church. Unless our citizens unite in resistance to its enormous pretensions, it is impossible to say what may be the result. Even if, in consequence of the gradual diminution of the Roman Catholic immigration from Ireland and other European countries, and the increasing immigration from the East—China, Japan, etc., the ratio of Romanists to our entire population from this time forth should not materially increase, there would be a danger which could hardly be exaggerated from so large a body of men, women and children retained in ignorance of the true character of our

government, and trained to implicit obedience to leaders at once spiritual and secular.

Our unsectarian schools must be maintained. Our government must guarantee to every child born within its jurisdiction the opportunity to acquire at least the rudiments of the knowledge which is most essential to the good citizen. Our people, irrespective of party, must make common cause against any and every one who proposes to give to denominational or parochial schools the funds that rightly belong to the unsectarian schools established by law. But above all, ought we to redouble our exertions to reclaim the Roman Catholics, especially the Roman Catholic laity, from a corrupt form of Christianity which not only obscures the vital doctrines of salvation, but renders possible a spiritual servitude of the most galling and debasing character.



Our Italian Correspondence.

[Our readers will be gratified to hear again from our friend, Rev. Mr. McDougall, of Florence, whose letter will be found as interesting as preceding ones.]

CHIESA SCOZZESE, FLORENCE, 17th June, 1875.

My dear Dr. Baird,—I sent you a long letter in Spring, and now forward some later news of our work.

Would you believe it? The Lord Mayor of Florence, who is also Member of Parliament for the City, lately presided at the Annual Examination of the Free Italian Church Schools, in the beautiful "Old Church and Cloisters," secured two years ago. The children acquitted themselves well, and the Mayor was delighted. His Lordship distributed the prizes—mostly Bibles, Testaments, and other evangelical literature—and then delivered a grand parliamentary speech on liberty of conscience, and on education, in contrast to mere instruction, based on morality, and that morality founded on the Word of God! Is not that progress? I was as one that dreamed! This is one of the most hopeful signs of the times in all my eighteen years' stay here. And you are aware that the mayor and municipality of Florence give us \$200 a year for these distinctively evangelical schools—a unique fact in Italy.

I hope you have seen my six-paged letter of news in the May number of "Evangelical Christendom;" among other things, protesting against the well-nigh universal custom of American and British Protestants visiting and kneeling to the Pope, and also against the preaching of downright Popery in one of our English Churches in Rome.

My little Italian Monthly on "Revival, Conservatism and Holiness," is out, and has been everywhere most kindly received. Through the kindness of a friend of Italy, five thousand copies go regularly and gratuitously to all the Evangelists and Church-members throughout the country. I had rather too much work on hand already, but could not refuse to undertake so noble and unsectarian a project.

I am so desirous that Italy should share in the pentecostal blessing of home-lands, that three weeks ago I sent off three of our Free Church Evangelists to the Brighton Convention, and they are now in London, taking part in Messrs. Moody and Sankey's meetings. We trust and pray that they may return filled with the Spirit, and communicate the sacred flame back to our churches. I feel sure this thing is of the Lord, and that He will send me the means required for this special effort.

A month ago I had the pleasure of securing most central and suitable premises for our dear Christians in Bassignana.

In answer to prayer, and after much waiting, I obtained from the Mayor of this thriving agricultural borough two houses, with a spacious open court between. One of these houses will take in Evangelists, schools, teachers, etc., while the other is of church shape and size, twenty feet broad, forty feet high, and sixty feet deep, and will shortly be turned into a house of prayer by those loving, thronging, hearty Christians, among whom I always evangelize with such pleasure. There is always room for any amount of lateral extension, when required, upon the spacious court.

These premises on the leading square and market-place were obtained for \$3,000. I had already \$750 in hand from the people themselves, other Italian churches, and the London servant girl, mentioned in this year's Evangelization Report, which I posted before. The other \$2,250 I hope soon to obtain from Christian stewards.

If the Lord would but give us two or three hundred such rural movements as Bassignana, you would soon hear of the turning of the tide in Italy.

If the Lord will, I trust soon to lay hands on other old Roman Catholic places of worship in great centres of population, where there is a living Christian Church, which, rightly equipped, would powerfully influence the surrounding masses of superstition.

When will the Foreign and Christian Union hear the cry from Italy—"Come over and help us?"

Ever yours, affectionately,

JOHN R. McDougall.

The Pope's Jubilee; and God's.

BY REV. HAMILTON MAGEE.

(From Plain Words.)

Our readers are aware that the year 1875 is being observed as a Year of Jubilee in the Church of Rome. The idea is borrowed from the Jewish Jubilee.* It purports, therefore, to be a kind of representation or expression of the Gospel Jubilee; but it is a travesty and a mockery of it. They differ in almost everything. As to their authority—the one is of God, the other is of man. As to their message, the one proclaims to the sinner a free, full, and present salvation, without money-price and without merit-price; the other demands from him payment—payment of merit and payment of money. The one puts the greatest honor upon God—for the Gospel more than anything else illustrates, harmonizes, and magnifies all the Divine attributes; the other dishonors Him by tarnishing and practically denying the Gospel of His free grace. The one is fraught with infinite and everlasting blessing to the children of men; the other is fraught with imminent and everlasting peril.

A Papal Indulgence or Jubilee (a Jubilee is but a more solemn form of Indulgence) is based upon the doctrine of the Church of Rome, that a “temporal,” or temporary, “punishment” remains, in most cases, due to sin after its “eternal guilt” has been remitted in the tribunal of penance, *i. e.* in the confessional. This “temporal punishment” may be mitigated by penances in this world; if the penance be not sufficient, the balance of punishment must be endured in Purgatory. But here comes in one of the astute and lucrative devices of the Church of Rome. The Pope has, at his own exclusive disposal, by virtue of the “power of the keys,” what is called “*the treasure of the Church*,” consisting of the “infinite satisfaction” of Christ, and the “superabundant satisfaction of the Blessed Virgin and of the Saints.” Out of this treasury the Pope can draw, by means of Indulgences or Jubilees, and thus provide “ample compensation for the temporal penalties due for the sins” of the faithful (*Manual*, p. 4). Such a Jubilee is that now being observed throughout the world. The benefit conferred by this Jubilee will last till the end of the year.

The first Jubilee was promulgated in A.D. 1300, by Boniface VIII. Indulgences had been issued by previous Popes, and had been found advantageous in many ways to the Papedom. Boniface proclaimed that a solemn Jubilee should take place once every hundred years. But, forty years after, Clement VI. shortened the interval to fifty years.

* See *Jubilee Manual* (for 1875), p. 17. Dublin: John Mullany.

Afterwards, the time was again changed to thirty-three years—that being the length of our Saviour's life in this world. Subsequently, the period was once more reduced to twenty-five years. Other Jubilees, however, have been granted on special occasions—as, for example, on the promulgation of the Immaculate Conception in the year 1854, and at the time of the late Vatican Council in 1869-70. The Jubilee which now occurs once in twenty-five years, is supposed to confer peculiar blessings. It is regarded as a very important event by sincere members of the Church of Rome, and excites great interest among the more religious portion of them.

It may seem a harsh statement, but it is a true one, that *these Jubilees are immoral*. They are immoral in their *root*, and in their *fruit*, i. e., the doctrine out of which they spring is essentially immoral; and they necessarily lead to demoralizing results. One of the favorite charges brought against the evangelical doctrine of a full and present salvation through simple trust in Christ is, as all are aware, that it leads to licentiousness—that it allows and encourages men to live as they please. It would not be difficult to show that this doctrine of free salvation through faith in our Lord Jesus Christ, is not only a “doctrine according to godliness,” but that it is the only doctrine according to godliness. No other doctrine ever did, or ever will, dethrone the love of sin in the human heart. The charge of immorality does not apply to us. Let us see how it applies to the doctrine underlying these Jubilees. To begin with, there is the absolution of the priest, which is necessary to gain the advantages of the Jubilee. The Roman doctrine of priestly absolution is immoral. It implies that the sinner can get pardon from a human priest on lower and easier terms than those on which he could get it from God. The priest is the good Samaritan; it is God that passes by on the other side. Is such language unwarranted? The *Catechism of Trent*, after declaring that contrition “as soon as conceived in our hearts” “blots out sin,” “brings the immediate pardon of our sins” (how like our doctrine of justification by faith alone), goes on to say that “few could reach” this contrition. What then? Why, then, says the *Catechism*, “it becomes necessary that the Almighty in His mercy should afford a *less precarious and less difficult means of reconciliation*” [*faciliore ratione*] (*Doucan*, pp. 270, 271). A less difficult means? How so? One answer alone is possible—*by the lowering of the standard of the Divine requirement*. The priest will give a passport to heaven to the man whom God refuses. Is not that immoral?

But then again, as to the “temporal punishment” remaining, as is said, after the sin has been pardoned by the priest—a punishment which may last, according to the Roman doctors, for many hundreds or thousands of years—the head of the Roman Catholic Church, sitting in his palace of the Vatican in Rome, can blot it all out by the stroke of his

pen ! It is true, he requires certain conditions ; but they are not very difficult of fulfilment.

“ Those who wish to gain the Jubilee in the city,” says Cardinal Cullen, addressing the faithful in his diocese, “ must visit on the same day the pro-Cathedral, Marlborough-street, their own parochial church, and any other church they select ” (*Manual*, p. 23 . A hard enough day's work, we admit, but one that can by no means be complained of, when it is considered that it may go far to quench the fires of Purgatory for many thousands of years ! “ These visits,” continues the Cardinal, “ to the three above designated churches, are to be repeated on four days, consecutive or interrupted. In parishes outside the city the faithful may gain the Indulgences by making twelve visits to one or other of their parochial churches. These visits may be made on the same day ” (p. 23). These visits, and a few special prayers for the exaltation of the Church and the Apostolic See, for the extirpation of heresies, and for the conversion of those who are in error, along with some almsgiving, constitute the main conditions on the performance of which the bestowment of the blessings of the Jubilee is suspended. No Roman Catholic, certainly, can complain of the severity of these conditions, considering what is promised in return. That is nothing less than a plenary indulgence ; and a plenary indulgence is “ such that whoever has the happiness to gain it, is as free from spot and debt as he was after baptism. Hence, if he gains it at the hour of his death, his soul, upon leaving its body, will be immediately admitted into heaven ” (*Catechism of Penance*, p. 33. Dublin : Grace & Son . We would certainly not object to the assurance of this full or plenary pardon, if it were promised *on God's terms, i. e.*, on the exercise of “ repentance toward God, and faith toward our Lord Jesus Christ.” That would be but a proclamation of God's Jubilee. But the Pope's Jubilee is different from God's ; and, therefore, we cannot expect the terms or conditions to be the same. To the heart that is in love with sin, and that does not wish to part with sin, the Pope's terms are “ less difficult ” than God's, certainly. God requires that the sinner forsake his sin. Unless he does so, his faith goes for nothing. In the Encyclical announcing the present Jubilee, Pope Pius IX. goes out of his way to assure any who may have obtained, “ on the strength of these presents,” the advantages of the Jubilee, that if they “ shall change that serious and sincere intention which is necessary for gaining the Jubilee, and therefore the intention of completing the works necessary to gain it, although by this very fact they can hardly be considered free from guilt of sin, we nevertheless decree and declare that the absolutions, commutations, and dispensations obtained by them with the aforesaid intention, *will remain valid !* ” (*Manual*, p. 15.) Dr. Cullen tells us, in a letter accompanying the Pope's Encyclical, that the object of the Jubi-

lee is to "promote virtue" (p. 21). To us it seems that its object (certainly its result) is rather to encourage men to believe that provided they have the clergy, and especially the Pope, on their side, they can trifle with the law of God with complete impunity.

History testifies what the *results* of Indulgences have been. It is freely admitted by Roman Catholic writers that one of the immediate occasions of the Reformation was the gross abuse that had crept into the Church in connection with the preaching and sale of Indulgences. Du Pin, the great Roman Catholic historian, says that what the Church lost at that time in point of extent, was compensated for by the greater purity that came to her from the sweeping away of many of these abuses. But Indulgences, as such, cannot be reformed. The only possible reform is to sweep them out of existence. They are evil in their very root; and if the root is evil, so are the branches.

Most of our readers have read of the ceremonies that are observed at Rome at the beginning and end of a Jubilee. The Porta Santa (Holy Gate) is one of the five doors leading out of the covered portico of St. Peter's into the church. At the commencement of the Jubilee the Pope, attended by a great procession, comes to this door which has been walled up since last Jubilee, and strikes it three times with a silver hammer, singing at same time, "Open to me the gates of righteousness." The masons remove the brickwork, and the Pope enters. On the same day, three other churches in Rome are similarly opened. The opening of these churches represents the opening of the treasure of the Church for the faithful, by the power of the keys. To some this will appear an idle and ridiculous ceremony; but, at any rate, it is the pictorial expression of one of the most astounding claims that was ever made by mortal man. The Pope, who goes through this ceremonial, claims to be Christ's representative on earth—His vicar and vicegerent. He holds at his girdle the keys of human destiny, and that not in any general or indefinite sense, but literally, and in the case of every human being. That gate of the Porta Santa represents the door into heaven: it is the Pope and the Pope alone who can either open or shut it. In the whole history of mankind, there never was made any claim so audacious in its ambition as this. True, we are told that this claim springs out of the power of the "keys" given by Christ to Peter. We know that Christ gave the keys—of knowledge and of discipline—to Peter, as He did to all the other apostles. But did Peter ever claim power of the keys like this? Was it, when with the instinctive nobility of his generous and manly nature, he said to Cornelius prostrate at his feet, "Stand up! I myself also am a man?" Certainly not; nor at any other time during his apostolate. He knew well what his commission was; and we never find him infringing on the prerogatives of His Master, who indeed had "the key of David—who opened and no man shut, who shut and no man opened."

At the close of the Jubilee similar ceremonies are performed in Rome. The Porta Santa and the doors of the other three churches are solemnly closed. With a silver trowel, made for the occasion, the Pope takes some mortar from a basket carried by the master of ceremonies, and spreads it upon the threshold, laying on some stones, twelve bricklayers completing the building up of the gate to the summit. It remains closed till the next Jubilee.

Though the one involves the other, the presumption of the Papal claim comes out even more prominently in connection with the closing than with the opening of the Holy Gate. "We now lay open in all its amplitude that heavenly treasure," etc., says the Papal Encyclical. Well, who closed it? Cardinal Cullen tells us he was consecrated when the last General Jubilee was celebrated; and he speaks touchingly of the long period of his life that has passed "between the two Jubilees" (*Manual*, pp. 16, 17). But during all that long interval (with the exception, perhaps, of a few months) "the amplitude of that heavenly treasure" was built in and built up by the hands of the Pope himself. Who gave him authority thus to shut up the kingdom of heaven, in the amplitude of its treasure, from the entire human race? Even supposing he *has* the keys, who commissioned him to make use of them in this way—to shut up these treasures for twenty-four years out of the twenty-five? What messenger from the skies brought the commission? What were his words? When did he come with this dread mandate of heaven? The world has a right to ask all these questions; and it is asking them. This is called "a year of redemption and of grace" (*Manual*, p. 71). Is not every year under this Christian dispensation an *Annus Domini*—a "year of redemption and of grace?" Have not the words echoed from the cross—"It is finished?" Was not the veil of the Temple rent in twain from the top to the bottom? Do not the words of Christ come down to us through the ages—"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. This day is the Scripture fulfilled in your ears"? This is God's Jubilee—Christ's Jubilee. We like it the best. May He teach our beloved countrymen to know and yield to its superior claims.

The Christian Attack on the Religions of the World.

(From the Philadelphia *Christian Statesman*.)

THE period of "annual reports" of missionary societies has come and gone again in due course; but a systematic study of these documents, with the speeches accompanying them, will convince any competent in-

quirer that a complete report of the facts relating to the European enterprise for changing the religious ideas of Asia and Africa, would produce an effect a hundredfold greater than any of these fragmentary records. Those who look upon the foreign missions of Christianity only through the peep-hole of their own denominational point of view, necessarily deprive themselves of the encouragement to labor and sacrifice which would come with a wider and more luminous survey. The "reports" of the present day are indeed incomparably better written than formerly. They carry more of the tone of spiritual statesmanship; they depend for effect less on pious and dubious anecdote, and more on judicious summary of procedure; but there is still, we think, room for more catholic report of the general sense of these sectional records, and of that larger revolution in Asiatic thought of which none of them takes adequate account.

For the truth is, that a hundred years of European occupation in the centre of Asia has resulted in the establishment of a spiritual influence which is searching out and undermining the very foundations of religious belief and popular superstition; in awakening the critical and skeptical spirit which had disappeared for so many ages from the Mediterranean to the Pacific. And under this influence the old religions of India will inevitably melt away. Dr. Max Muller recently declared in Westminster Abbey that Hindooism is even now practically dead—that it has lost its hold on the faith of the educated classes. It must be so. The *Church Missionary Intelligencer*, in its number for the present month, has an able paper on education as a missionary agency, in which it admits, though with great lamentation, that the result of State education in the high schools and colleges of Hindoostan, which are purely secular, has been to raise up "a horde of deists and infidels," who are pervading every province of the peninsula, and using the influence of the offices which they obtain by their education in the destruction of all forms of religious faith, including Christianity. But we question whether such a result is in every aspect of the case as deplorable as is supposed. It is one of the processes by which widely-spread and deeply-rooted delusions make way for better convictions. Many times in the history of the world it has been seen that a desolating skepticism has prepared the way for truth, by consuming the mythologies of previous centuries. Such a process preceded the advent and diffusion of Christianity itself. The Greek intellect acted as a solvent under which the old malignant superstitions of Western Asia and Roman Europe underwent a destruction which facilitated the conquests of the Gospel. A similar breaking down of the mediæval mythics, at the Renaissance, heralded the Reformation. Such a process is going forward at our own doors in France, and especially in Italy, where the mind of the population is being cleared of its old myths of Mariolatry and saint wor-

ship, by a critical spirit which, with all its faults, at least brings the national intelligence into vital contact with the real problems of existence, and the grand and awful ideas of natural religion. And this is a better school for subsequent faith in Christianity than would be a continuance in the slavish credulity of the ancient church. Such skepticism at least trains the mind for criticism, for inquiry, for dealing with evidence, and thus prepares the way for a faith which appeals to the reason and conscience of mankind.

Such a representation, however, of the results of the European occupation of India, would be unjust if standing alone. Its creative and constructive force in the realm of thought and belief, has been at least equally remarkable ; and we do not know if there is any phenomenon of our time more interesting than the transformation of the various types of Asiatic mind under the stimulus of living Christianity. Here, on one side, is the haughty yet timid Brahmin of Bengal, gathering courage in many cases to defy the whole strength of the caste institutions, and to assert his convictions against all the authority of the past. Here are the Santal mountaineers rising up as a nation to sudden manhood and civilization, under the seeming enchantment exercised by two men of spiritual genius, Boerresen and Skrefsrud. Here are thousands of instructed Brahmists, organizing themselves against idolatry as worshippers of one living and moral God, in the *Brahmo somaj*. Here are village populations thinking more in a single lifetime on the origin of all things, and the nature of right and wrong, than all their forefathers in a hundred preceding generations. Here is a system of British jurisprudence actually developing, through its definitions of crime in the law courts, a new national conscience, from the Himalayas to Cape Comorin. Looking further east and south, here are callous Chinamen, actually "weeping under a sense of their own sins," and waking up to an intense zeal for the salvation of their fellow countrymen ; and, still more wonderful, a band of twenty South Sea Islanders, teachers and evangelists, led by two Europeans, at this moment landing on the heathen coasts of New Guinea—that vast island to the north of Australia—the haunt of pirates and the dread of commerce, to carry thither that Word of Life which in twenty-five years has lifted up from absolute savagism the population of their own Raratonga and Niue.

It is evident that the once despised missionary enterprise has at length developed a force which astonishes most all those who direct its procedure and are best acquainted with its results. The expenditure of labor and of life during the past eight years has, indeed, been uninterrupted and profuse ; but the issue corresponds with the sublime heroism and the patient industry of the innumerable workers who have toiled in the van of the battle. The roads have been opened into the heart of every country for carrying on this peaceful war. The present generation has

but to sustain a siege whose issue is certain. On all sides every fresh success, such as the religious revolution in Madagascar, acts and reacts in fifty different directions. The old beliefs are preparing for a last desperate defence. Notably the Mohammedan, the best of all non-Christian faiths, is arming itself under Wahabite inspiration for close encounter with Christianity from one end of Asia and Africa to the other. In a word, the world is awakening from the religious trance of centuries, and convulsions are at hand which will recall the most fateful passages in history. Political interests, commerce, social improvements, mechanical inventions, means of rapid communication by rail and telegraph, the meeting of hostile creeds in crowded capitals, the all-pervading influence of the press, the translation and diffusion of the Sacred Scripture, and, above all, the ceaseless preaching of the agents of nearly forty missionary societies, will have each their share in the impending revolution. But who can doubt that, in such a crisis of the world's intellectual history, Heaven itself will direct the issue by a providence as real as that which men beheld before their eyes when they expressed, in the fable of Constantine's vision of the Cross, their sense of the overruling action of Deity.

That in such a crisis men can be found who are incapable of catholic thought, who are blind to all the grandeur of the conflict, and press forward their own small specialities of creed or rubric—intruding them, as in Madagascar, into the very centre of other men's labors, or enforcing them, as in the Pacific Islands of New Caledonia, on unwilling hearers, as in the case of the Jesuits, who are there cruelly persecuting, under French protection, the converts of the London Mission—cannot astonish those who have rightly measured the clerical intelligence of our times. Asiatic pagans are learning something on all sides, but these old European hierarchies will learn nothing and forget nothing. It is not they who are evangelizing Asia or Africa, or the "Archipelago of the Ten Thousand Isles," but men of freer spirit. All *they* can do is to worry those whom they may not devour, and therefore it is consoling to reflect that in the approaching age Europe itself is certain to dispense with their services, and to try the hopeful experiment of a non-sacerdotal Christianity.

MISSIONARY INTELLIGENCE.

HOME WORK.

Cincinnati.—Miss Purlier and Miss Schiller.

We have interesting reports from both of our Bible women in Cincinnati, extracts from which we lay before our readers. Miss PURLIER writes:

"The month has passed with its days of fatigue and nights of anxiety, and the Father has continued to me health and purpose. More than five hundred families have been called on, religious reading left with each, and an invitation to attend public worship; to the latter

the children and youth have responded by scores. A large number of saloons have been visited. If the messenger was not always welcome, the silent message was uniformly received with courtesy. The above do not include the usual formal visits for reading, conversation and prayer. These have not been omitted.

"I intended to pass by the Hospital and Jail this month, but the cry of anguish from the former could not be unheard; so five visits have been made there, and two to the latter place. In these I have distributed Bibles and Testaments, tracts and papers, and loaned books to the inmates.

"My Sabbath class is large, sometimes very attentive, and a part of the scholars seem to enter with zest into the exercises. Through these children words of life and cheer find their way into a hundred families.

"Through the month I have attended

THE OUT-DOOR SERVICES

Sabbath afternoon. At each of these meetings hundreds of tracts and papers were distributed. If no speaker is present, I can call a group of children, join with them in singing the Lord's Prayer, explain the same with the Beatitudes, and Ten Commandments, and call to the rough multitude, 'Ho, every one that thirsteth, come ye to the waters;' and assure them that Jesus says, 'Come unto Me all ye that labor and are heavy laden, and I will give you rest.'

"I have met my Industrial school twice each week during the month. It closed for the summer on Tuesday evening, June 29th, with our Annual Festival. Nearly four hundred children were present, beside parents and friends. Ministers and others present assured me that the exercises of the children, their behavior and the exhibition of their work, were highly creditable. No pecuniary assistance has been asked for

defraying expenses for material, compensating teachers, or for janitor's services, or for cards or reading matter distributed to the school. These expenses I have assumed. It was mutually agreed that the two schools should hold separate festivals, and that each teacher should solicit aid for her own school, so Miss Schiller will report for herself.

"My calls on friends for contributions for the festival met a cheerful response, and our little feast of love did not consume the liberality of our friends, and the surplus, twenty-five dollars, I enclose to the Society, which please accept."

Miss SCHILLER writes:

"About one hundred and ten family visits have been made during the month, accompanied with speaking, reading and praying, as usual. Almost all of these visits were to Germans, and many of them Roman Catholic. Our public institutions have not been forgotten, and especially the Cincinnati Hospital has been a place of interest to me during the past four weeks. In that time Mrs. S. has been transferred there. She was a poor, middle-aged German woman, whom I visited many times during her long illness, at her home. This dear lady would say, 'Oh! pray for me now, and ask the Lord Jesus to give me a triumphant death;' and, 'Remember me in your prayers at your home.' She fell asleep full of trust; and happy in the Lord on Sabbath morning, June 27th. I paid her the last tribute of love and respect when her remains were interred two days later. The funeral services were held in the German Baptist Church, of which she was a member. Another German Roman Catholic woman, some seventy years old, was only a few days in the same ward when she died. Oh, what a difference between these two! The one was full of hope

and trust of a home in Heaven through the merits of our Saviour, while the other was groping in darkness, and

DEPENDING ON THE CHURCH

for her future destiny. I spoke only twice to this poor woman. The first talk was rather lengthy, the last not so long; but on leaving her, I took her hand in mine, and looking in her face I said, 'Grandmother, if it should be the will of God for us not to meet again in this world, I hope we shall meet in Heaven. You expect to go there?' She cast down her eyes and remained silent for a moment, and then with tears said, 'I don't know. My Church prepared me with the last sacraments, before I was brought to the hospital, and that is all our Church requires.' I explained to her the plan of our Lord Jesus by which he will save sinners who come to him, in as plain a manner and as few words as possible. I hope the Lord had mercy on her before she passed into eternity, which took place the following morning.

"I closed my sewing school Saturday, June 12th, with a festival, which passed off with complete harmony; the exercises were all good, and the girls did their parts very well. I expect to open the mission sewing school class about the middle of July.

"My Sabbath School class has become more interesting than ever, for my scholars are now trying to gain Biblical knowledge.

"I spent part of two mornings collecting for my sewing school, and will report hereafter."

Milwaukee, Wis.—Rev. J. G. Achenbach.

OUR German City Missionary in Milwaukee, Wis., Rev. J. G. ACHENBACH, sends this report for the month of June:

"Our new mission chapel was opened a few Sabbaths ago, with appropriate exercises. A large congregation as-

sembled at the appointed hour and listened attentively to the preaching of the Gospel. At the conclusion of the services, the sum of \$600 was raised to pay the debt. The chapel is in a good location, and we hope will attract multitudes, who are now indifferent concerning their soul's salvation.

"On next Sabbath afternoon I will organize a new mission school in the chapel. There are many children in the vicinity who are without religious instruction. Many belong to Romish families, and by proper exertions some can be induced to attend our school. It is sad to go into Papal churches and observe these little ones bowing before the image of the Virgin. How much more beautiful they appear in the mission school, with the Bible, or religious papers in their hands, reading of that dear Saviour, who loved them and gave himself for them. It is inspiring to hear them sing such selections as, 'I am so glad that Jesus loved me.'

"During the month I have had many conversations with Romanists, on the subject of religion. When I repeated certain passages from the Bible, they looked at me with astonishment. It is my purpose to impress such texts upon their minds as will emancipate them from the peculiar errors that blind them. This is, in my opinion, better than to read whole chapters. We must deal with these people as we do with children—make everything plain, and manifest a sympathy for them. They have no true conception of religion as a spiritual life. With them all virtue consists in obedience to the Church. Hence, I am careful to make prominent those passages of the Bible which ascribe salvation to faith alone."

Chicago, Ill.—Rev. A. Miller.

Rev. A. MILLER, our German City Missionary in Chicago, Ill., makes the following report for the month of June:

"The return of the warm season has been characterized by the usual Sabbath desecration. The Germans seek the public parks and groves, and there, with bands of music and beer, make themselves merry. This is what many of them call the enjoyment of a free and happy Sunday. Alas! what liberty without God and His grace! May He reach them with the Holy Spirit, so that they may feel that only he whom the Son of God makes free is free indeed.

"It is my aim to prevent as many as possible from going to these places of revelry on the Lord's day. Some have been induced to attend the house of God, instead of the picnic, and have returned with new hearts to praise God. These triumphs of the Gospel amid this general wickedness encourage me to persevere. To overcome the social habits of the Germans, which lead them to desecrate the Sabbath, is a slow and difficult work, but it *must* be accomplished, or our cities will continue to be governed by the worst elements. If we can control the children of these foreign families, the problem will admit of an easier solution.

"During the month I have made the usual number of visits, and found many interesting cases. The system of Bible reading, which I adopt among Roman Catholic families, is attended with good results. It is remarkable what ignorance of Divine truth prevails among the devotees of the Papacy, and yet the most of them appear anxious to be enlightened. This fact stimulated me in my labors in their behalf. What a great field is opened to our Society, even in the United States.

"I have preached six times, and addressed several Sabbath schools in the past month. There is a perceptible increase in the attendance at the mission schools."

Muscoda, Wis.—Rev. J. Zvolanek.

Rev. J. ZVOLANEK, our Bohemian Missionary, in Muscoda and surrounding country, writes thus concerning his labors for the month of June:

"The work of the Lord continues to advance, notwithstanding the opposition of the Romish priests. They are active and vigilant, and do all they can to prevent the spread of the truth, but we are not without evidences of the good results of our efforts. The fact is, that while the people outwardly conform to the requirements of the Romish system, many of them have misgivings about the efficacy of their pompous ceremonial. If the real desires of their hearts could be known, we should find a want of sympathy for so much formalism. This is especially true of those who have become somewhat enlightened. It is my aim to find these cases, and I have succeeded beyond my expectations.

"The bitter opposition of the Romish power to our free schools is opening the eyes of many thinking Roman Catholics, and I use this argument to show them that the Jesuits are hostile to education. The Bohemian children attend our public schools, and, should the priests endeavor to remove them, the parents will resist, even if they are excluded from the sacraments of the 'Mother Church.'

"In my regular monthly calls I have given special attention to Bible reading, tract distribution, and prayer. At the same time, I catechise the children, and urge upon them the duty of serving the Lord in sincerity and truth. In this department of pastoral work I take a deep interest, because there is a good indication of favorable results.

"The congregations remain full, though the weather has been oppressively warm. Pray for us, that we may be steadfast, unmovable, always abounding in the work of the Lord."

Greece.

Rev. Messrs. G. W. and G. L. Leyburn.

We have heretofore referred to the fact that the Presbyterian Church (South) has recently sent out Rev. G. W. Leyburn and his son, Rev. G. L. Leyburn, and his wife, as missionaries to Greece, to re-inforce Rev. Dr. Kalopothakes. The elder Mr. Leyburn, it will be remembered, was a missionary in Mani (the Ancient Lacedæmonia) many years ago. The following paragraphs are taken from a letter of Mr. G. L. Leyburn, written shortly after his arrival at Athens, May 8th, and published in the *Missionary* (Columbia, S. C.) for July :

"At Marseilles, on Saturday, May 1st, we took a French steamer for the Piræus. We found this steamer the most comfortable any of us ever saw, and the whole trip from Marseilles to Piræus was exceedingly pleasant, the weather fine, the sea smooth, and the scenery varied, and often grand and beautiful, as you will know, when I tell you, that we passed between Corsica and Sardinia, getting a fine view of both, thence to Naples, where we remained four hours; this gave us not much more than time to see the beautiful Bay of Naples and Vesuvius, with a little smoke solemnly going up from its summit to heaven. The next morning we passed between Sicily and the mainland, in sight of the old Rhegium, to which Paul once fetched a compass, and came in sight too for several hours of Ætna, rearing its snow-capped head to the very clouds, and so close to the "toe of Italy," that we could distinguish the scent of the orange blossoms, which the land breeze wafted to our ship. Wednesday we were in sight of Greece, and during the morning passed down the coast of Mani, in full view of Areopolis, the mountain village

where several of our party had lived thirty odd years ago, and where one was born. At 2 A. M., next day, Thursday, May 6th, we reached the Piræus. Dr. Kalopothakes met us on board, and about 4 A. M., as the morning was beginning fairly to dawn, we got in a little Greek boat and were rowed ashore. Not long after we took the first train to Athens, and were soon welcomed to Miss Kyle's hospitable house. We were all truly glad, and I trust thankful also, that our long journey is at last safely ended. There were some things not very pleasant, but there are many mercies to recount.

"The good hand of our God has been upon us for good, and we would make grateful acknowledgment of His goodness. As to the condition and prospects of the work here, it is too soon to give a decided opinion. But our friends are hopeful and cheerful. They have been kept for several months in a state of anxiety, though they have not been seriously interfered with as yet. Things are in rather better condition than we feared they might be.

"Several months ago Miss Kyle, who is a noble woman, and is doing a good work here, received orders to close her school, or have the Greek catechism taught in it according to law. She did neither, and has been suffered to go on without interruption, partly at least through the influence of her Greek patrons, who are greatly opposed to the closing of the school, and who showed her much sympathy and kindness.

"The morning we arrived, (*not because* of our arrival, however,) Dr. K. was summoned before a judge, and found that he was charged with having a school unlawfully, and with making proselytes. He denied both. He has no school, and does not make proselytes contrary to the constitution and laws of the country. And here this matter

stands. Whether anything more will be done, depends on whether they will be able (or think that they are) to make out a case against him. If so, it will come to trial; if not, it will be dropped and no more heard of it. Meantime there is a good deal of political excitement here. A new ministry is being formed, will probably be announced tomorrow. The new regime will be more liberal than the old, and this Dr. K. says is favorable."

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
30th June, 1875.*

CONNECTICUT.

Greenwich. Oliver Mead.....	\$12 00
Middlebury. Cong. Church, per M. De Forest, Jr., Sec'y and Tr.....	7 50
	19 50

NEW YORK.

New Berlin. Joel L. Fuller 90c. and C.W. \$1.10.....	2 00
Trumansburgh. R. Tallmadge, M.D.....	5 00
N. Y. City. "P." for Mexico \$3.76, and C. W. \$1.24.....	5 00
	12 00

PENNSYLVANIA.

Honeybrook Mrs. Martha Buchanan \$5; Mrs. Frances G. Lewis \$5	10 00
Philadelphia. 1st Presb. Church, per Miss Mary H. Gano	22 00
Venice. U. Presb. Church, W. H. McPeak \$5; others \$25—to constitute Rev. A. R. Anderson a L. M.....	30 00
Centre Presb. Church, John Neill \$2.50; James M. Park, W. K. Craighead, \$2 ea.; S. L. Van Eman, G. J. Caldwell, E. F. Brown, A. J. Hopper, Moses Hickman, John C. Foster, R. L. Park, James Espey, Mrs. Caldwell, \$1 ea.; others \$7.50	23 00
Chartiers. U. Presb. Ch. Mrs. Rachael McLean \$5; other \$25—to constitute Rev. D. B. McLean a L. M.....	30 00
Miller's Run. Presb. Church, W. Herriott, N. Heagan, W. Hays, Wayne J. Phillips, R. Morgan, w. S. Phillips, \$1 ea.; others \$4.75	10 75
Cannonsburg. U. Presb. Church.....	45 00
	140 75

MARYLAND.

Baltimore. Ladies Soc'y, per Miss G. L. Vickers, Treas.....	70 00
" Mrs. Commodore Purviance \$3.90 and C. W. \$1.10	5 00
	75 00

KENTUCKY.

Louisville. Thos. Stephens \$15; Mrs. Merriwether \$5; Mrs. Sadd \$5.....	25 00
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OHIO.

Cincinnati. Miss M. E. Gamble \$2 and C. W. \$1 10.....	3 10
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IOWA.

Hawleyville. M. E. Church.....	1 55
Vallisca. Various sums.....	3 41
Lenox. M. E. Church	6 70
Magnolia. Cong. Ch. \$7.75; M. E. Ch. \$2.18; Elias Lawrence \$2.....	11 93
	23 59

Received for the CHRISTIAN WORLD, in addition to items specified above:

E. P. Pitcher \$3.36; Rev. Mr. Sutton \$3; Sam'l Carter \$1 10; Isaac Fries \$1 10; S. De Rudder \$1.20; E. Dwight \$2.24; Rev. F. G. Clark \$1; J. G. Peebles \$3; N. M. Pierce \$2.20; Rev. J. Lawrence \$2; A. F. R. \$5; Rev. C. H. Ford \$2 10; John Ireland \$2.18; Rev. M. E. B. Rice \$1.10; James Rider \$1.25; T. Davenport, Senr., \$10; G. R. Fox \$1.10; S. H. Pennington, M.D., \$1.10; Mrs. A. Treat \$10; smaller sums \$1.46.....	55 79
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Total Receipts for June...\$354 73

THE CHRISTIAN WORLD.

Vol. 26.

SEPTEMBER, 1875.

No. 9.

EDITORIAL NOTES.

ROMANISM IN SOUTH AFRICA.—According to letters of missionaries in the Cape Colony, the Roman Catholics are making a vigorous attempt to gain a foothold, and their principal hope is to succeed in becoming the popular instructors. Writing from Queen's Town, April 1st, about the beginning of autumn in the Southern Hemisphere, Rev. J. E. Parsonson says (in *Wesleyan Missionary Notices*, for August, 1875) :—

“Lesseyton Collegiate School re-opens next week, April 7th. It has been closed for three months. We shall have about twenty-five pupils to commence with. Education here is of almost paramount importance. I pray from my heart that God will crown this effort with success. If we cannot succeed in education, the Roman Catholics will. They are making great efforts and headway in the colony. They have the best ladies' school in the province at the convent in Graham's Town. Twelve priests and some nuns have just arrived from England, while Bishop Ricardo is at present in Ireland gaining more. These come, start day schools, raise a chapel, to which all Churches subscribe, and so get on. In Queen's Town here they are about to commence operations, and intend to open a Middle Class School, which will be free for the first six months. The trap is well baited. The priest will in six months be the most popular man in the town; he will take the popular side on all questions, attend the public dinners and races, will be polite, gentlemanly, well educated, and so mild that every one will be charmed, and think their estimate of Roman Catholicism has been erroneous, and so they will proceed. I am afraid of Roman Catholicism in this colony.”

THE “NUN of KENMARE'S” LOTTERY.—Sister Mary Frances Clare, better known as the “Nun of Kenmare,” appears in the Roman Catholic papers in a new capacity. A couple of years ago (see *CHRISTIAN WORLD*, April, 1873,) her name was brought prominently forward before our American public as the author of a large number of volumes on Irish and Roman Catholic subjects which it was gravely proposed in Congress to permit to pass through our Custom House free of duty, on the ground that they were “solely for the benefit of the poor!” This

rather audacious attempt having been foiled, the quondam author now comes forward as the *Manager of a Lottery* ! Since we know nothing of the object of the lottery, we content ourselves with transcribing the letter of "the Nun of Kenmare," which we find in the *Boston Pilot*, of July 10th :—

KENMARE, County KERRY, May 18th, 1875.

Dear Sir—Will you allow me a little space—and I hope this may be my last intrusion on your columns—to say that Mr. John Donohoe, of Seymour, Jackson County, Indiana, has most kindly offered to see to all the arrangements for my Lottery ; that he will supply tickets to any parties applying to him for the same and that he will forward money and duplicates to me.

The names of those who are fortunate enough to win those costly prizes will be published in the advertising columns of your paper.

Requesting an early application for tickets to him or me, yours faithfully and obliged,
SISTER M. F. CLARE.

PROFESSOR DE LAVELEYE'S ARTICLE, a translation of the most essential portion of which takes up a number of pages of the present number of the *CHRISTIAN WORLD*, first appeared in *Revue de Belgique*, early in the year, and has since been published as a separate pamphlet. M. de Laveleye has long enjoyed an enviable position, both in and out of the University of Liège, as a learned and clear-minded student of political science. To some valuable and interesting views which he promulgated in a previous article in the same Review, we had occasion to refer, two years or more since (*CHRISTIAN WORLD* for February, 1873). Evidently he has given special attention to the political aspects of the influence of the Roman Catholic religion, which he ably discusses in the paper elsewhere translated. Unless we mistake, M. de Laveleye is by birth and education a member of the Roman Catholic Church, but of very liberal views. We have not altered the terms used in the original ; although the words "Catholic" and "Catholicism" are employed where, to suit our more correct modes of expression, they require the prefix of "Roman" ("Roman Catholic" and "Roman Catholicism") to describe the Papal adherents and system. We may add that since our translation has been in type, we have learned that this important pamphlet has just been translated in England, and published by Mr. John Murray.

THE ASSAULT UPON THE ORANGEMEN OF LAWRENCE, Massachusetts, on the anniversary of the battle of the Boyne, is a sad commentary upon the intolerance of one class of our foreign population. It would seem to have been unprovoked ; for it was upon a quiet party returning from a pic-nic ; it was cowardly, for it was an attack of many hundreds on a score of persons ; it was unmanly, for it was directed as much against women and children as against their few natural defenders. It was not strange that the murderous crowd who took advantage of their numbers to rain a shower of missiles upon their victims, promptly fled at a few dis-

charges of pistols. While we ought not to hold the religious teachers of the fanatical Irishmen who created the riot to a direct responsibility for all their misdeeds, it certainly appears from the repeated occurrence of such attacks, that these teachers have never put forth suitable exertions to instil ideas of charity and toleration into the minds of their followers. The Church of Rome here as elsewhere, in the 19th century as in the 16th, is found associated with a bigotry that will rest satisfied only when those who differ from it in sentiment are slain or silenced.

THE FRUITS OF ROMAN CATHOLIC MISSIONS.—The missions of the various branches of the Christian world are a legitimate basis of comparison. If it were true, as the advocates of Roman Christianity assert, that both in numbers of converts, and in permanency of influence, the missions of the orders in subjection to the Pope far excelled those of Protestant societies and boards, it might well be matter of doubt whether the methods pursued by the latter were the proper ones. In fact, the result would cast a shadow even upon the system of religious doctrine which they were attempting to introduce, as ill adapted to the universal wants of mankind, if not actually false. And this is the impression which Roman Catholic writers delight in conveying. From the *California Christian Advocate* we learn that a Mrs. Elizabeth Hughes has published a pamphlet of about forty pages, entitled "The California of the Padres, or Footprints of Ancient Communism" (San Francisco: I. N. Choyushi). The author gives a running history of Lower California and its settlement, followed by a similar account of Upper California. The priests are given credit for doing what Cortez and his soldiers could not accomplish, in conquering the natives. The piety, self-denial and good works of the missionaries (in the first instance Jesuits, and later Franciscans), are, we are told, lauded by Mrs. Hughes in extravagant terms.

But are such narratives, often fanciful, always difficult to verify, the true criteria of missions? Do Protestants content themselves with telling the adventurous story of their missionary laborers in the islands of the Pacific, or in more populous and better civilized regions of the earth? No! they rather point to the Sandwich Islands, raised by the preaching of the Gospel from a state of barbarism to a position of respectability even among the older nations of the world; they invite an examination into the morals of the people, irrespective of their more purely religious tenets, to discover whether Protestant teaching has substantially elevated them as *men*, and they demand this to be received as the crucial test. So too with respect to their missions in Turkey, in South Africa, India, and elsewhere.

Apply the same method to the Roman Catholic missions among the American Indians, either in the Northern or in the Southern Hemis-

phere, on the Atlantic or on the Pacific coast, and how meagre is the result which can be shown to have flowed from them to the advancement of the native tribes in civilization, and everything that goes to make up the well-being of mankind ! We quote the *California Pacific Advocate's* remarks on this point. Of the work of the Jesuits and Franciscans in California it says :—

“They occupied the field for ages, and yet they never civilized one native. True, they Romanized a large number, and utilized as many as were required for servants ; yet *not one educated, civilized, refined and decent Indian family (as fruits of the Romish missions,) is found between the Gulf of California and Puget Sound.* Apply the Bible test, ‘by their fruits ye shall know them,’ and what have they accomplished ?”

THE “OLYMPIC GAMES” AND SABBATH DESECRATION.—The Olympic celebration, revived four years since after its long interruption, was observed again this year. It will be readily understood that the games were not exact counterparts of those that attracted great throngs to Greece from all parts of the known world two thousand years ago. That they took place in Athens, and not in the secluded Elean city of Olympia, was doubtless the least important difference. Yet so far as the altered circumstances of the nation and the striking contrasts of religion and civilization would admit, the learned agonothetes, we may be certain, copied closely the ancient prescriptions as to matter and manner of contest. On the 30th of May, the new Olympic games proper, instituted through the liberality of the late Mr. Zapas, were witnessed by a vast assemblage in the old Panathenaic Stadium, on the southern banks of the Ilissus. They consisted of reproductions of the old contests—the foot race, leaping, hurling the spear at a mark, climbing, the throwing of the discus, and wrestling in the arena. The prizes savored no less of hoary antiquity ; they were a simple wreath of olive or of laurel, or a bough of laurel.

Literary contests took place the same day. In the National University—the pride of every Greek, whether born in the kingdom, in Odessa, or in Manchester or Liverpool—judges pronounced upon the merits of thirty-three dramatic pieces, submitted in competition for the Butsinean prizes. And a philologic contest was likewise held, in which a treatise on “Homeric Theology” received a prize of 2,500 drachmas (\$417), and another, on “Homeric Myths,” a second prize of 500 drachmas ; both prizes being the gift of a patriotic Greek, Mr. Rodokanakis.

Whatever we may think of the practicability of grafting on our modern civilization an institution belonging so distinctly to the remote past, there is no room for doubt as to the reality of the patriotic feeling

that finds expression in the revival of the Olympia. If the competition, even in a literary point of view, were not healthy, it would still claim our respect, as the attempt of a very remarkable historic race, even in its decadence, to imitate some of the great deeds of its more fortunate ancestry. There is one feature of the celebration, however, that qualifies our admiration, and perceptibly diminishes our sympathy. It is that the day selected for the celebration by the Christian Greeks was the Christian Sabbath. Nor was the incident an exceptional one. In general the great festivals of the University and similar celebrations occur on the day which the common sentiment of Christendom sets apart for the worship of God and the commemoration of the Resurrection of Christ. We are sorry to say that this desecration is said to be steadily and rapidly increasing, until we are told that Athens is already in this regard a Paris in miniature. "May the Lord stretch forth his hand and stop the evil which, sooner or later, will have fearful consequences for us!" is the devout prayer of the editor of the *Star of the East*. Unhappily for Greece, on this, as on many another occasion, the Greek clergy were conspicuous among the spectators in the Panathenaic Stadium.

VICTOR EMMANUEL'S OPINION OF THE WALDENSES.—The contrasts of history are sometimes so strange that we are forced to pause and ask ourselves, whether changes we witness are actually true, and not creations of our fancy. It is startling enough to have seen the head of the house of Savoy, within a few years, transformed from the ruler of a petty kingdom into the monarch of the entire peninsula of Italy. But it is more unexpected to hear of the descendant of a long line of persecutors pronouncing a kind eulogy upon the children of those devoted martyrs whom his ancestors, in their blind obedience to the mandates of Rome, massacred in their Alpine valleys, with every refinement of cruelty. We confess that we have read with unusual interest a paragraph which we find in *Evangelical Christendom*, for July, and which there is credited to the *Weekly Review*:

"It will be interesting to your readers to know the kindly feelings entertained towards this ancient Italian Church by King Victor Emmanuel. The mark of approbation he bestowed upon them, not long ago, by conferring the title of Commendatore on their late Moderator, M. Lantaret, was more recently confirmed by the warm terms in which he spoke of the Waldensians to the Prince Imperial of Germany during their interview at Naples. This came out incidentally through a visit which the Waldensian pastor at Venice paid to his Imperial Highness when he was staying in that city. Signor Pons called, in his quality of pastor, on the Prince, and was so graciously received that he was induced to prolong his visit beyond half an hour. The conversation

turned on the state of the Waldensian Church, and the progress it was making in Italy. Hearing of the blessed results of the mission in Venice, which is one of the most successful in the country, the Prince said he regretted not having time to visit their school. He also declared his intentions of visiting the Valleys on some future occasion, saying, 'I should like to see with my own eyes that population of which his Majesty King Victor Emmanuel spoke to me the other day in Naples as being good and faithful subjects, to whom he is particularly attached.' This is also of importance, as showing us that, amongst other subjects, the King and Prince must have discussed the religious question, which forms perhaps the most important part of the political problem in Italy, at least in its international relations. The Prince also spoke kindly of the pastor at Turin, whose service he had attended in 1868, and desired to be personally remembered to another of the Waldensian pastors, with whom he had travelled in 1862."

A REVENGE OF HISTORY.—The matter of which we have just been speaking reminds us of what has often struck us as a very remarkable exemplification of the "Revenge of History," or, to use a more Christian expression, a signal instance of Divine retribution. If the Pope was to be stripped of his ill-gotten "Temporal Power," it was eminently proper that he should suffer the loss at the hands of a Roman Catholic Prince. But it was still more appropriate that the agent in undoing the wrong of centuries, should be the offspring of Princes whom the Roman Pontiff had, for many successive ages, instigated to the commission of savage barbarities against men whose unpardonable offense was that they refused to recognise the Pope as God's viceroy on earth. For putting an end to the tyranny that oppressed three millions of Italians in the former "States of the Church," what instrument in God's hand so admirable as the successor of Emmanuel Philibert, and of Charles Emmanuel I.?

RITUALISTIC DUPLICITY.—Last year we called attention (*CHRISTIAN WORLD*, for March, 1874, to a remarkable contribution to a Roman Catholic journal of this city, on "the Sin of Ritualism from a Roman Catholic point of view." The writer emphasized a fact which we are wont to overlook, viz: that sincere Romanists, however much they may rejoice in the ultimate results of the Ritualistic movement, must look with abhorrence on the paltry attempts of the Ritualistic priest to imitate the ceremonies of the Church of Rome. As the Anglican priest is, in the eyes of the Romanist, a mere intruder into the holy office, he commits *sacrilege* in undertaking to change the Sacramental elements into the body and blood of Christ. For the same reason, the change is not truly

effected, and in adoring the wafer as though it were indeed transubstantiated through his agency, he commits one of the gravest sins which mortal man can fall into, and involves others in the same error.

We have now before us a paragraph or two from another Roman Catholic paper—the *Weekly Register and Catholic Standard*—according to which many Ritualistic clergymen of the Church of England lay themselves open to another very serious charge—that of playing a hypocritical part. We are indebted for the extract to the *London True Catholic*. The Roman Catholic writer says :—

Not a few priests in Rome have heard the confessions of Anglicans, and have even given leave to Anglican clergymen to say mass; not comprehending that men who were “Catholic priests” could be at the same time Protestant laymen. Happily, the imposture is at an end. The Pope has instructed confessors in Rome to put tests to all English-speaking penitents which must instantly disclose their true character; and it has been rendered impossible for Anglican clergymen to play at mass, as they must henceforth exhibit their papers. Really, it ought never to have been alleged against gentlemen that they could travel under such very false colors. . . .

Relies have been obtained by Anglican tourists on the plea that they were certainly Catholics; and, which is worse, some Ritualists have played at mass under the plea that they were Catholic priests. One of these gentlemen was detected by his awkwardness in clothing himself in the vestments of the mass, and when putting on the amice was rudely informed that he was an impostor, and ought to be locked up. He thought he would have returned to his Anglican friends, and made boast of his clever deceit, but, fortunately, he was detected in time—fortunately for himself and others. To a foreigner it may be easy to dissemble, because some national peculiarity is looked for; and though an Englishman might be considered very odd, courtesy would withhold even suspicion. Of course, if a Ritualist were seen to say mass, any Catholic in the world would detect him; but so far as words and *mise en scène* are concerned, there is no great difficulty in deluding. To an English Catholic it would be simply impossible for a Ritualist to pass for a priest. The Roman collar is no use; the Breviary is no use. Nature has set her stamp on reality, and Catholic orders have done exactly the same thing. The very effort to seem Catholic is disclosure. The consciousness of sham is discovery. The more transcendental the garb and the copy, the more does “laymen” shine out. These gentlemen cannot see this for themselves, but Catholics can always see it for them. A facetious Catholic asked a Ritualist priest, “Why don’t you get yourself hall-marked?” The “genuine” was so painfully wanting that some guarantee should have been, at all events, assumed. . . . “Be true to your colors,” is a capital English saying, and a sincere Dissenter may be honored in his sincerity; but to sign the Thirty-nine Articles, and to say mass in Rome, are exact opposites in belief and in principle.

Thirty years ago it would have been considered impossible that such a sect as the Ritualists could exist. The Church of England was known to embody every form of anti-Papal opinion; but there was always the broad barrier of the Thirty-nine Articles, across which no Anglican could pass. *Men now swear to the Articles and ignore them. They despise the Reformation and perpetuate it; they*

contend for authority and resist it; they believe in their bishops and revile them; they claim succession from the Apostles, yet pretend that jurisdiction is a matter for the State to determine; they hear confessions, yet are happy without the faculties which are necessary for a true administration; they talk much about the Church, yet remain peacefully in fellowship with a hundred different sorts of gross heretics; they believe in the real presence, yet they give Communion to everybody, without test, without confession—and after breakfast; and, not to press the incongruities, which might fill many columns, they are ministers of a Church which is anathematized by Rome, and they go to Rome to say mass and get the sacraments.

THE RIGHT OF THE PARISH TO ELECT ITS CURATE AFFIRMED.—An interesting decision has been rendered by the Civil Tribunal of Mantua. A few months ago the inhabitants of the parish of *San Giovanni del Dosso* resolved to fill the vacant office of curate with an ecclesiastic of their own choice, and for this purpose held a formal election. The successful candidate, one Signor Leonardi, was installed without awaiting the episcopal approval. In order to procure his ejection the Bishop of Mantua resorted to the courts of law; but their decision is favorable to the legality of the action of the parish. Very naturally the result has elated one party as much as it has depressed the other. The *Libertà* newspaper, observes, according to *Fede e Scienza*, that this decision establishes two judicial principles of incalculable importance, viz.:—that parishes have the right of electing their own priests, and that the church edifices belong to the community. •

MISS RANKIN'S NARRATIVE OF THE NORTHERN MEXICAN MISSION.—Miss Melinda Rankin, long a Missionary of the American and Foreign Christian Union, has just published a full account of her work, in a 12mo. volume of 200 pages, entitled *Twenty Years among the Mexicans, a Narrative of Missionary Labor*. (Cincinnati: Chase & Hall, Publishers, 1875.)

The charm of this little book is the unaffected simplicity with which it is written. Miss Rankin's endeavor throughout is to show what can be done in the Master's service by faithfully following the indications of His will and doing just that which He points out. Nothing was further from Miss Rankin's mind when she began her labors in Kentucky, in 1840, or even when a dozen years later, she set herself to procuring the means for the establishment of a Seminary in Brownsville, Texas, than the expectation that a flourishing mission in Northern Mexico was to be the issue of her self-sacrificing toil. But the same readiness to follow wherever God might lead, induced her to engage in secretly sending the Bible into Mexico, so long as open evangelization was prohibited, and to transfer her Seminary to Mexican soil, as soon as religious liber-

ty was secured westward of the Rio Grande. And from the educational labors at Monterey sprang colportage, and, ultimately, in the course of a few years, the founding of not less than six organized churches in the vicinity, with their scores of consistent Christian members of Mexican blood.

All that Miss Rankin has done she has been able to do without abandoning her proper sphere as a Christian *woman*. And so her narrative is a useful index of what good a woman can accomplish. Not, indeed, that we would assert that every woman, however pious and devoted, could have achieved what Miss Rankin has. It is evident that this lady has unusual qualifications for just the work she has engaged in—among others, great natural energy, tact, insight into the characters of those with whom she has been brought into contact, and not least of all, a peculiar faculty for organizing. These have, under God, enabled her to push forward her enterprises in face of difficulties that would have disheartened and baffled others, and when providentially placed at the head of a mission work claiming the steady hand and resolute will, to direct the labors of many men and women without the least jarring. And yet this book is very suggestive of opportunities of usefulness even for women who may not possess Miss Rankin's peculiar advantages—opportunities which we fear they too often allow to escape them unimproved.

To those of our readers who have, in the pages of the *CHRISTIAN WORLD*, through the last ten or fifteen years, been kept well advised of Miss Rankin's work and the dangers through which she has passed, we need say nothing in commendation of her narrative. They will find it interesting, as we have, to revive their recollections of the almost romantic incidents of the story. To others less familiar with the origin of the Northern Mexican Mission, we need only say, that they can scarcely spend a few hours more pleasantly or more profitably than in its perusal. Without attempting to grace her pages with any rhetorical embellishments, the author has recounted clearly, succinctly, and forcibly, an important chapter in the history of the Mexican Reformation. Her book appropriately crowns her long missionary services, and we thank her, in the name of our Christian public, for gathering together records that might so easily have been hopelessly scattered and lost.

INTOLERANT MEASURE IN SPAIN.—Under date of Santander, July 20th, the cable brings us a telegram confirming our fears respecting the stability of religious freedom in Spain. It will be remembered that at Santander, (on the southern side of the Bay of Biscay, and about 110 miles west of Bayonne,) Rev. Mr. Gulick, missionary of the American Board, is stationed, from whose interesting correspondence, and that of

his brother, we published extracts in the *CHRISTIAN WORLD* for July. The cable despatch is as follows :—

The recent detention of Protestant books by the customs authorities here is believed to be a part of a coercive scheme to force active Protestants to leave Spain. This plan, inspired by prominent persons in Madrid, is being executed here by the clergy and the Civil Governor, who hope by indirect pressure to expel the resident American evangelical minister. The impression also prevails that the Madrid Government hopes to conciliate the Papal Nuncio and the Moderatists with this underhand persecution, while apparently pursuing a liberal policy regarding public worship.

Our Public Schools are not Godless.

WE knew it before, but none the less are we glad to have the opinion of Archbishop Purcell on our side. This Roman Catholic prelate (the same who opposed the definition of the Dogma of Papal Infallibility by the Vatican Council, and who was supposed by some thereby to have lost his chance of a Cardinal's hat—a supposition which, however, he has just lately denied,) is reported to have told his hearers at the Commencement of a Roman Catholic College, that “it was not right to call the Public Schools ‘Godless’ because they do not make religion their foundation.” Whereupon the *Boston Pilot* (Roman Catholic) remarked : “We are glad to see the silly utterances of some people so ably stopped. The true relations of Catholics to the Public Schools is hidden in a mass of rank mush, flung down by hair-brained advocates, who neither understand nor can see the result of their own wild words.”

The Bishop and the *Pilot* are right. A school is no more Godless for not being under direct religious influence of ecclesiastics than is a banking-house or an insurance company controlled by laymen, or a debating or literary society whose sessions are not opened with prayer, or where catechisms are not recited. Children ought to be taught religion as well as the various branches of science, and an education otherwise complete, which leaves religion out, can justly be called Godless. If our Public Schools, taking the entire day of the child, gave him all training in secular knowledge, and left him no time or place from Sunday morning to Saturday night to learn of God and his relations to Him, those institutions would merit more than all the condemnation heaped upon them so unjustly by their enemies. This the Public Schools do not do. They undertake to give the simple rudiments of those few branches of knowledge which are indispensable to every citizen, and that is all. A Sabbath school, the object of which is religious teaching, might be styled Godless if it taught nothing concerning the great Creator. But the Conservatory of Music, or the Gymnastic School, or

the School of Engineering and Mining, or the School of Medicine or Law, or any similar institution, is not Godless in its nature because it does not take on a devotional, much less a theological form. While all instruction ought to be given and received in a humble and devout spirit, it by no means follows that all instruction should assume the garb of worship, or that the day-school need trespass in this matter on the province of the family, the Sunday-school, or the Church. True, it is eminently proper that the beautiful custom of reading a chapter of God's own Word and of offering a simple prayer, in which all denominations of Christians can unite, should be maintained. If, however, the Roman Catholics insist on its abolition, because the Bible, forsooth, is of an unauthorized version, or because its use is dangerous for the laity, or because it may be a Protestant that lifts up the voice of prayer; even then they have, indeed, destroyed one of the most charming features of the school, but they have neither rendered it irreligious, nor imposed on it a Godless character.



The Irrepressible Conflict in San Salvador.

It would seem that the infatuation which has seized the Roman Church will not suffer it anywhere to remain in peace with the civil power. Nothing short of craven submission on the part of the secular government will purchase respite from the commotion which this grasping organization is impelled to create. And yet if all Roman Catholic nations were to copy the example of Ecuador—the “model republic” in the eyes of Pius IX.—we very much doubt whether they would gain more than a very brief immunity. The defiant claims that first took shape in the Vatican Decrees must, sooner or later, bring the State and the “Church” into determined and violent conflict. To the long list of Roman Catholic countries where the usurpation by the hierarchy of secular prerogatives has borne its legitimate fruit, must now be added the small Central American republic of *San Salvador*. According to the correspondence of the Associated Press, the origin of the recent unfortunate collision is to be found in a “pastoral” letter of the Bishop of San Salvador, of a character so disrespectful to the Government and so hostile to the laws of the country, that the authorities felt themselves compelled to prohibit its being read in the churches. The effect which such a step on the part of the Government would necessarily produce on the minds of a bigoted populace, can easily be understood. Yet the storm that was brewing might have been averted, had it not been for the unfortunate utterances of a fanatical ecclesiastic, named *Palacios*. On Sunday, June 20th, this priest preached in one of the churches of the city of San Miguel a sermon full of invective directed against the

Government. Instantly the city of 40,000 inhabitants, and second only to the capital (if indeed to that) in point of importance, was full of confusion. That night the mob rose and liberated the prisoners, some two hundred in number. Next they proceeded to overpower the garrison, which they butchered almost to a man, together with many honorable citizens, whose sympathies were on the side of law and order. The extreme of barbarity was apparently reserved for one of the two generals killed, Gen. Espinosa, whose body they literally hacked to pieces, and threw the bleeding fragments in horrid sport from one to another of the murderers. As a final act of frenzy, the city itself was fired by the mad fanatics. It was saved from complete destruction only by the timely advent of troops from abroad, after the conflagration had done damage estimated at \$1,000,000. We are told that the worthy President of San Salvador, Señor Gonzales, took measures to bring to condign punishment the perpetrators of the disgraceful outbreak. The correspondent of the Associated Press adds the following paragraph, too monstrous for belief, were it not that the incident finds curious parallels in well authenticated occurrences in times not very remote from our own. As we have, however, no means of establishing the correctness of the report, we prefer to give it in the writer's own words :—

“One curious and incredible discovery was made after the murderous affair was over, and that was that on the persons of some of the dead rebels were found passports which read when translated: ‘Peter, open to the bearer the gates of heaven, who has died for religion.’ Signed—George, Bishop of San Salvador, and sealed with the seal of the Bishopric of San Salvador.”



Protestantism and Roman Catholicism in their relation to the liberty and prosperity of nations.

By M. EMILE DE LAVELEYE, Professor of Political Economy in the University of Liège.

[Translated for the CHRISTIAN WORLD]

If the Latin races are declining, it is not by reason of the blood flowing in their veins, the European nations being, moreover, too much mingled and descended from one and the same stock. But what seems to result from history, and especially from contemporary events, is that Catholic nations, as compared with those which have ceased being such, seem rather to be receding. The English understand better than the French the exercise of practical liberty. But this is not the influence of blood, for about the sixteenth century Spain, France and Italy possessed a liberty quite like theirs. The Protestants of Latin race surpass the populations that are German but Catholic. In the same country,

the same group, of the same tongue and origin, it is a well established fact that the Reformed advance more rapidly and regularly than the Catholics.

RELATIVE PROGRESS.

The Scotch, who were still barbarians when Ireland was highly civilized, having adopted the Reformation, have outstripped even the English, notwithstanding the inferiority of climate and soil ; while Ireland remains wretched and incapable of rising. Without comparing North America with South America, or the Northern part of Europe with the Southern, see the difference between the Protestant Cantons of Neuchâtel, Vaud and Geneva, and the Catholic Cantons of Lucerne and Valais, and the "Forest Cantons." * The former surpass the latter in an extraordinary manner.

In one and the same canton, that of Appenzell, which is divided into two parts, one Protestant and the other Catholic, but both of an identical German origin, we find on the Protestant side, education, industry, activity, intercourse with the external world, and, consequently, wealth ; but on the other side, inactivity, routine, ignorance, and poverty.

SOCIAL CONTRASTS.

Wherever in a single country the two forms of worship confront each other, the Protestants are more active, more industrious, richer than the Catholics. In the United States the majority of the Catholics are poor. In Canada, the great business concerns, manufactures, commerce, are in the hands of the Protestants. The same is true in France. At Nîmes, the majority of the workmen are Catholics, the heads of manufacturing establishments and of trade, the capitalists, belong in general to the Reformed religion. In Mazamet, the Elbeuf of the South of France, all the heads of manufactories, with one exception, are Protestants. The contrast reproduces itself even in the families divided by religion ; on one side, increasingly embarrassed circumstances, on the other growing prosperity.

After the Revocation [of the Edict of Nantes] the Refugees carried their different industrial pursuits into England, Prussia, and Holland. The quotations, at the Exchange, of the public securities of Protestant states are far higher than those of Catholic states. To-day in Germany trade in products of the intellect is almost entirely in the hands of Protestants and Jews.

In view of all these concurrent facts, it is difficult not to admit that it is

RELIGION AND NOT BLOOD

which has caused the extraordinary prosperity of certain nations. The

* The three cantons of the original confederation : Schwytz, Uri, and Unterwalden.

Reformation conferred upon the countries that adopted it a strength which history can scarcely account for.

GROWTH OF POWER IN PROTESTANT COUNTRIES.

The Netherlands had two millions of souls on a soil half sand, half marsh. They resist Spain which held Europe in its hands, and scarcely have they become free when they cover the seas with their flag, take their stand at the head of the intellectual world, become the soul of all great European coalitions, make head against England and France allied against them, offer to the United States the type of a Federal Union, and give the example of those financial combinations which contribute so powerfully to the development of wealth—banks of issue and joint-stock companies.

Sweden—a million men on a granite soil, buried six months in the year in snow—intervenes on the Continent under Gustavus Adolphus (1630–1632) with the vigor which we all know, beats Austria, and saves the Reformation.

England is to-day the queen of the seas, the foremost of industrial and commercial nations, and governs in India two hundred millions of men.

The United States grow with marvelous rapidity. They count forty-two million inhabitants, and already constitute the richest and most powerful people of the globe.

Prussia beats two empires, each twice as populous as herself, one in seven weeks, the other in seven months.

We can foresee that in two centuries America, Australia, and Southern Africa will belong to the Anglo-Saxon heretics, and Asia to the schismatical Slaves [Russians].

THE ROMAN CATHOLIC NATIONS OF TO-DAY.

The nations subject to Rome seem smitten with sterility, do not colonize, have no power of expansion. Their past is brilliant, but their present is dark, their future disquieting. Can there be a more sad situation than that of Spain, and even of France? Italy and Belgium seem happier, but is liberty permanently established there? We may be permitted to doubt it. Meanwhile these countries are becoming covered with societies inspired by the Jesuits, and monastic societies are laying hold of the new generation in order to rear it in hatred of the institutions of its native land.

Two centuries ago, the supremacy belonged to the Catholics. To-day, place on one side France, Austria, Spain, Italy, and South America, and on the other Russia, Germany, England, and North America; evidently the predominance has passed over to the heretics. Nor is it difficult to point out the causes.

EDUCATION AND ENLIGHTENMENT.

The first condition of progress is *the diffusion of enlightenment*. The application of science to production—here is what causes the superiority and the wealth of civilized man. Education is also indispensable to the practice of constitutional liberty. Where the powers of the government are derived from election, men need enough light to choose properly their representatives ; otherwise the country, being badly governed, will go to ruin. Protestant states alone have succeeded in securing education for all. Catholic states may decree education obligatory, or spend, as in Belgium, much money for this object ; they do not succeed in dissipating ignorance.

In the matter of elementary instruction the Protestant states are incomparably more advanced than Catholic countries. The reason : The Reformed religion rests upon a book, the Bible ; *The Protestant must know how to read*. Thus the first and the last words of Luther were : “Instruct the children ; this is the duty of parents and of magistrates, it is a command of God.” The Catholic religion rests upon the sacraments and certain ceremonies ; it does not exact reading. To know how to read is rather a danger ; it unsettles the principle of obedience and leads to heresy. The priest will therefore be hostile, rather than otherwise, to education. The organization of popular instruction dates from the Reformation. This is in itself an evident reason for the superiority of Protestant states.

THE MORALS OF ROMAN CATHOLIC AND PROTESTANT NATIONS.

The strength of nations depends undeniably on their *morality*. It seems to be an established fact that the moral standard is higher among Protestant peoples than among Catholic ones. In the literary works in France, in the theatrical pieces that are in vogue, adultery, under all its forms and in all its varieties, always constitutes the ground-work. The most successful novels deserve to be banished from the circle of a reputable family. It is not so in England and in Germany ; everything which is not a foreign imitation is of a perfectly proper tone and style.

In Catholic countries, those who have been anxious to combat the omnipotence of the Church, have borrowed their weapons, not of the Gospel, but of the spirit of the Renaissance, of paganism. The Reformers, on the contrary, combated it by preaching a purer and more rigid Christianity. This fact explains why the French authors who labored for the emancipation of the intellect always have their immoral mark. Those who respect morality are always devoted to the Church and imbued with absolutist doctrines. Hence the deeply Catholic stamp of all those who in France are not Revolutionists. We have, therefore, on one hand moral writers who preach slavery, while those who desire

liberty respect neither religion nor morality; on the other, the same men defend at the same time religion, morality, and liberty.

See the consequences. What a contrast between those stern Calvinists who

CONQUERED DESPOTISM AND FOUNDED LIBERTY

in England and America, and the men of the French Revolution! These last very quickly adapted themselves to the slavish *regime* under the Restoration. The Beggars of Holland fought for a much longer time, and passed through very different trials, without weariness and without discouragement. They had *faith*.

THE TWO MOTTOES.

When religious feeling becomes enfeebled, the spring of moral life is the point of honor, vanity, the desire for men's approval. Napoleon's exclamation, "Soldiers, on your return to your firesides, you will be able to say, 'I was at Jena, I was at Austerlitz,'" and Nelson's, "England expects every man to do his duty," express the contrast better than anything we could say.

French writers have exalted the Renaissance at the expense of the Reformation, but the facts of the case have not sustained them, for these prove that the latter had a moral force which was wanting in the former. Now moral force is, with science, the source of national prosperity.

FREE INSTITUTIONS THE OUTGROWTH OF THE REFORMATION.

The Reformation has favored the progress of nations by permitting them to found free institutions, whilst Catholicism leads to despotism or anarchy. The natural government of Protestant nations is representative government; that which is congenial to Catholic nations is despotic government. For the latter the condition of peace consists in submission, according to the admission of the very organs of the Holy See.

If the Revolutions of the Netherlands, of England, and of America have been successful, while the French Revolution about miscarried, it is because the former took place in Protestant countries and the latter in a Catholic country. Voltaire recognized this fact.

At the present time, the decisive influence which forms of religion exercise on political economy appears resplendently in contemporary events. The action of religion upon men is so profound that they are always led to give to the State forms derived from the organization of the Church. Wherever the sovereign passes as the representative of the Deity, power is necessarily absolute: there is nothing to be done but to bend before it.

Primitive Christianity naturally favored the establishment of free and

democratic institutions. By raising up and purifying the individual man, it rendered him capable of self-government.

CHRISTIANITY THE FRIEND, ROMAN CATHOLICISM THE ENEMY OF LIBERTY.

The defenders and the opponents of the Church confound Christianity with Catholicism, so as to ascribe to it all that is good, or all that is evil. This is an error! Christianity is favorable to liberty; Catholicism is its mortal enemy; so its infallible head affirms, and history supports his assertion. At first a democratic Republic, the Church became aristocratical, then a constitutional monarchy. To-day she realizes the ideal of the most absolute despotism conceivable. If civil society seeks to mould herself on the model of religious society, she must be subject to a despotic government. Such is the understanding of the authoritative organs. On this point Bossuet must be read, in his "*Politique tirée de l' Ecriture Sainte*."

The Reformation, on the contrary, being a return to Christianity, tended to give birth to republican and constitutional institutions. The Protestant recognizes the Bible alone as his authority, and does not bow before the authority of a man. The Calvinists and the Presbyterians, having re-established the republican organization of the Church were led to transfer to the political system the same principles and the same habits. Montesquieu says: "The Catholic religion best suits a monarchy; the Protestant religion adapts itself best to a republic."

THE REFORMATION AND THE RIGHTS OF MEN.

Far from preaching resistance, the Reformers enjoined obedience. Scarcely would they admit full liberty of conscience. But, in spite of them, the principle of political and religious liberty and that of the sovereignty of the people issue logically from the Reformation. It has everywhere been its natural fruit. Its opponents have noted (some of them with indignation) this connection between the Reformation and liberty.

From the moment that the Reformation placed the Gospel in the hands of the peasantry, they demanded the abolition of serfdom, and the recognition of their rights, "in the name of Christian liberty." The Reformation everywhere incited to energetic claims of natural rights—freedom, toleration, equality, popular sovereignty. These principles, recorded in the writings of the times, form the basis of modern liberty; they have always found eloquent advocates among Protestants. It is from the latter that Montesquieu, Voltaire, and others derived them, and thence flowed the Revolution.

But what is too much forgotten is, that they had been applied with continued success in Protestant states—in Holland, next in England, and especially in America, where Roger Williams, in 1633, demanded

not only toleration, but complete equality before the civil law, and founded on this principle a State which has lasted more than two centuries without disturbances or revolutions.

PROTESTANTISM FAVORS SELF-GOVERNMENT.

These ideas—that man has an ownership in himself, that no one can demand of him a service or a contribution, save with his express consent, that government, justice, all powers emanate from the people—are found among most races, before the development of kingly authority ; but after having been choked, during the Middle Ages, by feudalism, and, in the fifteenth century, by the regal power, they have regained life in Switzerland, England, Holland, and the United States, thanks to the democratic breath of the Reformation. It is only in Protestant lands that these principles have maintained themselves, and secured to the people order and prosperity.

HOW FRANCE MIGHT HAVE SECURED SELF-GOVERNMENT.

If France had not persecuted, butchered, exiled those of her children who had been converted to Protestantism, she could have developed the germs of liberty and self-government that had been preserved in the provincial states. If the French noblesse had retained the spirit of independence it had received from Protestantism, it would have imposed limits upon the royal authority, and would have escaped that oriental despotism of Louis XIV. and his successors which obliterated its characteristics. Francis I, Henry IV, and the noblesse

BETRAYED THE TRUE INTERESTS OF FRANCE.

What is needed, is men who, without breaking with tradition, accept new ideas ; but Romanism has not prepared the French to live free and govern themselves. With them, as with all Catholic nations, toleration may be inscribed in the laws, but never in the manners. Woe to him who shall distinguish himself ! Constitutional government does not seem capable of implanting itself in a durable way in Catholic countries ; for the reason that then it is the Pope who becomes the true sovereign.

ROMANISM AND THE INTELLIGENT CLASSES.

Another cause of the inferiority of Catholic countries is, that the religious sentiment is more enfeebled among the intelligent and governing classes than in Protestant countries. Two principal reasons may be adduced in explanation :

1. Catholicism, by its dogmas, ceremonies, miracles, and pilgrimages, places itself outside of the sphere of modern thought. Protestantism, through its simplicity and varied forms, can act within it. The challenge given to reason leads those who refuse to abjure its use, to reject

every form of religion. But the worst is, that Catholicism engenders so complete an indifference in religious matters, that even the energy requisite for frankly forsaking the Church is wanting. This indifference again serves the purposes of the Church, which in the end gradually regains the children of her opponents.

2. As the Church shows herself inimical to modern ideas and liberty, those who are attached to these are brought to detest and combat her. They cannot bring themselves to respect a doctrinal system by means of which men desire to rob them of their liberty. We have stated the fact. Let us look at the reasons.

MERE NEGATIONS IMPOSSIBLE.

A man cannot emancipate himself from the domination of Rome by a simple negation or an intellectual doubt. We all know what the issue is. It is a logical one ; a man destroys nothing that he is unable to replace. Free thought far from breaking the yoke of the Church, will rather strengthen it by the horror which it inspires ; for it does not meet the wants of man's heart.

ROMAN CATHOLICISM AND REVOLUTION.

The attempt to destroy Catholicism without substituting anything in its place gives birth to the revolutionary spirit, which is peculiar to Catholic nations. Protestants respect law and authority ; Catholics not being able to lay the foundations of liberty, nor do without it, make despotism a necessity, but do not resign themselves to enduring it. Hence a perpetually active ferment. Whence comes the evil ? We answer ; regular liberty is not possible without morals. The ministers of religion are the only persons who speak to the people respecting morality and duty. If discredited in the minds of the masses, who shall take their place in this office ? Not free-thinkers. It has been said that Christianity is a great school of respect. If to defend liberty liberal Voltairianism disturbs the authority of Catholicism, respect for lawful authority disappears and gives place to a spirit of opposition, vilification, hatred and insurrection.

PROGRESS DIFFICULT.

In matters of social reform, with the support of the clergy everything is easy, without it everything is difficult, or even impossible. Decree compulsory primary education in Protestant countries, and you attain your end. If, on the contrary, the priest be hostile, the law is not observed. Let him enter the school, and he prepares the triumph of absolutism. Expel him, and he overthrows the school by causing it to be deserted.

In a Catholic country the secular school will be unable to subsist, except by an energetic conflict against the clergy which will wish to destroy it. It will therefore inevitably be anti-religious.

For the formidable questions that divide workers and capitalists Christianity brings solutions ; it leads to the reign of justice. (The sincere liberal recognizes the deep chasm in religious sentiment produced by this compulsory conflict with the only form of religion he is acquainted with.) E. Quinet concludes that it is impossible to reform the civil and political constitution of a country in a useful manner, without also reforming its religion. The priest has such a hold upon the souls of the people that he imposes his own ideal upon them.

Regular progress is very difficult in Catholic countries ; for since the Church aims to establish her domination everywhere, the vital forces of the nation are employed to repel her pretensions. This is the case in Belgium.

The celibacy of the priesthood, the absolute submission of the entire hierarchy to a single will, and the multiplication of monastic orders, constitute for the country a danger which Protestant countries know nothing of.

THE TRUE FATHERLAND OF THE CATHOLIC CLERGY IS ROME ;

the clergy itself proclaims it, and will sacrifice everything to the rule of the Pope. How can the State preserve its independence in the presence of the clergy and of the monastic orders which wish to become masters and hold the masses by the most formidable means ? In Protestant lands the pastors are married and have children ; they have the same social interests, the same mode of life as the citizens. They are not subject to the will of a foreign head aspiring to universal dominion. They do not, as in France and Belgium, pretend to be masters of the State.

THE SEPARATION OF CHURCH AND STATE.

In Protestant countries the separation of Church and State may be realized ; it will be decreed in vain in Catholic countries. The Church accepts this system only when she can profit by it to arrive at her objects. To govern with the clergy, is to subject the nation to it ; to govern against it, is to imperil all authority ; to govern by its side, ignoring it, would perhaps be the wisest course, but it is that which the clergy will not permit.

CONCLUSION.

The attentive and dispassionate study of contemporary events seems, therefore, to bring us to this disheartening conclusion, that the Catholic nations will not succeed in conserving the liberties born of Protestantism. By submitting to the absolute dominion of the Church, they might perhaps enjoy a peaceable, moderate, and agreeable life, if they were isolated ; but a danger from without seems to threaten them, and the indifference of past times is no longer at hand to protect them.

Roman Catholicism and an Enduring National Life.

BY REV. GEORGE S. MOTT, D. D.

[Extract of a Sermon delivered July 4th, 1875.]

I ASSERT that Roman Catholicism is not that *true religion, which can secure the largest public liberty, and the greatest private happiness.* Do not charge me with bitterness of feeling, or with denominational bigotry, because I present this proposition. Do not set your teeth against it, because it may have the appearance of attacking the religious convictions of a portion of our fellow-citizens. I think when a religious denomination aspires to the conspicuousness, to which the Roman Catholic church reaches; when a foreign Potentate sends an embassy to clothe one of our citizens, who is an archbishop in that church, with the power to vote in his cabinet, and to help determine who shall be his successor; when thrones are set for him, and he is treated as a prince; when that same denomination claims a monopoly in our public institutions; when it boldly boasts that it will never cease disturbing our Public School system, until that system is shattered—when all these things are avowed and attempted—we have a right to ask, what would be the result should success crown these efforts? Is it not time for us to look about, and see whether Roman Catholicism has in it the elements which can produce and maintain a great and noble nation? Can it build up a free, stable, intelligent, and self-controlled people? It has never done this. It can not. And for evident reasons. Let me mention them.

We hold that we are to call no man *master*. One is our Master, even Christ. He is Lord of the conscience, not ecclesiastical dicta, nor printed confessions. But Rome advocates the very reverse. She teaches that one, called the Pope, is head of the body of believers on earth; and that his word is supreme in morals, and in religious and civil matters. He lays claim to the title “king of the kings of the earth.” Again, we hold that we are to learn God’s will by our own study of God’s word. To do this intelligently, the masses must be taught to read, and their minds must be cultivated by education. Rome contends that the truths of Scripture are to be distilled through priestly teachings; that it is not wise for the people to know as much as the bishop, lest they should grow vain and self-sufficient. Hence popular education is discouraged. Rome never permits free schools where she can prevent it. She is only true to her past history in her attacks upon our Common School system. When Spain threw off the Roman yoke, a few years ago, one of the first things the State did was to abrogate the laws which had trammelled education and free inquiry. Now that the Jesuits have regained the ascendancy, one of the first things they do is to retard education and check freedom of discussion.

So long as the City of Rome was under Papal control, the sale of the Bible was virtually prevented. Cardinal Wiseman asserts, "God has not commanded us to read the Bible. * * * God has not given to the church the instinct to circulate the Bible. Restrictions on the reading of the Bible are the safeguard of the church's unity."

Once more. We try to make the individual realize *his* responsibility. But individual opinion, the personal conscience, has no place, no right in the Romish system. The individual is merged in the church; his faith is decided for him, which he must imbibe without question, as he does the apothecary's potion. By this process the mind is stunted; the desire of knowledge, which God implanted, is starved. Loyola declares that "the individual soul was to be before the Pope just like a corpse, which he could turn this way or that, without resisting." The great and good Fenelon bowed to this authority of the Pope, against the dictates both of his reason and his conscience. Do not suppose this is a thing of the past alone. It has been done in our day by great intellects and devout men. One of the most strenuous opponents of the dogma of Papal Infallibility, was Bishop Hefele, author of a book on "The Councils of the Church." Two years after the close of the Vatican Council, he wrote that the new dogma was destitute of any true, real Scriptural foundation. "I will not publish the new dogma in my diocese. I will rather lose my place than my peace of conscience." A few years after these stirring words were uttered he makes a surrender. And mark you, he does not say he has been convinced that he erred in judgment. But this—"he has sincerely subordinated his subjectivity to the highest church authority." Which in common language means, he puts his convictions under the heel of the Pope.

Now it is impossible out of such doctrines, producing such slavery of soul, to make a great nation, that shall live on through centuries, growing stronger each generation; and so adapting itself to the expanding progress of time, as to carry its people to the highest stages of social order and prosperity. A nation believing such doctrines cannot be the home of independent thought. What has Rome done for those peoples which for generations have been entirely under her tutelage? Let Italy, Spain, Austria, France reply. Each of these, once powerful, has been despoiled of those elements which impart endurance, and progress, and national strength.

The glory of our land is the Gospel of the Son of God. The fountain heads of our success are our Bible Churches, and Bible Sunday-Schools, and our Bible Common Schools, and our Bible Colleges. These send through the body politic a never-failing supply of fresh blood, that has made our nation so strong. This, the Protestant faith, which I have contrasted with the Romish, is that true religion which secures public welfare and private happiness.

MISSIONARY INTELLIGENCE.

HOME WORK.

Chelsea and Boston.—Rev. M. Dwight.

Our missionary in Chelsea and South Boston reports, for the month of July, that he has called upon 442 families, of which 307 were of Roman Catholics, and six were divided on the subject of religion. Of these Roman Catholic and mixed families, 56 were found destitute of the Bible, and were willing to receive either the whole or parts of the Holy Scriptures. With 17 Roman Catholic families he offered prayer, and in many more was permitted to read or repeat select portions of the word of God. "Some good," he writes, "I fully believe will result."

Cincinnati.—Miss L. Purlier.

In her report for July, *Miss Purlier* writes of the multitarious duties to which she is providentially called:—

"The heat of the weather and the unusual rains have not deterred me from my work. At the solicitation of the children, I have kept up the Sewing school on Thursdays. The former Sabbath class continues interesting, and I also teach a class on Sabbath mornings. Friends expect me at the out door meetings each week after Sabbath school, where crowds of both sexes and all ages press upon me for tracts, papers, etc. These recipients are among the most irreligious of our community. The police no longer oppose, but protect me in the distribution by trying to hold the crowd from pressing me uncomfortably. The poor follow me in the streets presenting their various petitions until my store is exhausted, and often my patience, and I feel 'O, that I had the wings of a dove, that I might fly away and be at rest.' But home will not hide me. One wants a child baptized;

and a minister must be found. Another wants a pass to distant friends; and the Mayor must be visited. Others, without food, ask a place where it can be procured for work, and restaurants must be called on. One writes, 'For God's sake, send me fifty cents; we have nothing to eat.' So with satchel in hand, stored with what I can obtain, I pass from place to place, perhaps often failing in accomplishing good. Is not this the path the Master trod?

"O, for wisdom and grace to follow the Man of sorrows!"

France.

PARIS.—THE AMERICAN CHAPEL.

WE have received an interesting letter from the pastor of our American Chapel in Paris, under date of July 20th, 1875, from which we extract a few paragraphs, relating chiefly to Missionary work among the Roman Catholic population of Paris:

"The congregations have been very large during the past months, and continue so up to the present. Some of the best families in our American colony have recently returned to America. The changes are constant, and my pastoral work is never more than *just begun*. I expect to remain at Paris throughout the summer. Dr. Field, of the *Evangelist*, Dr. Schaff, Dr. Hitchcock, of the Seminary, Dr. Vincent, and others of my old friends, have recently refreshed me with their presence. We expect Mr. Sankey to be with us next Sabbath. He spent a day and night with me last week on his way to Switzerland. If he comes back in time we shall have a 'service of song' in connection with our missionary meeting next Sunday afternoon. Our 'mission work' is progressing finely. Our contribution to the 'Société Evangelique'

is about sufficient to support one of its missions in the country, and it is to be regarded as in a sense our own mission, and we are to have reports from it.

"We are supporting a very fine mission in Paris, under the superintendency of Mr. McAll. The room in which the meetings have been held became too small for the congregation, and next week we are to open a new and much larger and pleasanter room. I am to preside at the opening or dedication of the 'salle,' and am to make my 'maiden speech' in French. Several of the French pastors will be present, and we anticipate a good time.

"I expect that more and more the oversight of this mission at 'Les Ternes,' as well as the pecuniary support, will fall upon us.

"We have just made a donation of 500 francs, and a large quantity of clothing, for the relief of the sufferers by the floods in the South of France. The loss of property and life, and the attendant sufferings, have been appalling. Sympathy and help are flowing in generously from all quarters, but the offered assistance is quickly swallowed up by the great necessities of the case.

"We are often called upon to aid our countrymen, who get into trouble financially, etc., but these demands we meet principally through the American Benevolent Society, to whose funds we contribute. We are contributing this year, as we did the last, to the mission work in charge of Madame de Pressensé, and Madlle. de Bröen; also to the Sunday school work, and to a Christian Mission among the Jews.

"I very much wish that churches and Sunday schools in America, desirous of doing something for France, could be made to realize that our Missionary Association is just the best agency they could employ—to receive and transact their gifts. It costs nothing to keep the

machinery running, and we are coming to know just where associations would do most good, and being on the ground we can trace them, and report concerning them. Atheistic, skeptical, and superstitious France is a great mission field to-day. But I must not enlarge on this endless theme."

Chili.

HOPEFUL SIGNS IN THE CHILIAN PRESS.

Rev. S. J. CHRISTEN writes in the *Valparaiso Record* :

"The Copiapó press has for a long time been remarkable for its liberal and humanitarian spirit, but there is another thing in addition to this which it gives us great joy to mention; it is becoming more and more evangelical. This can especially be said of the *Atacama*, the leading journal. In a late discussion of the question whether the Romish catechism ought to be taught in the public schools as heretofore, we find the following sentiments expressed in an editorial. 'One of our advertisers maintains that the teaching of the Christian Catechism is attended with no evil consequences. But unfortunately that is not so. The fundamental doctrines of Christianity are not taught in the schools; not the eternal principles of the religion of Christ are inculcated on the youthful mind, but rather the dogmatic and often absurd maxims of the tyrannical religion of the Vatican. They are principles which are in direct opposition to the highest moral sentiments, to charity and duty, and tend to form, instead of pure hearts, contentious and sectarian spirits. Moreover our adversary confounds the religion taught in the public schools with the Christian religion. There are, it is true, certain points of contact between the two, but essentially the distance is immeasurable. Christ bases His religion on love to God

and to our fellow-men. Does the Catechism teach the same? Perhaps it does, but with such restrictions that it weakens the principle. Man, they say, *owes* love to his fellow, but only to him who believes as he does. We must adore God and love him, they enjoin; but not according to the dictates of our conscience, but in accordance with a model given by the Church of Rome.

“‘Still we will not discuss these questions further, but content ourselves with saying that, according to our judgment, there is about as much difference between Christianity and Roman Catholicism as there is between Jesus and the Pope.’

“In the *Constituyente*, another of the Copiapó journals, we find similar sentiments. It contrasts the religion of the so-called Ultramontanes with that of Christ; and although it does not always penetrate the full import of the truths taught by the Holy One of Nazareth, yet it shows that the difference between them and Romish teachings is immense. For instance, the editor remarks: ‘The Saviour said that his kingdom was not of this world, but the (Roman) Catholics of to-day aspire to be judges of the world, and to exercise authority over civil governments and to settle disputes between monarchs. If Jesus should return to-day, He would scarcely recognize the holy religion which He founded and which He sealed, in testimony of its truth, with His own blood. Where do we find among our defenders of the Catholic doctrines the sublime characteristics which distinguished those holy men, so vividly portrayed to us in that wonderful book called the Acts of the Apostles? Religion to the priests is nothing more than a means towards a worldly end.’

“From such statements it will be seen that although the increase of membership in individual churches is not so large as might be expected, yet the Gos-

pel is having its influence in modifying gradually public opinion and emancipating the mind from the tyranny of priestcraft and error,—a fact, the importance of which need not be demonstrated.”

The *Record* also gives this account of
 “SOME YOUTHFUL CHAMPIONS OF TOLERANCE.

“The honor of editing and printing the first children’s paper in Chile belongs to some pupils of the *Escuela Popular* of this city. The first number appeared a few weeks ago, printed on a half sheet of commercial note paper, and modestly entitled *La Estrella de la Infancia*. The typographical work, the original articles, and even the selections made from other papers reflect credit on the boys who have brought out this little periodical.

“The following extract, translated as literally as possible, will give some idea of the principles of the young editors.

“‘On Sunday, April 4th, two boys were ascending the Cordillera hill, at the time that a religious procession was passing. Owing to the great crowd the boys were unable to proceed, and remained standing, while the priests were performing the necessary ceremonies for the sick in that vicinity. When all the people removed their hats and knelt (before the host), these lads were told that they too must conform to the priestly ceremonies; this they refused to do. At last one of the ‘brethren of the congregation’ approached them intimating he would oblige them by force to comply with the demand. The boys replied that they would kneel to God, but not to men, because the (divine) law forbade them to render homage to men and images. The persons who accompanied the priest said that the lads were masons, heretics, Jews and Pro-

testants. Then the latter were shoved and pushed about like cats among dogs.

● “Now we desire that our readers should judge if it were just that these boys should do what was required of them, they holding beliefs opposed to those of the people who knelt and worshipped. What! Are we not in a free country, in a republic where there is toleration for dissenters?”

“The heroes of this little episode are the youthful editors of the *Estrella*, and the circumstances which led to the origin of their humble enterprise are worthy of notice.

“A lad, after spending two or three years in the Protestant school above mentioned, entered a printing office in this city. Anxious to improve, he employed his evenings in study under the direction of his former teacher. Recently he came into possession of some old type, and soon, under his auspices, an embryo printing establishment sprang up in the institution; cards with scripture texts were printed for the Chilian Sabbath-school, and the execution was so good that we encouraged the boys to print occasionally something of their own composition. They have surprised us by starting a monthly journal, the preparation of which will certainly be beneficial to them, and the periodical may be made useful to their companions.”

Ireland.

IRISH CHURCH MISSIONS.

“The Twenty-Sixth Report of the Committee of the Society for Irish Church Missions to the Roman Catholics (with which is incorporated the late Irish Society of London), presented at the Annual Meeting, on May 11th, 1875,” is a thick pamphlet of 95 pages, without including the 85 pages of Missionary Receipts.

The income of this very useful Society for the past year was £22,987, or \$111,257, against £23,513, or \$113,800; the preceding year. The total number of Missionary Agents sustained in 1874 was 367; of whom 29 were Ordained Ministers, 85 Lay Agents and Scripture Readers, 51 Schoolmasters, 68 Schoolmistresses, and 132 Irish and English Text Teachers.

The Committee speak with great hope of their work. Rarely, if ever, has there been greater encouragement to press forward with quiet steadfastness of purpose. “There have been great stirrings of soul by the Spirit of God in connection with the special efforts made in Dublin, in the Conne-mara Missions, and elsewhere.” In relation to Dublin we cannot do better than quote the very handsome tribute to the labors of Messrs. Moody and Sankey, especially as it has a special bearing upon the work among Roman Catholics:

EFFECTS OF THE VISIT OF THE AMERICAN EVANGELISTS.

“As regards the work in the City of Dublin, it would be ungenerous indeed not to notice with thankfulness, the effect produced by the visit of the two American Evangelists, Messrs. Moody and Sankey.

“This as regards the Missions has been twofold. Many of our Mission Agents have been stirred to greater effort by the example of these earnest men; and the effect produced on the Roman Catholic mind by past years of patient persistent labor, has been made apparent. In no place visited by the Evangelists had they found, on the part of those with whom they came into near contact, a fuller acquaintance with Scripture, and in no place were Roman Catholics so ready to listen to the gospel message.

“The testimony of various trust-

worthy witnesses combines to show that the principles bequeathed by the originators of our missionary enterprise, are those upon which the work must be still carried on, if we would see yet more souls gathered into the Saviour's fold.

"One of these witnesses, speaking of Dublin, says:

"In others places, Roman Catholics did not attend the meetings as they have done in Dublin; orders came from their superiors to avoid them, and they obeyed. In Dublin

"A PASTORAL WAS ISSUED, WARNING
THE FAITHFUL

against "roving minstrels" and "speculating travellers;" but this did not prevent large numbers of them seeking admission to the Exhibition Palace, whenever the doors were open.

"DUBLIN WAS PREPARED SOIL.

"For twenty-five years vital questions and handbills had been circulated in thousands weekly—dropped into areas—left at houses—given in the street. The newspapers had been used as channels of instruction, and the question had entered deeply into the Roman Catholic mind, "Is Rome right?" It had been seed-time and growing-time long enough, and the grain was ripe for harvest."

"Another says:

"THE NUMBER OF ROMAN CATHOLICS
ASTONISHES ALL THE WORKERS.

"Many Roman Catholics are in the inquirers' room in the Metropolitan Hall every night, out of the young men's meetings there. The *Belfast Witness* has stated, from its Dublin correspondent, that 2000 Roman Catholics are reckoned as present in the large meetings, say one-fourth of the whole attendance; and at the beginning of the meetings Mr. Moody told me that

"THERE WERE MORE ROMAN CATHOLICS
IN THE INQUIRY-ROOM

than of any other denomination.

"I have taken pains to ascertain from workers in the inquiry-room, and their testimony is, that with scarcely an exception, those nominally Roman Catholics, who sought and found the way of salvation, were persons who had been under Mission instruction, and had read the Word of God.

"Besides those who were spoken to in the inquiry-room many carried their anxieties home, and knowing who could help them, sent for one of the (Irish Church Missions) Town Missionaries to teach the way of salvation clearly. We cannot yet see all the good that has been done amongst Roman Catholics; but in the numbers who attended the meetings—in the fact, that *not a stone was thrown at the glass building*—in the respect shown by the very lowest classes—in the favorable notices in almost all the papers—

"IN THE BALLADS OF LAMENTATION
FOR THE DEPARTURE OF OUR AMER-
ICAN FRIENDS

sung about the streets—we see the fruit of the long and patient labor of God's faithful servants amongst them, and in an especial manner, those who have dealt so faithfully with the masses, according to the wise plans of the Society for Irish Church Missions."

"While your Committee continue to work upon those lines which have been so wisely laid down by the originators of the Society for the Irish Church Missions, in the fundamental rules of the Society, they cannot but feel thankful that a touchstone has been applied to test the soundness of their work, and that the test has brought out results so full of encouragement."

SIGNS OF PROGRESS.—THE SCHOOLS.

As evidence of substantial progress, the Report mentions the circumstance

that in July, 1874, the Protestant Bishop of Tuam confirmed in the Clifden Church, Connemara (in the extreme west of Ireland), 191 young persons, of whom "130 were converts;—the children of former converts, and the children of Roman Catholics educated in Mission Schools." The remainder were descendants of original Protestants and of mixed marriages. This was in a locality in which, twenty-five years ago, there were scarcely any Protestants, and which is even at the present moment suffering depletion, by an emigration which carries away great numbers of former pupils of the Society's schools. The Report says:

ALARM OF THE PRIESTS.

"There were few years in the past history of the Mission work, in which the schools have been subject to more determined and well organized opposition from the priests of Rome, than that which they have experienced during the past year. This is partly accounted for by the fact that the attention of the Romish hierarchy has been of late more directed to our *schools*, than to any other branch of our work. The efforts made in Parliament to have an education bill passed, which would give the priests complete control over the schools of our country, show the importance attached to this matter by Rome's emissaries. We find the increased vigilance and violence of the priests directed almost entirely against our schools; probably in obedience to the orders from their superiors to this effect. It is quite usual now, in the Mission districts of the West of Ireland, to see a priest, or priests, walking up and down 'on guard' in the neighborhood of the schools, watching the children coming and going, and threatening (and even beating) some of them for daring to go to the 'Souper's Schools.'

"The children of a convert farmer

were lately so frightened by one of the Clifden priests meeting them on their way to school, and calling them names, that the farmer was obliged to write to the priest, cautioning him to desist from such practices, or legal proceedings should be taken to secure the children protection while walking on the public road. English people cannot imagine—and when informed can hardly credit—the lawlessness and violence to which an Irish priest can have recourse, in his opposition to Mission work. While they are working so hard to keep the children from our schools, the priests constantly write to the Romish newspapers that we have *no schools*, or, 'no children in them.'"

Nor is the opposition of the priesthood at all wonderful. Rev. W. D. Austin, School Examiner, states that during the year he examined 50 of the Society's schools, finding an actual attendance of 1400 children, and 1626 children on the rolls, of whom 1283 were of Roman Catholic or convert parents, and only 343 of Protestant parentage.

RELICS OF BAPTIZED PAGANISM.

The Rev. E. L. Shea, writing from the Lough Mask Mission, County of Mayo, in Western Ireland, gives an account of a superstition which has survived for centuries the decline and disappearance of open paganism. He says:

"We have other difficulties to contend against. If a Roman Catholic goes to church, and meeting, or is suspected of having too much intercourse with certain Protestants, or if he learns texts of Scripture, or reads the Bible, he is denounced, and he does not like that, not so much on account of fear of the priests as of being talked of by his neighbors. Then their religion is so shrouded with superstition, and even Paganism, that it is difficult to get an entrance for the truth. For instance,

the Roman Catholics are very fond of visiting

HOLY WELLS AND LAKES,

and some of them travel a long distance to them. There is one just opposite my house which they are particularly fond of (St. Keilan's well), where each Friday in the year you might see the poor deluded votaries of a false religion walking round the well, and each time they pass the front of it throwing a pebble out of their hand and bowing towards the well, and on February the 3d, crowds of people, young and old, and of both sexes, perform stations at it.

"It is lamentable to behold strong men going through such mummary. Speaking to a woman who had just gone round it, 'Why did you go round the well?' 'For the good of my soul,' she replied. I showed her the folly of this, and pointed her to Christ as the only soul-healer. In general it is for sick cattle and people they perform the station. I do not think there were as many votaries this year as usual."

A DISCUSSION.

We have only room for a single additional extract, being the account of a discussion between one of the pupils taught in one of the Society's schools (in Oughterard Mission, Galway County), and a Roman Catholic priest.

"Visited —, a Roman Catholic, and spoke to him on 'the Mass,' and while explaining to him what it meant, one of his daughters interrupted me by saying, 'I want to tell you the long controversy I had lately with the new priest. I met him on the road at —; he saluted me, and asked me was I —. I said I was. 'Were you at Mass on Sunday last?' said he. 'No,' said I; 'I don't believe in the Mass.' The priest then read Matt. xxvi. 26, 27, and said, 'These are the words of Christ himself, and proved that He changed

the bread and wine into his body and blood." "If so," said I, "why don't you give the blood as well as the body to the people?" He said, "One reason was, some people are so slovenly and ignorant that they might let the blood spill and fall on the ground, and it would not be right to have it trampled on." "That is no good reason why you should dare alter the Saviour's institution, when Christ said, 'Drink ye all of it.' Why not obey the Saviour's command as written in your own Bible?" To this he gave no answer, but turned the subject by asking was I a Protestant; and when I said I was, and going to church, he looked sternly at me, and asked was I not afraid of him. I said I was not. He said, "I will make you afraid of me, for I will stick you to the ground." I defied him to do so, as he had no power. "Don't you know," said he, "I have the power to do so?" "I know you have not; I am none of your ignorant people that would believe anything you would say. Christ says, 'All power in heaven and earth is given to Me.' Why should you be deceiving poor ignorant people by persuading them to believe that you have such power, when you really know that you have not?" "I have power," he said, "to forgive sins." "You have not," said I; "God alone can forgive sins," and I quoted Mark ii. 7 and 1 John i. 7. The priest then repeated John xx. 22, 23. "Those words," said I, "were spoken to the Apostles, and not to the priests of Rome; and the power given to them was the power of preaching the Gospel, and of declaring forgiveness of sins to those who believe the Gospel thus preached, and the power of declaring or binding their sins on those who refuse to believe the Gospel; but you do not preach and teach Christ as the Apostles did; you do not give the Scriptures to your people; but keep them in ignorance of his Gospel as set

forth by his Apostles:" quoted John v. 39, Matt. xxii. 29. He said, "The Bible is not fit for you; it is too hard and difficult." "It was not," said I, "too hard for Timothy, for St. Paul tells us from his infancy he learnt the Holy Scriptures from his mother and grandmother." "The reason there are so many sects in the Protestant Church," said he, "is, all are reading, and every one is taking a different meaning for himself." "That is not the fault of the Bible," said I, "but that of the corrupt minds of those who read them without seeking the aid of the Holy Spirit, nor should it be any reason to justify those who refuse to obey the Saviour's command, 'Search the Scriptures.'" "Do you ever pray to the Blessed Virgin?" said he. "No," said I, "because she is not God;" quoted Matt. iv. 10; Luke i. 46, 47; John xiv. 6, 13, 14. I argued with him on Purgatory, and some other of the peculiar doctrines of the Church of Rome, which I have not time to tell you of at present. He is cleverer than the other priest, but yet unable to meet my arguments from the Holy Scriptures. When parting, he offered to me a situation, which I declined."

Hungary.

BOOK AND TRACT DISTRIBUTION.

We have received from REV. PASTOR KOENIG, of Pesth, an account of the Colportage work which is carried on under his auspices, in connection with the London Tract Society. Several paragraphs relate to the labors of Colporteur Riedel, formerly supported by an American friend of the work, through the American and Foreign Christian Union. We make brief extracts:

"Colporteur Riedel reports from Liptó St. Miklos, as follows: 'I have met with few earnest minded christians here, and the generality of those, who are disposed to make purchases, seem

to regret the loss of their money, and they calculate pretty much in this way: 'So much less we now have to invest in brandy.'" Notwithstanding, I sold last month tracts and books, both among Catholics and among Jews. Jewish children are eager to have tracts. The sons of Israel here have wandered far from the old paths, the good old ways of their fathers; they mingle with the other nations around them, who are wholly given to intemperance and worldly pleasures, and it is hard to obtain a hearing for the One thing needful. Remembering, however, that the hearts of all men are in the Lord's keeping, we go forward, carrying our precious seed and sowing in tears. The joy of harvest may be nearer than we venture to expect.'"

INQUIRY AMONG THE JEWS.

"At a later date, Mr. R. writes: 'In Liska, I had an interesting conversation with a Jew about the Saviour of sinners: on turning to leave me, his wife cautiously approached, saying, she had overheard our talk about Jesus and would like some of my little books, that would tell her more. She had with greatest anxiety selected a parcel, when her husband returned, and taking the objects of her desire rudely out of her hand, gave them back to me. Concluding the point settled beyond dispute, the despotic husband took his final departure. Not so our inquisitive daughter of Eve, who managed dexterously to arrange a swift purchase of the coveted books, and concealing the parcel in the fold of her dress disappeared.'"

AMONG THE MINERS.

"The next extract is dated from a mining district in Upper Hungary, among the Carpathian mountains: 'My work among the miners is exceedingly prosperous. They are grateful for my coming here and desire to testify the same by commending our books and

tracts to all around. These poor miners are in their way missionaries and co-workers, and have helped me not a little in effecting sales. Besides Bibles and Testaments, I have chiefly disposed of Starke's prayer books, sermon books, and sacred poetry. Pastor G. had forewarned me of the two hundred families in this small town, who were out of employment. Even among these poorest of the poor I sold tracts, and my joy was proportionately greater than when the rich patronise my wares. But the

highest satisfaction I experienced, was in learning, that the seed sown in former days had sprung up and borne fruit. I found houses, where in previous journeys I had sold tracts,—these tracts had been read to profit, and now the way was prepared for the purchase and reading of God's word. May the Lord grant His blessing, that the good work begun may be carried forward. Such experiences are very precious, they repay much toil and overbalance many disappointments.'"

LITERARY NOTICES.

The Bibliotheca Sacra and Theological Review. Edited by Edwards A. Park, and George E. Day. Andover: W. F. Draper.

Contents for July, 1875:—1. Christ Preaching to the Spirits in Prison (1 Peter iii. 18-20), by Rev. H. Cowles, D. D. 2. Dr. Watts's Theory of Christ's Pre-existent Human Nature, by Rev. H. L. Kendall. 3. Misquotation of Scripture, by Rev. A. C. Thompson, D. D. 4. The New Testament View of Christ as Bearing Sin, by Rev. W. H. Cobb. 5. The Uses of Mathesis, by Rev. T. Hill, D. D., LL. D. 6. Early History of Italian Painting, by Rev. F. H. Johnson. 7. Recent Books bearing upon the Relation of Science to Religion, by Rev. G. F. Wright. 8. On the Method in the History of the Earlier Christian Doctrine, by Herr Max Besser. 9. Notices of Recent Publications.

Childhood: The Text-Book of the Age, for Parents, Pastors, and Teachers, and all Lovers of Childhood. By Rev. W. F. Crafts, Author of "Through the Eye to the Heart," and "Trophies of Song." Boston: Lee & Shepard.

This is a book in which all "lovers of childhood" will be greatly interested. Crowded with incidents of the singularly wise sayings of children, it confirms the truth that out of the mouth of babes God often perfects His praise. Irrespective of the entertainment the anecdotes may furnish, the book is in many respects a highly suggestive one.

Messrs. Dodd & Mead publish, "by arrangement with the author," the latest of "Edward Garrett's" stories, entitled *Doing and Dreaming*, in a style uniform with that of the previous books from the same pen. The plot of the tale is comparatively simple, and there is little progress except towards the close, which accordingly is overcrowded with incidents. This gives, perhaps, somewhat of an impression of disproportion, and injures the book in a purely artistic point of view. Yet, as the story is intended rather as the frame-work upon which the capital lesson of activity is hung, than as a means of exciting sensational interest, the defect is less glaring. The moral tone is excellent throughout.

The same publishers bring out a daintily-printed and bound little volume, *The French at Home*, by Albert Rhodes. Part of the material, we are told, first appeared in the "Galaxy." It is a series of clever sketches of Parisian life and character, written by one whom a long residence in the French capital qualifies to speak with discrimination. A little too light, to our taste, and verging at times on the frivolous; it is nevertheless a very readable book, interesting wherever you chance to open, and making no great drafts upon the reflective powers.

John B. Bachelder, of Boston, has issued a third edition of his *Popular Resorts, and How to Reach Them* (Price \$2). This is a great improvement on the second edition, published last year, being in fact twice as thick a volume. It is not intended as a guide-book, but as a "gaze-

teer of pleasure travel." The descriptions are concise, yet sufficiently full to be clear, and the illustrations, over 150 in number, are beautifully executed. The volume is consequently a handsome one, equally well adapted for home reading and study, and for the field.

R E C E I P T S

In behalf of the American and Foreign Christian Union, for the Month ending
31st July, 1875.

NEW HAMPSHIRE.	
Gilsum. A friend.....	\$2 00
VERMONT.	
Bellows Falls. A friend.....	30 00
MASSACHUSETTS.	
North Brookfield. Thos. Snell, Esq	20 00
CONNECTICUT.	
Kent. John Hopson.....	13 29
NEW YORK.	
N. Y. City. Rev. Prof. B. N. Martin \$10; H. I. \$51.....	61 00
Williamsburgh. Miss M. E. McLaury....	10 00
Catskill. Mrs Edgar B. Day, to constitute Miss Hope M. Day a Life Member....	30 00
	101 00
PENNSYLVANIA.	
Cherry Ridge. M. Darling \$1 and C.W. \$1.	2 00
Philadelphia. F. G. Elliott, Esq., for C.W.	25 00
Robinson's Run. U. P. Ch., to constitute Sam'l Cook a L.M.....	32 75
Oakdale. Presb. Church, in part of L.M. for Rev. Mr. Cornelius	20 00
	79 75
ILLINOIS.	
Lebanon. Mr. & Mrs. Lyman Marshall, in part, to constitute Ira Waldron Marshall a Life Member.....	10 00
OHIO.	
Cincinnati. Miss L. Purlier, sundry dona- tions, more than needed for Festi- val.....	25 00
IOWA.	
Kingston. U. Presb. Church.....	25 25
Durant. Cong. Ch., Mrs. T. Dutton \$5; others \$15.....	20 00

IOWA—continued.	
Missouri Valley. M. E. Church.....	\$5 10
Woodbine. M. E. Church.....	4 90
Corning. Presb. Church.....	7 15
" M. E. Church.....	8 60
Afton. M. E. Church	4 90
Iowa City. Various sums.....	17 70
	93 60

Received for the CHRISTIAN WORLD, in addition to items specified above:

B. Gilbert \$1 10; Mrs. W. Fitch \$1.10; H. Hulburd \$1 10; Rev. W. Brush \$1.10; Gen. S. Casey \$1.10; A. Welch \$1.10; J. Frost, Senr., \$1.10; C. D. Kingsbury \$1 10; J. Purdy \$1.10; W. G. Tolman \$1 10; E. Dummer \$1 10; A. Dewing \$1.10; C. Bartlett \$2.10; D. J. Patterson \$1.10; D. Er- win \$1.70; Mrs. A. M. Arcularius \$1.10; E. W. Walker \$2 10; J. Par- ker \$1.10; Mrs. L. D. Foster \$1.10; Miss A. P. Barney \$1.10; Rev. E. Wright \$1.10; Rev. J. B. Stoddard \$1 10; T. Bailey \$1.10; Rev. S. John- son \$1 10; W. Armstrong, M. D., \$1 10; Mrs. H. Treadwell \$1.25; Rev. A. G. Martyn \$2.10; Miss E. L. Ger- ry \$1.10; Miss A. Gerry \$1.10; E. H. Forsyth \$2.10; A. Eldridge \$2; J. C. Hunter \$1.10; M. W. Wheelock \$5; J. Mowbray \$1 10; N. Sammis \$1.10; L. De La Grange \$1.10; H. V. B. Jacobus \$1.10; J. W. Cooper \$4 50; Mrs. E. C. Read \$5; Rev. B. W. Schmauk \$1.10; C. A. Hamlin \$1 10; A. F. Weeks \$1.10; W. J. Bartlett \$2 20; S. Case \$1 10; J. Maxwell \$1.10; Miss S. Wheelwright \$2 25; J. J. Reese, M.D., \$1 10; H. L. Achil- les \$1.10; Anna Tuttle \$1 10; G. S. North \$2 10; H. H. Beadle \$1 10; Dea. E. C. Brewster \$1.10; Dea. D. Beebe \$1.10; E. Davey \$1.10; L. J. Woodruff \$1.10; O. Robinson \$1; G. P. Giddings \$1.10; smaller sums \$1.97.....	84 67
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Total Receipts for July....\$459 31

THE CHRISTIAN WORLD.

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No. 10.

EDITORIAL NOTES.

TO OUR FRIENDS.—We beg leave to remind our friends of the pressing needs of the treasury both for the means of support for our Mission Work in the West, and for the maintenance of the CHRISTIAN WORLD. While there is much in the financial situation of the country which not unnaturally reacts unfavorably upon the benevolent contributions of the members of our Christian congregations, there is everything in the present aspect of the missionary world to encourage us to go forward with greater alacrity and boldness, trusting in the promises of God. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Never, probably, in the history of this country has there been a louder call than at the present moment for direct personal labor among and for Roman Catholics. Never before have larger masses of the adherents of a debased form of Christianity, coming to our shores from various parts of the Old World, been open to the voice of kindness and truth. Some nationalities, as for example the Bohemian, furnish a virgin field for Christian enterprise. We heartily wish that the liberality of the friends of our Society might enable us to multiply the number of laborers now in the field tenfold, yea, a hundred fold.

Our Magazine also calls for support. As a missionary instrument for the diffusion of correct views respecting the nature and designs of the Papacy, it can not be expected to be self-sustaining. If our readers, whether members of the Society or not, deem it well calculated to accomplish the end it has in view, we trust that they will not deny it the pecuniary assistance which alone can secure its perpetuity. That it has warm friends, we are from time to time abundantly assured. Two letters reach us just as we are penning these lines, one of which, from a prominent divine, says, "Your monthly magazine is of great worth, and must not be given up;" while the other, from a stranger, kindly remarks, "Although I am a Life member, the periodical is so excellent this year, that I must pay the price of subscription." Are there not

many who read this number of the *CHRISTIAN WORLD* who will emulate this example, or even send larger gifts to the treasury?

THE WORK IN MEXICO.—We direct special attention to the communication, under the head of *Missionary Intelligence*, from Rev. Dr. Riley, of Mexico, respecting the foundation of a Protestant Church in the important city of Oaxaca. We shall deem it a privilege to forward to Dr. Riley any sums of money which the reading of this account may put it into the hearts of any to contribute for this and other evangelistic work in the important republic with whose future our own seems likely to be very closely bound up.

TRIUMPH OF UNSECTARIAN SCHOOLS IN NEW JERSEY.—On Tuesday, September 7th, the people of New Jersey were summoned to meet directly the issue which our Roman Catholic hierarchy has forced not upon one State, but upon the entire country. The interest attaching to the event was enhanced by the persuasion impressed upon all minds, that the conflict in New Jersey was but a prelude to contests not less important in other and larger States. Roman Catholics, not less than Protestants, appreciated the importance of the crisis. The pulpits of their churches resounded with denunciations of the proposed constitutional amendments—especially those which prohibited all sectarian appropriations and special legislation, and guarantee a system of Free Public Schools. The laity were instructed as to what their vote must be, ballots were distributed in the churches, and the people were threatened with being regarded as derelict to their duty if they did not cast into the ballot-box the paper which had been prepared for them and placed in their hands.

We are happy to say that these extraordinary exertions of the priests and their ecclesiastical superiors proved altogether abortive. We confess that we were hopeful of the result, albeit our hopes were not unmingled with fear induced by some familiarity with the previous successes of Roman Catholicism in influencing political parties. But the result is even better than our anticipations. The amendments so obnoxious to the priests have been carried by a majority now estimated at twenty to twenty-five thousand, but which may prove considerably larger. What is particularly gratifying is, that the members of both political parties seem to have rallied in one solid phalanx to the standard of constitutional reform, leaving the partisans of Rome to fight the battle against it almost alone. And scarcely less significant is the fact that great numbers of professed Romanists, regarding the liberty of choice a precious part of their political birthright, openly refused to follow the dictation of their pastors, and were seen to cast their votes in favor of impartial education and unsectarian grants.

SECTARIAN GRANTS IN CONNECTICUT.—The enemies of our Common School system have, we are sorry to say, gained a partial success in Connecticut. In three towns of the State—New Haven, New Britain and Waterbury—the Roman Catholic demand for a division of the school fund has been in part acceded to. To remedy this abuse and to prevent repetition of the same course in other towns, a member of the Legislature, Mr. Lynde Harrison, introduced a proposition to amend the Constitution and forbid the grant of the public moneys to sectarian institutions. Unfortunately the question was made, as it should never have been made, a partisan question. On the plea that the Constitution was already sufficiently explicit, the majority of the body cut off all discussion and indefinitely postponed the proposed amendment, by 111 votes to 98. We should be glad to learn that the editor of *Harper's Weekly* is mistaken in reporting, as he states that he does upon the best authority, that the action of the majority was in obedience to the dictation of "Father" Hughes, a leading Roman Catholic clergyman in Hartford, who, as soon as the proposed amendment was introduced, notified the managers of the party in power that it must not be allowed to pass. By all means let the question of sectarian appropriations be kept out of the arena of politics. Let all well-wishers of our present free and impartial education unite, whatever their views on other points, in establishing beyond all controversy the permanence of our admirable schools.

RESOLUTIONS OF THE EVANGELICAL CONVENTION.—The Evangelical Convention of Christians of various denominations which met at Cape May, after protracted discussion, and mature consideration, adopted, August 26th, 1875, resolutions on the subject of Romanism and its aggressions which indicate the drift of public sentiment on the great question of the day.

Whereas, The Government of these United States has been founded on the separation of Church and State and their disjoint existence and separation within their distinct spheres; and

Whereas, The Romanist Church is now forming State, national, and political organizations in this country, under the name of Catholic unions, for the avowed purpose of securing, by means of the ballot, legislation favorable to its interests, and subversive of the fundamental principles of republican government; and

Whereas, The Papal Church, apparently with the purpose of overturning the free institutions of a country which has welcomed its adherents to a full participation in its privileges, is employing sophistry and intrigue to induce our people, and especially politicians, to favor their unjust, unconstitutional, and purely denominational claims; and

Whereas, The Church of Rome is demanding the distribution of the public school funds among the religious sects, or the entire subversion of our admirable and time-honored system of public instruction, and is employing agencies, in

some instances purely political, to secure legislation and municipal appropriations to their asylums, churches, and parochial schools, thereby subverting the fundamental conception of the relation of Church and State as established by our fathers in the institutions of this New World; therefore

Resolved, That we do cordially approve, and will earnestly maintain, as citizens of these United States, the principle which separates the State from the Church.

Resolved, That it is with profound regret that we have learned that politico-ecclesiastical organizations have been established in New Jersey and other States, under the inspiration and blessing of the Pope, the members of which unions are bound to render unreserved obedience to ecclesiastics made officers in these organizations.

Resolved, That this convention earnestly calls upon all friends of American institutions to exert all their energy and influence in every legitimate way, to resist these aggressions, and maintain our free institutions intact.

Resolved, That, believing in the freedom of conscience and the right of self-government, we call upon all patriots in the country to resist by all lawful methods all efforts to change the present system of public school education.

Resolved, That we earnestly solicit every true friend of our country to use his influence in every proper way to prevent State and municipal appropriations for sectarian purposes.

“OHIO BIGOTRY” is the designation under which the *Tablet* refers to the opposition which the friends of Public Schools in that State are making to the attacks made upon them by the priests and their organs. The chief offences would seem, according to this journal, to be the institution of secret organizations and the dissemination of papers and pamphlets, unmasking the designs of Rome. While disapproving, as a general thing, of secrecy in such societies as are here said to have arisen in Ohio, we must say that we admire the prudence of presenting *organized* resistance to the encroachments of a system than which no other knows better how to employ rule and system in the accomplishment of its ends. As to the publication and diffusion of information respecting the Papacy, we are not surprised that our Roman Catholic contemporary resents this as an unpardonable crime. The Papacy has everything to fear, Protestantism everything to hope from popular enlightenment on this subject. If the people can only be brought to decide intelligently on the question whether it will answer to divide the public funds raised by general taxation, so as to assign one portion to that very sect which has distinguished itself everywhere, since the reformatory period, by discouraging the intellectual development of the masses—if, we say, the people can be brought to consider and intelligently decide this question, we are not fearful of the result.

INSTRUCTIONS TO PRIESTS TOUCHING SCHOOLS.—We are informed by a correspondent that a pamphlet of thirty-two octavo pages in Latin,

with the endorsement of eleven Roman Catholic Bishops, is being secretly circulated in this country among the clergy of the Church of Rome. It contains detailed *instructions to priests and confessors to refuse absolution to those parents who send their children to Public Schools.* The pamphlet has not yet fallen under our eyes, but Rev. J. G. White, of Jacksonville, Illinois, states that he will shortly publish the original, accompanied by a careful translation, for the special benefit of teachers and others who appreciate the importance of the question on which it bears. It will reveal a little of that machinery so cunningly devised by the hierarchy for the purpose of crushing out all independence and individuality of thought, among both the inferior clergy and the laity. Those who have hitherto paid little attention to the subject will learn from a perusal some of the reasons why dissent is so timid, and why Roman Catholic families in great numbers send their children to the "Brothers' Schools," while admitting their preference for the Public Schools as offering decidedly better opportunities for education.

PAPAL EFFORTS AND SUCCESS IN THE SOUTH.—We give elsewhere the whole of an article of a somewhat alarming character that appeared in the *American Missionary* for September. Its simple statement of facts claims the serious consideration of every sincere Protestant, as of every true lover of his country. To the facts there brought forward we add from the same source a few lines which are said to have first appeared in the *Montgomery (Alabama) Advertiser* :—

"The Catholic Church is making a determined effort, so it is stated, to extend their educational work in the South. The headquarters of this effort are in Baltimore, where the priests, nuns and sisters from abroad report, and are detailed to various parts of the South. New schools for colored children are to be immediately opened, as follows : Ten in Georgia, fifteen in Alabama, fifteen in Mississippi, and twenty-five in Louisiana. These schools will offer board and tuition free to colored young men and women, so the statement before us says."

IS THE IRISH ROMAN CATHOLIC ELEMENT GAINING GROUND in this country, is an inquiry that has occurred to many since they have read of Gen. Benjamin F. Butler's extravagant expression (at the O'Connell dinner in Boston) of a hopeful expectation of the time when the Irish would rule in New England, and New England govern the whole United States. We have no doubt that the majority of Roman Catholics, and even many Protestants, would scout the bare suggestion of a negative answer to the inquiry as a palpable absurdity. And yet an able statistician has demonstrated, in the columns of the *Springfield Republican*, that even in so favorable a spot as the city of Boston the Irish element

is not increasing at all, but on the contrary, decreasing in relative magnitude. It is true that there were 3,798 children of Irish parents born in 1874, as against 2,951 children of American parents; but during the same year there were 3,661 deaths of persons born in Ireland against 2,291 deaths of persons born in America. In other words, the excess of births over deaths in the case of the Irish element of the population was only 137, but in that of the American 660.

THE GUILFORD CASE IN MONTREAL has attracted renewed attention from the riot it recently occasioned. A gentleman by the name of Guilford, who died in 1849, was refused burial in his own purchased lot in the Roman Catholic Cemetery. The reason was, that he had incurred the displeasure of the priest. His body was, therefore, temporarily deposited in a Protestant burial place, while an appeal was carried to the civil courts and finally to the British government. An order for his interment in his own lot in the Roman Cemetery was recently received from England; whereupon the grave was dug, and the friends of the deceased went in solemn procession to carry the remains to their last resting-place. The hearse had, however, no sooner approached the entrance, than an angry mob made its appearance. The gates were closed, the horses' heads were seized and violently turned away, while the friends were informed that the body of Mr. Guilford would never be permitted to lie within the hallowed inclosure. Unfortunately the scene was at a distance from town, and military support could not be readily obtained to execute the writs of law. Threats were freely bandied by the Roman Catholic rioters that if the attempt to bury Guilford in their cemetery should be renewed, the coffin would be broken and the remains lured. Even at the time we write, a week after the occurrence we have narrated, the body remains in the Protestant grounds, protected from attack by a strong military force; and the excitement on the subject is unabated.

A PRIESTS' FRAUD IN PERU.—The catalogue of crimes which are defended on the unholy principle that the end sanctifies the means, is never complete. The priests of Lima, as we learn from the *Callao South Pacific Times*, of July 27, 1875, have indulged in a new form of attempted deception, by forging the signatures of important names to petitions addressed to the municipal government. It would seem that not long since the city authorities passed an ordinance prohibiting the performance of funeral ceremonies in the churches in the presence of the bodies of the deceased. The grounds of this action were purely sanitary, but it was none the less distasteful to the clergy of Lima. The gorgeous display with which the affection or vanity of surviving friends sought to invest the last rites paid to the dead, contributed not a little to replen-

ish the treasuries of the popular places of worship. To cut off this ostentatious display might conduce to a very useful economy by rendering impossible the lavish expenditure which the afflicted family indulged in, rather because it was the usage than because it served any worthy purposes or comported with their means. But it was a severe blow at the prosperity of the priesthood. Accordingly the clergy have been unremitting in their efforts to secure the repeal of the objectionable ordinance. Petitions have been industriously circulated, and all that could be reached have been pressed to sign them. Instead of contenting themselves, however, with these legitimate measures, the priests have resorted to the audacious crime of forging the signatures of those whom they deemed likely to influence public opinion—a crime, to use the words of the *South Pacific Times*, “of such a character as to render the perpetrators amenable to trial at the side of the numerous counterfeiters who have recently appeared.” Dr. Ernesto Diez Canseco, a well known gentleman of high position and education, addressed to the editor of the *Nacional* a pointed remonstrance.

“SIR,—Please publish the following protest which I find myself compelled to make in order to prevent, if possible, certain individuals from continuing to subscribe signatures to important documents. In the *Sociedad* of the 21st instant, I have noticed a document in which protest is made against the prohibition of the Provincial Council of funerals being conducted with the bodies of the deceased present. In that document will be found my signature and that of my brother Alfred, a minor. This is a most scandalous fact; since one of those who collected the signatures seduced a young relative of ours into signing our names and those of our relatives, and thus took advantage of the innocence of the youth. I protest against this proceeding. My signature and that of my brother are false, and this criminal action has been committed by one of those who, instead of demoralizing a child by compelling him to commit punishable acts, should teach truth and respect to the laws of honor and duty.”

RELIGIOUS CONFLICT IN BRAZIL.—Among the most recent events of importance in the religious struggle now going on in Brazil, are two or three that indicate pretty clearly a gradually increasing spirit of independence among the inferior clergy. The Vicar of Natal, in the State of Rio Grande do Norte, one padre Antonio Francisco Arcas, defying the sentence of suspension pronounced upon him by his superior, continued to exercise his priestly functions, and had even, according to the *Imprensa Evangelica*, of June 19th, visited Pernambuco and celebrated mass in several churches with great popular applause.

In Para the spirit of insubordination has shown itself even more distinctly. The “governador,” or vicegerent, appointed by the Bishop to manage his diocese during his own imprisonment, having been arrested and condemned by the civil government for refusing to remove the interdiction imposed upon the Confraternities or Brotherhoods, etc., the gov-

ernment ordered the Chapter of the Cathedral of Para to meet and elect a new one. The Canons by a vote of *six* to *four* refused to obey the mandate. The minority who thus expressed their readiness to be reconciled to the State were naturally singled out by the Bishop for punishment; one of them, at least, a Canon by the name of Rocha, received from him a notice that he was dismissed and suspended. Rocha declined to submit to either part of the episcopal sentence, and appealed to the President of the Province. The latter not only sustained him in his action, but ordered the indictment of the ecclesiastic who had meanwhile accepted at the Bishop's hands the nomination as his successor in office.

It will readily be seen from this that the struggle between the Crown, or rather the *people*, of Brazil and the Prelates, shows no signs of being nearer its conclusion. Rumors, indeed, have prevailed of a coming adjustment, so far as the two imprisoned Bishops are concerned. They are probably without foundation. Meantime, as we have indicated, the parish clergy have an opportunity which they may improve to assert their freedom from the spiritual slavery under which they have been groaning. The *Jornal do Recife* described the altered condition of things when it recently said: "The fear of suspension from orders, since it meant, for the majority of the priests, the loss of the means of subsistence, dragged them in an irresistible manner into servitude. But now, it being easy to obtain the chaplaincy of an interdicted Confraternity, it may be supposed that the spirit of resistance will begin to develop in the clergy itself."

CIVIL MARRIAGE IN BRAZIL.—It is noteworthy that the movement we have referred to has led to a recognition of the fact that the Imperial legislation on the matter of marriage is defective and illiberal. Though we have as yet no report that final action has been taken, the *Imprensa Evangeica* gives the general features of a bill of a very equitable character that passed, on the 30th of June, to its third reading, and was then referred, on account of its great importance, to the Committees on Civil Justice and Ecclesiastical Affairs. The chief points in this bill are the following: It declares the matter of impediments to marriage to belong to the competence of the civil authorities alone. It makes the civil contract the essential part of matrimony. It imposes a heavy fine on any priest that refuses to marry persons coming before him duly authorized by the civil magistrate. It specifies all cases which constitute valid impediments in the eyes of the law.

THE ASSASSINATION OF THE PRESIDENT OF ECUADOR is an event of no little significance, and may be followed by important results for the little republic of the Andes. Gabriel Garcia Moreno, for the last fourteen years,

has played the foremost part in the political drama of that country, and his course has naturally been very differently viewed by his partisans and his opponents. It was natural that the Jesuits, by whose assistance he maintained his well-nigh absolute ascendancy, should laud his government as the most admirable democracy possible. Pius IX., to whom Moreno had, with the concurrence of the Congress, pledged one-tenth of the public revenues, so long as he should remain in "captivity" (see *CHRISTIAN WORLD* for March, 1874), would indeed have been more than human, had he failed to view the conduct of his benefactor as a model for all other Christian rulers. But the liberal party made a different estimate of the President, and even dispassionate foreigners held up the execrable tyranny in which he freely indulged to the scorn of the world. In our number for May, 1874, we gave, on the authority of the *Pall Mall Gazette*, a sketch of President Moreno, showing that he had introduced all the worst features of a despotic state—intolerance of dissent, Jesuit supervision of popular education, a fettered press, the prohibition of imported books, a strict censorship of books, pamphlets and papers published at home.

The immediate cause of the assassination of President Moreno has not reached us at the moment of writing. The *Catholic Review*, of this city, suggests that it was not improbably prompted by the Masons, who, according to a correspondent in Quito, hated Moreno because he would not allow them to hold meetings in the republic, and had even threatened to murder him. This is not in itself unlikely. The late President was just the man to provoke assaults even from those who, like himself, were Romanists by profession. His very tools hated him, and Señor Flores, his Minister to this country, broke through the conventional reserve of the diplomatist, when, on hearing of his death, he described him to a reporter of the *Herald* as "cold-hearted, relentless, domineering, and often inhumanly cruel," as "ruling by impulse and not by judgment," as moved by "an insane ambition." From all that we can learn of his private character and his public acts, we are satisfied that those observers are not far astray who have compared him to Louis XI., the cunning tyrant of France, who, while committing the most cruel severities, was at the same time the slave of puerile superstition.

HUGUENOT SERVICE IN CANTERBURY CATHEDRAL.—A recent discussion in the British House of Lords incidentally showed how thoroughly the French exiles for religion have become incorporated in the great Protestant nation which they enriched by their knowledge of the arts and by their industry. The Archbishop of Canterbury addressed to the Duke of Richmond the inquiry, "whether any scheme had been prepared by the Charity Commissioners for diverting to other objects the funds at present available for a French Protestant service in Canter-

bury Cathedral." He then went on to state the well known circumstances of the origin of this service, established, as he said, during the reign of Elizabeth after the Massacre of St. Bartholomew for the benefit of those French refugees who took up their residence in Canterbury. The Duke of Richmond replied that though nothing had as yet been done, it was a subject that needed to be inquired into. For it had been found on examination, in 1872, that the English afternoon service was read in French by an English layman, who received £40 a year, to a body of worshippers numbering seven in attendance, of whom one spoke French, another spoke it imperfectly, while the remainder were entirely ignorant of that language. The French pastor, who attended once a month, when the congregation was larger, received £60 a year. It is pleasant to find the Archbishop of Canterbury expressing himself anxious "that this service, which is a link with the past, should not be unnecessarily interfered with."

It may be of interest to some of our readers to state that the Huguenot Church in the crypts of Canterbury Cathedral in reality dates from an earlier period than that of the Massacre of St. Bartholomew's Day, (1572.) Eleven years earlier—in 1561—according to M. Weiss, in his *History of the French Refugees*, Queen Elizabeth founded this Church in behalf of the Walloon, or French speaking Protestants from the Low Countries. This was in the time of Margaret of Parma and Cardinal Granvelle. The forms of worship of these French speaking refugees were the same as those of their Huguenot brethren from France who soon joined them. And it is an indication of the liberality which sometimes showed itself in Elizabeth's time, that the French and Walloons were accorded the new place of worship while retaining a simple ritual very different from that celebrated in the Cathedral above. "In the time of Queen Elizabeth," says Mr. Moule, in *Winkle's Cathedral Churches of England and Wales*, "persecution compelled many Flemish Protestants to seek refuge in England, numbers of whom settled in the city of Canterbury. These were accommodated with the undercroft, or crypt, of the Cathedral, for the performance of divine service in their own language, according to their own forms." According to Weiss, the accessions of French Protestants were so constant, that in 1634 the number of communicants rose to 900; in 1665 to 1,300; in 1676 to 2,500.

AN ATTEMPT TO GAIN RECOGNITION FOILED.—We find in the *London Christian World* this little paragraph respecting the Roman Catholic Cardinal. We have no doubt that his failure to gain the royal notice was due even less to motives of State policy, than to Queen Victoria's own strong Protestant predilections :—

"It has been denied in the House of Lords that Cardinal Manning

was received as a dignitary of high rank at the Prince of Wales' garden party, and presented to the Queen. The Cardinal was there, it is true ; but, doubtless much to his disappointment, Royalty did not look upon him. Jesuit newspapers sought to make the most of a failure, and, since the truth has oozed out, people have been given to understand that Dr. Manning's title is simply ignored in England."

PITS IX. AND THE "ITALIAN NATIONAL CATHOLIC CHURCH."—We have before us a long document published in the Italian journals with the signature of the Pope. It is addressed to his "beloved son Sixtus Sforza, Cardinal Priest of the Holy Roman Church, with the title of Santa Sabina, Archbishop of Naples." To say that the Pontiff's object is to excommunicate all who shall join the new organization formed in Naples under the name of the "Italian National Catholic Church," is perhaps sufficiently to describe the character of the bull. Like Pius's previous productions it is nothing if not acrid. The new Church is "an impious sect," "a foolish conspiracy, having as its object to sow tares in that part of the Lord's field, and to corrupt the faith," "a faction of lost men." The first bishop elect, Domenico Panelli, is stigmatized as a "noted apostate."

Papal Efforts and Influence among the Freedmen.

[From the *American Missionary*.]

PROTESTANTS at the North are slow to believe that the Catholics are making great efforts to proselyte the colored people in the South, and they are still slower to believe that any marked success attends the efforts when made. The doubts are based on argument rather than fact. It is alleged that the blacks are emotional and have no drawings towards the stateliness of the Catholic ceremonial, with its services in a foreign language. It has been replied to this, and as we think conclusively, that the broad recognition of equality which the Papacy professes to give to all men, in the church and at the altar, touches a deep chord in the heart of the ex-slave, while the grand ceremonial and gorgeous vestments gratify his vivid imagination.

We are not, however, intending now to chop logic on the subject, but to present some facts that will show both the efforts and the influence of Rome among the Freedmen. All the facts given below—except the first—are based on the experience of the American Missionary Association.

Mr. George T. Downing, an educated and influential colored man, and a special friend of the late Charles Sumner, was so goaded by the

civil and social disabilities of his people, and especially by the caste-prejudices which he believed were cherished by the Protestants of this country, that he wrote an article in the *Boston Pilot* (the Catholic organ) declaring that the Catholic church is the refuge of the colored people. He says :

“ All that the poor down-trodden blacks of the United States have to do, is to ‘fellowship’ with this strong, courageous, well-disciplined church, and they thereby become, not only a part of her power, but add to the power which will protect them.”

A part of this article was republished in the *Boston Congregationalist*, accompanied with editorial comments, calling Mr. Downing's attention to the palpable fact that the Catholics have heretofore been the greatest enemies of his people. Subsequently a further reply was made by Mrs. Emily B. Gould, whose earnest labors in Rome for fifteen years are well known. She and her father's family were intimate with the parents of Mr. Downing, and her recital of those early friendships was as touching as her review of Rome's tyranny to the colored people was decisive. But Mr. Downing replies in the *Congregationalist* of July 29, reciprocating the kindly feelings of Mrs. Gould, yet still defending his former position. He says :—

“ I am fully persuaded that a general alliance, on the part of the colored people of America, with the Catholic church of America, would be the most speedy and effective agency to break down American caste, based on color.”

The attitude and words of such a leader among the colored people, are of great significance as to the influence of the Catholics over those people.

We will now refer to some facts in connection with the work of the American Missionary Association.

1. The Association erected, in Macon, Ga., a large and commodious school building, and for several years maintained a flourishing school in it. For the last two years, an arrangement has been effected by which the county School Board rents the building and pays the salaries of the teachers, who are appointed by the Association, which thus secures good Northern teachers for the colored people, saves the expense of their salaries, and, at the same time, shows a readiness to cooperate with the South in educational efforts.

Recently the School Board of the County decided to discontinue the arrangement, declined to employ our teachers, and assigned the hottest months in the year for the colored schools. A meeting of the colored people of Macon was held, June 27th, in which the action of the Board was recited and censured, and resolutions adopted looking towards relief. We copy a portion of the resolutions, as published in the *Macon Telegraph and Messenger*, of June 28th :—

"That we appoint a committee for the purpose of corresponding with Rev. Mr. Strieby, Secretary of the American Missionary Association, for the purpose of obtaining the assistance of that organization in our effort to continue the Lewis High School.

"Whereas, The Catholic Church has recently given so many manifestations indicative of a deep interest in the educational welfare of the colored people, and, whereas, the recent action of the School Board of this county in changing the scholastic year, in discontinuing our most flourishing school, and in dispensing with the services of our most efficient and experienced teachers, will undoubtedly force us to look for assistance in the educational work from other sources than those on which we have heretofore depended.

"Resolved, That this meeting appoint a committee to wait upon Right Rev. Bishop Gross, who is now in the city, to obtain his views as to the educational policy of the Catholic Church in regard to the colored people of the South and to ascertain to what extent we may look to that organization for assistance in the work of educating our children."

Thus it appears that the Catholic Church has made such an impression on the colored people of Macon, as to its sympathy and ability, that they turn to it, next after the American Missionary Association, as the source of help. We are happy to add that after the meeting of the colored people, the School Board signified its purpose to return to the former arrangement. But if the Board had persisted in its declinature, we fear that the limited income of the Association would have prevented it from giving the help needed, and thus the control of these educational efforts for the colored people in Macon might have passed into the hands of the Catholics.

2. In another Southern city, the Association owns a good school building. For the past two years it has been rented to the city to be used for a colored school, but the city having erected or secured other buildings for common schools for the colored children, no longer rents the building. There is a call for higher and Normal instruction for the more advanced colored pupils in that city. The Association ought to give it; the building is there, the teachers are ready, and the pupils are waiting; but the limited income of the Association, in these hard times, will prevent us from doing it. According to present appearances, we shall be compelled to close the building.

Now, on the other hand, there is in that same city a Catholic school, with an equally good building, which depends on no city boards nor any uncertain treasury. It has kept right on in its course, gaining a stronger and stronger influence over the colored people, who will soon see that when the Catholics undertake an effort of this kind, they have resources which can be relied upon. Protestant efforts they will find are more uncertain. The weak will take shelter under the strongest.

3. In still another Southern city, the A. M. A. owns a large and valuable school property, which it now wishes to sell, as the school will soon

be transferred to a new building. One of the officers of the Association, after making efforts to effect a sale, came to his associates with the question : " Will you sell that property to the Catholics ? " He discovered that the Catholics were more ready than other parties to buy, as they are planning to open a large school for colored children. Of course the answer to the question was an emphatic negative, but that makes the fact itself none the less significant.

Protestants who will not believe that the Catholics are making efforts among the Freedmen, and who are so indifferent in regard to the fate of these ex-slaves, may wake up ere long to discover that things have gone too far to be remedied—that Rome has got the vantage ground and that her victory is sure. When the day dawns, that gives Rome the control over the votes of the millions of these ex-slaves, then Papal supremacy in America is assured.

Hopes for France.

[From the London *True Catholic*.]

How different are the aspirations breaking forth from various hearts for the restoration and the elevation of this fair broad land of promise ! The desires entertained by the Romish Catholics, and the foundations on which their hopes for the country rest, may be gathered from some of the formularies now in vogue. The Sovereign Pontiff sends forth a form of prayer for the faithful in the present calamities of the Church and nation, and one hundred days of indulgence are granted to all who " with piety and devotion " recite it. The burden of the prayer is, that the sons of the Holy Church may remain faithful to her doctrines, and reject with invincible constancy the deceptive maxims of the world and the skilful perfidy of the wise men of the age, who seek to entangle the faithful in the labyrinth of their errors. The month of June has been a time in which united prayer has been presented in the city and diocese of Paris for the divine blessing on the land. This union of prayers, attended with an act of consecration to the Sacred Heart of Jesus, takes place on the happy return of the two hundredth anniversary of the appearance of our Lord to the blessed Marie Alacoque ; and the grand object of petition is, that He would spread through the entire world this devotion to His very Holy and Divine Heart. Plenary indulgence is secured for all who, after confession and communion, shall recite this prayer.

The 29th of June is the day set apart for the laying of the foundation of the great cathedral church which France is uniting to build as a votive offering. The lofty summit of the far-famed Montmartre, which is the Arcopagus or Mars' Hill of Paris, has been chosen for this struc-

ture, in which the faith, the hope, and the charity of the land are to be embodied and perpetuated. Three millions of the faithful, and nearly two hundred bishops have prayed the Pope to consecrate this Church of the Sacred Heart, although it is understood that their petition has not yet been successful. He has, however, approved and blessed certain statues and pictures of "Our Lady of the Sacred Heart" intended for public worship. Thus far, at least, the "Holy Father" has united with the two hundred bishops in giving all the sanction of their high office to the Alacoquist mania. Up to the present time, more than 2,000,000 francs (£80,000) have been subscribed towards the erection of the great cathedral to be dedicated to the wonderful Sacred Heart, supposed to have been seen two centuries ago by the hysteric nun of Paray-le-Monial.

It is reported that each of the eighty-three dioceses of France contributes to the Pope an average of 100,000 francs per annum. This amounts to a total of £332,000 sterling from this country alone.

But we turn from these facts to the duly-authorized forms of prayer to be presented by the faithful for the salvation of the country. A few extracts will best give an idea of the hopes for this country which the people are taught to cherish. Let us open the "Litanies of the Saints of France," which contains an epitome of the lives of certain known and unknown famous, and some might deem infamous, persons enrolled in the calendar. After a brief invocation to the Father, the Redeemer, and the Holy Ghost, the litany proceeds to the invocation of "Mary, Mother of God . . . Virgin of Virgins . . . Lady of Victories, Refuge Most Sure in War and Pestilence . . . Marvellous Virgin of Chartres, Lady of Salette . . . Bright Dawn of Happier Days . . . Lady of Lourdes, Bearer of Hope and Pardon . . . Lady of La Garde, Refuge against the Floods of Impiety . . . Lady of Bon Secours, whom none implores in vain . . . Our Lady of France who hast permitted this kingdom to be called thine own (*Regnum Galliarum, regnum Mariae*), pray for this unhappy land." "St. Michael, archangel, conqueror of Satan, and our glorious patron, pray," etc.; "St. Joseph, hope of causes most hopeless, pray," etc. Next the apostles of France are mentioned by name, with the cities connected with their memories, each of the twelve having been implored separately to intercede for the land. The whole are thus addressed: "O all ye apostles of the Gauls, to whom we owe the faith, pray for France!" Next come the martyrs and confessors of France, each of whom having been mentioned with some distinguishing fact or legend, the entire company is invoked: "O all ye holy martyrs and confessors, whose blood has been 'a seed of Christians,' pray for France!" Next in the list come six-and-twenty prelates and popes. They are first invoked singly and then addressed in the mass: "O all ye holy bishops and pontiffs, of whom

it may be truly said that you have made France Eldest Daughter of the Church, pray that God may restore to her her faith, her prosperity, and her glory." Then follow sixteen female saints, one of whom, called St. Marguerite Marie, is the far-famed devotee or lover of the Sacred Heart. After separate invocation, the entire company is addressed as "having been in our country the glory of the Church and the honor of their sex," and besought to pray for the future of France. A band of priests, abbots, hermits, etc., comes next in the long catalogue, each first distinguished by some noteworthy characteristic of place or circumstance, and then called on in the lump, as "having borne so high in France the flag of holiness and knowledge and honor," to intercede for the future of France. Through dreary pages following other "children of the land," kings, queens, and nobles, are invoked by name and description, and are asked to look down from heaven in compassion on "the kingdom," and to intercede for the salvation of the country. The extraordinary document concludes with a touching prayer to God, who is implored by all these intercessors to take in His hands the government of that France which He has so much loved, and to suffer no more His kingdom to be ravaged by enemies: "Be moved by our repentance and our tears, and by the supplication of our natural protectors, the saints of France. Pity, O my God, pity for France! Restore to her her lost prosperity, her vanished glory. Restore to her, before the eyes of the nations, all amazed at the greatness of thy compassion, her rank in the world and her glorious title of 'Eldest Daughter of the Church.' Amen."

It is refreshing to turn away from these aspirations of the Romish devotee, and remember the small minority of True Catholics who are seeking the regeneration of the land, and whose hopes are built on a foundation altogether different. The Home Mission (*Mission Intérieure*) was a hopeful sign, but it has of late been receiving a living power, as Christians composing it, and others who had not joined it also, have been awakened to renewed faith in the Lord Jesus Christ. Whilst Roman Catholics have been presenting unusual and united litanies to their saints, True Catholics have been bending, in unaccustomed numbers and unexampled fervor, before the throne of God, and re-consecrating themselves to His service. At Nîmes, Montmeyran, Montauban, Mazamet, Marseilles, as well as in Paris, meetings of several days' continuance have been held.

Another feature is also hopeful. The masses, though they cannot be moved as of late in England, Scotland, and Ireland, are yet proved to be ready for the preaching of the Gospel of Christ. They will gather to hear "the old, old story" in France. Take but two examples. For some time past the daily evangelistic service near the Madeleine has gathered perhaps an average of a hundred a day under the shadow of

the Cross, though not of the crucifix. At the present moment the efforts with which the name of the Rev. R. W. McAll will ever be associated are successful in bringing under instruction scarcely less than a daily average of seven hundred persons, young and old. The stations now opened number fourteen, the rooms accommodating from one hundred and fifty to three hundred and fifty persons. Similar meetings are spoken of as likely to be established in some of the larger towns of the country. Although, thus far, the laborers are few, the harvest is very great, and the fields are ripe. It has been proved that the people are willing to hear the Gospel simply and lovingly presented. In these efforts, small as they may be comparatively, and in the re-consecration of Christian men and women, we discern some hope for this fair land of France. The good Lord bless her, and that right early!

MISSIONARY INTELLIGENCE.

HOME WORK.

Cincinnati.—Miss Schiller and Miss Purlier.

MISS SCHILLER gives some statistics of her work during the month, and mentions an interesting illustrative instance of the power of God's Word. She writes:—

“During the past month there was the same routine, and the same class of persons as usual were visited, making about one hundred and ten family visits. I sincerely hope some good has been accomplished thereby. I do not see as much fruit of my labors as I could wish, but I sow the seed in the full trust that the Lord Jesus will give the increase in due season. I have held religious conversation in many of these visits, as well as reading and prayer. The Cincinnati Hospital was visited five times. Here I always find a large field ripe for the garner. I rejoice that I am able to report very encouragingly concerning the woman in this institution, of whom I spoke in my report of last month as about to turn Roman Catholic. About the first of the month, I gave her a

Testament with Psalms, which she promised to read. On the 17th of this month I again visited her, when she said to me, that I had better take the Bible away with me; she had no further use for it, as she had accepted the rosary, etc., and had decided upon turning to the Romish Church, and was waiting for Father Baselman to come and administer the rite of baptism to her. I asked, ‘Even after you have been rebaptised, can you no longer read the Word of God?’ She answered, ‘O, yes! I guess I can. You may leave it.’ I left it with her, begging her to read it prayerfully, and to be careful in taking the critical step. In my next visit (on the 24th of August) she grasped my hand in hers, and said: ‘I am so glad you did not take away my Bible when I asked you to. I have given back to the priests the rosary and books, and all belonging to them, and I will now become a good Protestant.’ To which I answered, ‘I hope and pray a good Christian also.’ She said, ‘Yes! with the help of God, I will.’ O, may the Lord give her grace to conquer all temptations.”

Miss PURLIER describes very vividly the work among the poor, and the prevailing destitution of suitable reading matter. She writes:—

“After my furnishing the pupils of the Industrial School with material for work at home, the sessions are dispensed with for a few weeks. The little ones gathered around me with tearful eyes and beating hearts, and with tokens of affection, acquiesced; but many of them meet me each week at the street service, and in the Sabbath School class. The latter is large and interesting.

“The Sabbath gatherings in the streets and market-place are not diminished. The people listen with increased attention. Among them are the aged and extremely poor, who cannot visit the sanctuary. It is pleasant to witness their approval of the Word spoken, by a nod of the head, or similar expressions. The close of the service is the signal for the rush for the tracts and papers. The kind market master, or others, assist me. All are bent on receiving reading matter. The strong and youthful are sure to secure their portion. But here are the halt and feeble, old men and women tottering with age; and here are poor women holding children in their arms, and others standing by their side, waiting quietly their turn, or until I can escape from the throng to bestow on them the fragments reserved. Among them is a sad mother, holding in her arms a sick, lame daughter of eight years, whose emaciated form tells of her early departure. She was once a member of my school, but is now unable to attend. My store of papers was gone, and I could only give her a tract. She sighed deeply, and said, ‘We have waited so long, and we cannot read this.’ I expressed regret at her disappointment, when a lady, who has always assisted in these services, reminded me that I had two or three picture scripture cards in my pocket. One was given to

the little girl, and both were satisfied. The child greeted me affectionately, and said she loved the Saviour and talked with Him. The reading matter here must be of different languages, and nearly all must be purchased.

“The House of Refuge has two hundred boys and fifty girls within its walls. The priests hold service and perform the rites of their Church every Sabbath morning, and Protestants in the afternoon. Knowing many of the youth, I have visited the institution twice during the month, and by invitation, addressed the inmates.

“The County Jail is always accessible, and affords not wholly a fruitless field. Here is a Catholic youth who never read the Bible until he received it in prison. It is now his constant companion. He says, ‘Its words go right to my heart.’ Four young men, with evident sincerity, asked each for a Bible, and one professes to have been converted here.”

Chicago, Ill.—Rev. A. Miller.

Rev. A. MILLER, our German City Missionary in Chicago, Ill., sends this report for the month of July:

“The past month has been a busy one to me, on account of the general sickness, which usually prevails at this season. Whenever disease or death invades the families of the poor, the city missionary is sent for. There may be regular pastors in the vicinity, but the afflicted family may not have been attendants at any church. For this reason they do not feel free to call upon a denominational pastor. The city missionary, however, is regarded as a friend to all, and is expected to have a sympathy reaching beyond sectarian limits. It is, therefore, not difficult to see how my time is occupied in the sickly season in a great city like Chicago.

"A sad incident occurred last Sabbath. Two German men and a boy, in violation of God's law to keep His day holy, took a boat ride on Lake Michigan. One of the men was accidentally drowned. On Monday morning I went to the house, and found a sick wife and three little children. When I beheld the corpse and thought of the soul, which went into eternity unprepared, I shuddered. The family and friends seemed stoical, while I talked to them about being prepared for death. They were poor, both financially and spiritually. Through my efforts the funeral expenses were provided for. This practical sympathy touched their hearts, and will give me access to them. Thus bereavement opens avenues to Romish and infidel families, and enables me to preach Jesus to them. If space permitted, I might mention similar incidents of every day occurrence. But they are recorded in the great book above.

"On last Sabbath I preached five times, and delivered some addresses to the children. It encourages me to see the German youth coming to Christ. We must give them a pure, religious literature. Our mission school is well attended."

Milwaukee, Wis.—Rev. J. G. Achenbach.

OUR German City Missionary in Milwaukee, Wis., Rev. J. G. ACHENBACH, sends the following report for the month of August:

"The past month has not been favorable for mission work. The hot weather has prevented many children from attending the mission school, and yet we have no reason to be discouraged. We have an average attendance of sixty scholars and six teachers. Indeed the school is prospering finely, and producing a good effect. These German children sing our beautiful hymns in their homes, and thus their Roman Catholic

or infidel parents will be reached, and, we trust, many be brought to Christ. Our scholars are well supplied with religious papers, which we pray may be the means of influencing the heads of families.

"A large number of families have been visited. Some of these were Roman Catholic. A man who had been in that Church many years, told me confidentially, a few days ago, that he was tired of the Romish yoke, and had resolved to attend my service. My aim is to place the Word of God in their hands. Hence during the month I have distributed fifteen Bibles. I have preached every Sabbath to large congregations, considering the weather. The prospect is improving."

Muscoda, Wis.—Rev. J. Zvolanek.

Rev. J. ZVOLANEK, our Bohemian Missionary, in Muscoda, and surrounding country, writes as follows of his work for the month of August:

"There is a bitter feeling between the Bohemians and Germans in the Romish Church of this place. The priest is a German, and the Bohemian part of the congregation desire one of their own nationality. They threaten to secede and establish a society of their own. In the meantime, they call upon me to baptize their children and bury their dead. This indicates that they are not very strict Romanists. All they do is simply the observance of a few outward forms. They are friendly to me, and I believe that many of them will be reached. The great difficulty is their intense worldly spirit, but the Gospel is able to subdue even that.

"The harvest season has interfered with my work. There are about thirty families in my society, and they are principally farmers. Hence they have not been so regular in their attendance

at church as at other times. The same cause has affected the mission school.

"The parsonage and school house have been completed, and we have taken possession of them. These improvements will strengthen our mission. To God be all the praise!"

Iowa City, Iowa.—Rev. J. Poduril.

REV. JAMES PODURIL succeeds Rev. F. KUN as our Bohemian Missionary in Iowa City, Iowa, and surrounding country. He makes the following report for the month of August:

"It gives me pleasure to know that I am to be employed in the vineyard of the Lord. Several years ago I came to this country from Bohemia. From my youth, I had been a strict Roman Catholic, and continued in that faith until twenty months ago. Indeed I earnestly served in that church at least two score years. Ever since I came to this free land my attachment to Romanism has been weakened. The reading of God's Word shed light upon my darkened mind, but it increased my anguish. I felt that I was a sinner in the sight of God. Though I had spent the best of my days in the Romish Church, endeavoring to show others what I believed to be religion, I was not in the enjoyment of it myself. Yet, like many others, I was sincere.

"After many weary hours of doubts and fears, I was induced to attend a series of meetings held in my neighborhood for the promotion of religion. Being a Roman Catholic, and almost entirely ignorant of the English language, I excited considerable surprise by my appearance in a Protestant meeting. But though I could not understand much that was said, I was deeply interested. During the service I prayed to God for help. My heart was burdened and I found no rest. For years I had trusted in the merit of works, and

endeavored to satisfy my conscience by observing the rigid requirements of the Roman Catholic Church. Hence I did not know how to trust in Jesus alone for salvation. But at last the Holy Spirit showed me the way of faith; I believed with all my heart, the darkness was dispelled and my soul was filled with light, love, and peace. The burden was gone, and I was made free in Christ Jesus. In my broken language I spoke to the astonished congregation, and declared with joy what the Lord had done for me.

"As soon as I experienced this great salvation, I had an intense desire to labor for the evangelization of my benighted countrymen. The larger part of them are indifferent on the subject of religion. They are nominally Roman Catholics, but really skeptical. At Richmond, a small country town near me, the Bohemians have become alienated from the Romish Church, and I find an inviting field for missionary work there. Our Bohemian monthly, '*Illas Pravdy*,' has been beneficial. In my next report I will give some details of my operations."

Mexico.

THE Rev. H. C. RILEY, D. D., sends us the following account of the planting of the truth in an important centre of influence—the City of Oaxaca:

As the Church of Jesus presses forward in its Christian work in this Republic of Mexico, it meets in some quarters with the most cordial welcome and in others with deadly persecution.

The Presbyterian, J. Medina, was lately sent by this Church to the City of Oaxaca, the most important city in Southern Mexico, where several persons had tried to organize themselves into a congregation in connection with this Church of Jesus. A magnificent

former Roman Catholic church building was placed at the disposal of Medina to preach the pure gospel in. This Church, situate on the Grand-Square of the City of Oaxaca, had formerly belonged to the Jesuits. Before Medina succeeded in establishing the Christian worship of the Church of Jesus in that former Jesuit church building, no little apparent danger had to be met. The following translation of a letter from Medina, reporting what recently passed at the opening soiree in that Church in Oaxaca, will, I feel sure, be read with deep interest, and will, I trust, be instrumental in raising up friends for Medina, in his struggle for Jesus and His Church, in a distant but most important city:—

“OAXACA, 22d June, 1875.

“To the Presbyter, Henry C. Riley, Mexico.

“Beloved brother in Jesus Christ:—Our public worship was inaugurated in the following manner.—I had the door of the Church opened at half-past ten on the morning of the 20th inst., that all who wished might enter according to a notice that I had posted on the corners of the streets and circulated. I entered the Church at a quarter to eleven, accompanied only by Señor Rodriguez, and seeing that there was a great multitude present, I thought that I would begin the service immediately, but having to give some directions, I was not able to do so until the hour designated. Señor Rodriguez had commenced the service, and was reading the opening verses of our liturgy, when a stone aimed at him struck the pulpit. A few minutes afterwards the cries of ‘Viva la religion! Mueran los Protestants!’ (May religion triumph! Death to the Protestants!) resounded under the domes of the temple, and caused an alarm that interrupted our worship. In these moments a considerable number of persons left and we closed the church doors, about two hundred per-

sons remaining within, most of whom were Romanists. A mob of fanatics then commenced to throw such a volley of stones against the door that it sounded like the discharge of musketry. This increased the alarm as we saw that the danger was becoming greater. Many wanted to leave, but we refused to give up the key of the church door, and their wishes were not realized. The discontent increased among all, and more so when we asked an officer who was near a window to ask for help, and he answered with disdain. The crisis became worse and worse. I realized that the danger was very imminent, and that perhaps from one moment to another we might become the victims of our adversaries. I called those who were near me to the chancel, and addressing them said that I would gladly shed the last drop of my blood in behalf of the truths that I was announcing, and that my companion cherished the same sentiments. We then tried to protect the doors, as the pressure of the fanatics against it threatened to throw it down. At one time they succeeded in opening it a little, and in displacing the bolts. A few moments afterwards the noise of the blows given with their guns by the troops, as they struck the rioters, announced to us that assistance had come to our help. The soldiers then entered the temple, and with great order stationed themselves therein. An immense multitude thereupon entered that former Jesuit building, and could be seen throughout its interior maintaining the most profound respect. All this had passed in the course of an hour. I immediately ascended the pulpit, read a Psalm, and preached my inaugural sermon. I then offered an extemporaneous prayer, and dismissed the multitude, after inviting them to return on the following Sunday. The authorities were waiting to escort us home, which they did with great energy and polite-

ness. As I left that church, called 'La Concepcion,' I looked at my watch and saw that it was one o'clock in the afternoon, and while I beheld the multitude I thought to myself 'God has saved me, they are praying for me in the City of Mexico.'

"I have thanked the Governor for his kindness in imparting to us such efficient protection, also the political chief and other persons who have congratulated us on our not having suffered any harm. These have expressed their sorrow that we should have been thus attacked. Several Roman Catholic 'Señoritas' have done the same. Our cause is gaining favor, and this attack has gained us friends. The thoughtful say that we have triumphed.

"J. MEDINA."

Here is a translation of some lines published in the government periodical of the State of Oaxaca, of the 25th June, 1875:—

"To the Editors of the *Regenerador*.

24th June, 1875.

"Dear Sirs—The following anonymous communication was thrown into the balcony of our room last night. Not knowing the names of the parties who have thus addressed us, we are not able to answer them directly, and therefore do so through the press. With our thanks, we remain faithfully yours,

"J. MEDINA,

"T. A. RODRIGUEZ."

"Protestant Señores—If you do not leave this city within three days your deaths are certain. There are many of us who are determined to put you to death. We have sworn to do so. We know that the Government protects you, but we have also taken our measures.

"May religion triumph! Death to the Masons! Death to the Government!

"MANY CATHOLICS."

"OAXACA DE JUAREZ, June 24, '75.

"We are overmuch grieved to have to answer the 'Many Catholics' that we cannot grant their request.

"We are ready to die in behalf of the Gospel, and propose to preach the same next Sunday in the temple of 'La Concepcion.'

"J. MEDINA,

"T. A. RODRIGUEZ."

The following is a letter of a later date, from J. Medina:

"OAXACA, 25th June, 1875.

"To the Presbyter, Prudencio Hernandez:

"Beloved Brother—My situation in these last few days has become alarming. The fanatics wish to act as is their wont. A scandalous scene like last Sunday's was nearly repeated yesterday at the door of the hotel where I live. Fortunately this attempt was suppressed at once. I have been obliged to take all kinds of precaution to avoid an attack on me, and since yesterday I have police in the house. The Government has behaved very well towards me, and has sentenced to service in the army rioters and daring men who have made their way suspiciously into my room. I do not want to say much about this subject, dear friend, but the moment may not be distant when a fratricidal hand may put an end to my life, and I only want, if this should happen, that these lines may testify that I die willingly for the cause of Jesus Christ.

"MEDINA."

Still later Señor Medina writes:

"OAXACA, 29th June, 1875.

"To the Presbyter, Prudencio Hernandez:

"Dear Brother—God has willed that all should change here in behalf of his holy cause. None of the evil that threatened has had effect. The movements of the fanatics have worked against

them. They have made their threats in vain, and their different murmurs have been useless. To their sorrow we have found in the Government the best disposition to protect us in the exercise of our ministry, and in our constitutional rights. In fine, it seems as if the events of last week have given an extraordinary impulse to the spread of the Gospel, although those events even threatened the authorities. I write briefly, as I had not thought of writing at present, (not having a cent to pay the postage) until a friend offered to send these lines for me. On another occasion I will write more fully. On the 27th, from early morning, patriots watched the streets, as it was feared that there would have been a disturbance owing to the elections, and the celebration of our worship. This imposed due respect, and I was able to celebrate our service without interruption in the midst of a good and attentive congregation. Their hostile feelings seem to be leaving the hearts of the people, and the triumph of the Gospel in this city seems not far distant. Give thanks unto God, because He has thus sublimely shown us His goodness. I greet all.

"J. MEDINA."

More recent letters from Medina give the particulars of the regular organization of his congregation, and of its continuing to meet in the ex-Jesuit Church of Oaxaca unmolested when once within its doors.

The mother of Medina's companion, Rodriguez, has suffered so much anxiety about the dangers that surrounded her son that she has become very ill, and her son has had to hasten back to her side, leaving Medina to fight the good fight of faith without him.

Rodriguez tells me that Medina's letter gives but a faint idea of what recently passed in the Oaxaca ex-Jesuit Church.

On the first Sunday that they held

their service in that Church, as the mob without were pressing with all their might against the locked door of the building, the door began to give way. Medina thereupon warned the crowd of Romanists within the Church that not only would his life and that of his companion be in imminent danger if the mob succeeded in bursting open the door, but also that their own lives would be exposed, as the crowd might imagine from their being at that service that they too were Protestants, and therefore might attack and murder many of them. A crowd of Romanists thereupon in great alarm rushed to the door, and did all they could to prevent its being burst open, and succeeded in keeping it closed till the troops came to the rescue.

Those who read these letters of Medina, will feel a deep interest and sympathy for him when I mention that his father is a most bitter Romanist, and has spurned his son from his home for becoming an Evangelical Christian.

The following is a list of the Congregations of this Church of Jesus:

IN THE CITY OF MEXICO.

1. San Francisco.
2. " Jose de Gracia.
3. " Fernando.
4. " Juan de la Penitencia.
5. Porteria de Santa Teresa.
6. Calle del Estanco de hombres.
7. Plazuela de Maria.
8. San Antonio Abad. Being gathered.
9. In Puebla.
10. " Joquicingo.
11. " Cuernavaca.
12. " San Nicolas.
13. " Jojutla.
14. " Oaxaca.
15. " Jaltenco.
16. " San Agustin, Atlapulco.
17. " Sochiaca.
18. " Sochitenco.

19. In Acapulco. Being again gathered.
20. " Cuantlinchan.
21. " Merida. Being gathered.
22. " Nopala.
23. " San Juan Atzacualoya.
24. " " Matéo Tezoquipan.
25. " Tetelco. Recently scattered by the persecution of Romanists who shot one of its members, causing his death.
26. " Alpuyea.
27. " Cuantitlan.
28. " Chisco.
29. " Miacatlan.
30. " Puente de Txtla.
31. " Cocotitlan.
32. " San Juan Ameca-meca.
33. " Ticuman.
34. " Cuantla Morelos.
35. " Ayotla.
36. " Jaltocan.
37. " San Sebastian.
38. " " Juanico.
39. " " Pedro Jalostoc.
40. " Tlalmanalco.
41. " Santiago Xochimilco.
42. " San Andrés de la Cal.
43. " " Pedro Martir.
44. " " José Vistahermosa.
45. " " Lucas Xoloc.
46. " Huichila.
47. " Apizaco.
48. " Santa María Soyacingo.
49. " Tlapala.
50. " Ozumba.
51. " Chimal.
52. " Tecalco.
53. " Tecomachusco.
54. " Tlautla.
55. " Tlalana.
56. " Ayapango.
57. " Pochtla.
58. " San Francisco Cetlalpam.

Contributions in behalf of The Christian Society of Mexico are earnestly solicited. With your gifts please to write the words "*for Mexico.*"

H. CHAUNCEY RILEY.

Spain.

WORK OF THE EDINBURGH SPANISH EVANGELIZATION SOCIETY.

THE last number of *Times of Refreshing in Spain* contains a brief statement of what this working society is doing for the regeneration of the peninsula. Would that the Christians of Great Britain and of other Protestant lands might place in its treasury the means of doing far more in so hopeful a field! Rev. Sir Henry Moncreiff and Rev. Horatius Bonar, D.D., are joint presidents of the Committee of the Society.

"The veteran Alhama, the fellow-prisoner of Matamoros, is pastor of the Church in Granada. Visitors to Granada have frequently stated to us that Alhama is a power in that city. But he is not merely a pastor, but labors as an evangelist in the neighboring district of country. There are day and night schools.

"The Protestant congregation in Huelva is under the pastoral charge of Don Pablo Sanchez, for many years a missionary to Spaniards in Gibraltar, under the late John Henderson, Esq., of Park, Glasgow. The regular congregation is not large, but Don Pablo's principal and most effective work is among strangers visiting Huelva and the soldiers of the garrison; also, he effects a very extensive circulation of gospels and tracts throughout the province. This congregation worships in a small old Jesuit Church. There are day and evening schools.

"In Cadiz, the congregation is under the pastoral charge of Hernandez, a man of true-hearted piety and devotedness to the cause of the gospel. There is a school.

"Rev. Henry Duncan is pastor of the Church in Seville. Through his special efforts, an Educational and Mission Institute was opened in Seville in connec-

tion with the congregation. This Institute comprises schools for boys and girls, with master and female teacher, a Sabbath school with teachers, Bible and theological classes, lending libraries of Spanish and English books, store for gospels and tracts, and classes for sacred song. Mr. Duncan having some knowledge of medicine, a medical department upon a small scale has been introduced. This has proved a great advantage to him in his work, and his medicines are somewhat famed. A small but valuable medicine chest, which was at the disposal of the Committee, was refilled with medicines not procurable in Spain, and was sent out to him, which he has found of great advantage in his work and Institute.

"Mr. Duncan has an assistant colleague in Señor Alonzo. This enables him to devote a portion of his time to such itinerant work as has been described, and has also admitted of his visiting this country at the present time.

"Abeza is a worthy town missionary in connection with the church. He is one of the fruits of our early work in Spain.

"Madrid, though last mentioned, is not the least important of the Society's stations. A few months ago, Señor Cabrera, who was pastor of the Church in Seville, received a call from the congregation of the late Señor Carrasco to be their pastor. The Committee was acknowledged, but they referred the decision to Cabrera and others concerned, and these were instructed to act in the matter as they conceived the best interests of the cause demanded. Cabrera accordingly responded to the call, and is now settled as the Society's agent in Madrid. In addition to pastoral and other work, he edits a weekly evangelical journal of great influence and usefulness, entitled *La Luz*.

"The following are the agents classified:—

MADRID,	Señor Cabrera.
	{ Mr. Duncan.
	{ Señor Alonzo.
SEVILLE,	{ Señor Abeza.
	{ Señor Jiménez.
	{ Señorita Trinidad Garcia.
GRANADA,	{ Señor Alhama.
	{ Señorita Alhama.
CADIZ,	Señor Hernandez.
	{ Señor Sanchez.
HUELVA,	{ Señora Sanchez.
	{ Señorita Sanchez.

"In addition to the direct agencies specified above, the Committee has a depository in Lisbon for the sale and distribution of Portuguese and Spanish evangelical publications, under the charge of the Rev. Robert Stewart, Scotch minister in that city. In Edinburgh they maintain a depository for the issue of Spanish and Portuguese Scriptures and evangelical publications, nearly all of which are carried into the Peninsula, and circulated by unpaid agencies.

"Itineracy forms an important part of this Mission.

"In February, 1855, this Society was formally instituted, after three years' previous private operations. It has therefore truly borne the burden and heat of the day in work for Spain for fully twenty years.

"The income of the Society is small, averaging about £2500 yearly, on which the entire mission is sustained in all its departments. Owing, however, to increasing aggressive operations, a considerable increase of income is imperatively required.

"We commend the Society to the earnest interests of the Lord's people.

"Contributions will be thankfully received by Mrs. Robert Peddie, Grange Bank House, Morningside, Edinburgh, Hon. Secretary and Treasurer of the Financial Association for collecting Funds for the Spanish Evangelisation Society."

"A HIDDEN LITTLE CHURCH OF GOD."

Under this heading Rev. Mr. Duncan, in the same number of *Days of Refreshing*, pleasantly tells how he attempted, in face of considerable obstacles, to visit a church at I——. This small bouy of faithful Christians of a very primitive type was gathered from surrounding darkness and superstition by the simple agency of a copy of one of the Gospels, and of an old and ignorant weaver of sedge. After describing the way in which he was providentially prevented from going to I—— at the appointed time—a delay which probably saved him from assassination—and detailing his perilous journey to the immediate neighborhood of I——, Mr. Duncan sketches the

HISTORY OF THE YOUNG CHURCH.

"I ought here to explain about the small evangelical community in I——, and my mission to them. Some years ago, a colporteur sold in that town several Bibles and portions of the Word of God. An old esparto worker, of notably vicious life, obtained the Gospel by St. Matthew. He could scarcely read, but finding that he had procured a priceless treasure, he set himself assiduously in his old age to supplement his faulty education, and soon he was able to read for himself the Gospel. His whole life was changed. He became conscious of his sins, repented, and by grace was made a new creature in Jesus Christ. A small group of students of the Bible formed about him, and the Word of God showed itself to be quick and powerful. One by one the errors of Rome fell; and as the obstructions cleared away, the light of truth streamed in on these so long benighted souls, and God's Spirit wrought wonderfully in the hearts of these poor but earnest men. They came to be the talk of the town. Indifference is a light matter here in the eyes of the Ro-

mish Church; Atheism itself will pass muster; but evangelical Christianity is the vilest heresy. Let men come to a knowledge of the truth, let them know the love of Christ, let them follow strictly the teachings of Christ and His Apostles, and straightway the would-be Apostolic Church denounces them as damned and eternally lost, as rebels who deserve no consideration, nor even ordinary courtesy. After one of their constant meetings in each other's houses a few months ago, they separated as usual, with their 'Till to-morrow, if God will.' The old esparto worker repeated the words, 'If God will, if God will.' In the morning a neighbor passing his door early found it ajar. On returning from the market she found it still in the same position, was impelled by curiosity to look in, and saw the old man on his knees by the bedside, his cheek resting strangely on a corner of the table. Authorities were summoned; he was dead. In pouring out his heart to his heavenly Father the willing spirit had winged its flight to his Father's house from that lofty mountain-top, and so is he 'ever with the Lord.' But the Church of Rome

DENIED HIM BURIAL BESIDE HIS FORE-FATHERS,

and after some trouble his body was laid in a grave in open ground 'like a dog,' as the charitable Papists said with much gusto. Measures have been taken, however, and the governor of the province, who is liberal, has given leave to have the place enclosed as a Protestant cemetery, while friends in Madrid are going to defray the expense. To Mr. Armstrong belongs a large share of this honor. These isolated Christians, through the colporteurs, got into communication with Mr. Corfield, in Madrid, of the London Bible Society; thus with Mr. Armstrong, who has interested himself very much in them. They

now receive the *Cristiano* regularly, and are greatly interested in it, and helped and encouraged by it. Last month, through Mr. Armstrong's intervention, I arranged to visit I—— to baptise a baby and help the brethren, if the time of my visit should be suitable for them. I wrote them at once, and they replied by return that they would await me with horses at B—— station, eight leagues' distance from them, on the Friday. But an unhappy delay in the post kept the letter from me till the Saturday, which I should have had on the Thursday; and then it was too late, for other work and engagements, including my second projected visit to Lapilla, stood in my way. I then had to arrange to go on the 19th of this month, and the rest I have narrated up to the meeting with these two brethren.

"After the greetings they told me that there was bad news. They had gone out to meet me at the appointed time, and not finding me, they had returned to their town, when, to their surprise, though it was past midnight, they

FOUND THE PLACE IN GREAT
COMMOTION.

All the people had turned out into the streets and the way down the hill, some of them armed with muskets, vowing to shoot me if I attempted to enter the town. You see what might have happened had I caught the train as I desired. He who guides us with His eye knows best the way in which we should go. Of course, when I did arrive, the brethren were fore-warned. But it was hard to decide what to do. I was willing to go up and risk it, so far as I was personally concerned; but I felt that if anything happened to me, the rabble, tasting blood, might not know where to end; and at the best the Alcalde would make the most of the pretext of the excitement and

danger which he could {not control, to order me off on the plea of that grand shield in such instances: 'It is not to persecute you, but to protect you.' A house on the roadside near was occupied by two families, one of whom is part of the despised group. Thither we adjourned when I had dismissed my man and mule, and, sheltered from the pouring rain, we consulted and prayed together, for a good many of the brethren were there awaiting me, to prevent me walking innocently into the lion's jaws. After some time a horse was saddled, and three of us set off for V—— to see the judge there, and try to take some steps for a peaceful entry into I——. He was gone, however, and could not be seen till ten next morning. His secretary and some friends professed to be

GREATLY SHOCKED WITH THE 'BAR-
BARTY'

of that town, whose inhabitants seem to have acquired unenviable fame. Unable to do anything, we returned to our wayside house drenched. They got me an excellent dinner, and then we had service, and remained all the evening talking on the things of Christ, one and another dropping in, and each in turn giving me a cordial and close embrace. Indeed, some were not content with one, but now and again the eyes would kindle, and one would say, 'I must have another embrace; I must have it now.' Down would go whatever was in his hand, and

BRUIN HIMSELF COULD SCARCELY HUG
MORE TIGHTLY.

I was enabled to clear up for them some minor points, but I was profoundly astonished, and more than pleased, to see how thoroughly not only the Romish bulwarks had been overthrown, but the light of the pure Gospel had illuminated and filled with love and truth these regenerated hearts

They had reached our own pure doctrines, and without the aid of articles or confession of faith had formulated the truth in their own minds, and held it precisely as we do.

THIS IS TRULY NO WORK OF MAN; it 'is the Lord's doing; it is marvelous in our eyes.' I could not but hold off and be quiet, as I heard text after text, and sometimes long passages of Scripture, which I should have given much to have been able to repeat as they do, pouring from their lips in support of what we had been saying, or in refutation of some error; and I felt forced to exclaim, in the words of John, 'The anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things,' etc. But if many were notably versed in Scripture, one was pre-eminently so: no matter to what allusion was made, he seemed to know all about it, and generally in the very words of the passage. They all looked up to him as their guide in spiritual matters under God. God has honored *Francisco Gutierrez* highly, and though he has had to suffer much and constantly, even to the loss of work and position, he remains 'steadfast, unmovable, always abounding in the work of the Lord.' There are nineteen heads of families in this little community, which numbers in all about fifty souls."

REV. MR. GULICK ON THE PROPOSED CONSTITUTION.

A letter from Rev. Thomas L. Gulick, Madrid, July 21st, in the *Missionary Herald* for October (of which advanced sheets have been kindly forwarded to us), speaks as follows respecting the important subject of the New Constitution of Spain in its bearings on religious liberty:—

"The proposed new Constitution for

Spain proves to be more illiberal than as at first printed. Instead of merely forbidding demonstrations on the public way, of other forms of religion besides the Roman Catholic, it squarely prohibits all 'public manifestations' of other religions. The article in reference to religion reads as follows:—

"The nation pledges itself to maintain the worship and ministers of the Catholic religion, which is that of the State.

"No one shall be molested on Spanish territory for his religious opinions, nor for the exercise of his chosen form of worship, the respect due to Christian morals alone being demanded.

"Nevertheless, other ceremonies or public manifestations than those of the religion of the State, will not be permitted."

"Self-contradictory and illiberal as this is, the Ultramontane papers are bitterly opposing its adoption, as being far too liberal. They demand nothing less than absolute 'religious unity' as in 'the glorious days of Philip II.;" by which they mean absolute intolerance. This Constitution has been passed by the sub-committee of nine who framed it, and submitted by them to the Committee of Thirty-nine, by whom it is now being discussed with much heat,—as well as by the newspapers.

"A majority of the thirty-nine are said to be in favor of adopting the religious clause as it now stands; but the Ultramontanes, or 'Neos,' as they are called, on account of their 'new' doctrines of infallibility, etc., are irreconcilable, and threaten to desert the government if their demands are not granted. They are now known as the 'Intransigentes,' i. e., the 'Irreconcilables.' They are doing their utmost to close the Protestant chapels, but I do not think they will succeed.

"The 'Diario Español' addresses

them as follows: 'It is late, gentlemen Irreconcilables, to make of our country an exception on the continent, at variance with the spirit of the age, standing apart from the chorus of nations who think, discuss, and advance freely. It is late to imagine that if there are Spaniards who have the misfortune not to be Catholics, or if there come to our land strangers who are not Catholics, they must dwell among us without a God to whom they may pray. It is late to try to make of Parliamentary Spain (where merit in order to rise, needs no other inheritance than its own existence) anything like the servile, fettered, corpse-like nation of other epochs *which can never return.*'"

Tyrol.

DISSEMINATING GOD'S WORD.

From advanced sheets of the *Missionary Herald*, for October, we take an account by Mr. Clark, writing from Innsbruck, of the results of a colporteur's labors in the Tyrol. He writes:—

"As this man has now been with us twelve months, a brief review of *a colporteur's first year in Tyrol* will show the great need and the blessing of such a work. The large majority of those to whom he has carried the 'Word of Life,' have never before had an opportunity to purchase the Scriptures. As was expected, a multitude have indignantly refused the opportunity, and yet this one man, though confined nearly a month in a small-pox hospital, has sold 2,240 Bibles or Testaments, not to speak of other books and tracts. In view of the obstacles, this result is very encouraging. Another colporteur, who has had experience in two other provinces of Austria, says, 'I find Tyrol ten times more difficult than my old field'

"The Ultramontane journals have repeatedly attacked the work; the priests have thundered against it from

the pulpit, and have often sent messengers from village to village to warn the people against the Bible-man; and they have five times secured K's arrest on the charge that he sold the Bible without complying with the legal requirement of first securing the subscription. On one of these occasions he was thrust into prison for several hours, but in one instance only has he been fined—*fined for selling God's Word!* He knows, by the experience of each day, what harsh treatment means; but he knows also, through many hearty welcomes, the great pleasure of carrying the Words of Jesus to thirsty souls. Some have wept for joy to think that, after years of waiting and wishing, they now have as their own property the precious Bible.

"The experience of the past month shows the great importance of visiting again and again places that have been previously canvassed. The efficient helper of whom I write, has been in several places where, some time ago, the colporteur Rauch (since assassinated) sold a good number of Scriptures. He found that nearly all these copies had been burned. He saw a child playing with a sadly torn and otherwise defaced Bible. The mother remarked, 'The priest did it, and then threw it to my little girl for a plaything.' In one of these bigoted villages a woman said to him, 'Begone, and the quicker the better. We want none of your false, miserable books. I bought such a book last year, and had to burn it.'

"'Is it possible,' replied the colporteur, 'that you have really burned the Words of Christ and the Apostles—those precious Words that tell us of God's love and how we may be saved?' 'But the book is false,' she replied, 'there is not a word in it about the Holy Virgin.' He then called her attention to those passages relating to

Mary, and explained to her the object and aim of the New Testament. The indignant woman became an interested hearer, and gladly bought another copy of the book, which, in her ignorance,

she had once despised and burned. He sold five copies in that place—copies not to be destroyed this time, we trust, by the wrath of those in the 'Apostolic line.'"

LITERARY NOTICES.

A Short History of the English People, by J. R. Green, M.A., Examiner in the School of Modern History, Oxford (Harper & Brothers), is a really valuable addition to our general historical literature. Its most obvious peculiarity is that, as the title imports, it concerns itself with the fortunes of the masses rather than with those of kings and nobles. While, therefore, much that holds a front rank on the pages of Hume occupies an inconspicuous place here, the very change enables the author to bring out of obscurity those great facts of national growth, of progress in knowledge and virtue, of advance in the arts and sciences, and improvement in the everyday life, which are really more interesting and important than many a closely contested battle-field. Mr. Green's style is clear and forcible, his descriptions graphic, his narrative remarkably engaging. The book, which is of 823 pages, but in no wise unwieldy, must find a place in our better schools, as well as in every well-appointed private library. We must not forget to commend the care with which the dates are given both in the margin and in the detached "Chronological Annals," the invaluable "Genealogical Tables," and the half-a-dozen very fair colored maps.

The Straits of Malacca, Indo-China, and China; or, Ten Years' Travels, Adventures, and Residence Abroad, by J. Thomson, F.R.G.S., (Harper & Brothers,) is an elegantly printed and illustrated volume, giving a very good view of the less known regions of Farther India. The field visited by Mr. Thomson differs considerably from that described in our

countryman Mr. Vincent's "Land of the White Elephant." Mr. T. did not visit Burmah, but in his sketches of China he covers ground untouched in Mr. Vincent's book. Mr. Vincent's book is richer in delineations of those wonderful Cambodian ruins of Nagkon, or Nakhon Wat, which they both visited, while Mr. Thomson's book, which is a much larger one, more fully describes and illustrates the present social, moral and political condition of the countries traversed. Both are works of rare interest; but that which we are now noticing is the result of observations made during a protracted residence, and consequently merits the distinction of being far more thorough and exhaustive. In the matter of engraving, the full-page and other woodcuts are among the finest specimens of the art with which we are acquainted.

Our Next-door Neighbor; A Winter in Mexico. By Gilbert Haven. (Harper & Brothers, 1875.) Everywhere on the pages of this handsome volume we recognize the experienced pen of the sprightly journalist. It is just the brightest and sunniest account of a trip undertaken and prosecuted for quite other purposes than those of pleasure and entertainment. The author is one of those happy men who see everything and enjoy everything, and his book, though written by snatches amid the interruptions of travel, reveals nothing hurried or superficial in the execution. So few travelers have the disposition or the ability to discourse intelligently respecting the religion of countries visited, that a book like this is of peculiar value. We commend especially the chapter on "Christian Work

in Mexico" to all who recognize in the religious awakening of the last few years the most hopeful sign of progress in the lands of "Our Next-door Neighbor."

THE Second Volume of the *Memoir of Thomas Guthrie, D.D.*, by his sons Rev. David K. and Charles J. Guthrie, M.A., (Robert Carter & Brothers, 1875,) concludes a work which has attracted more attention than any other recent religious biography. We had feared that the incomplete Autobiography occupying a good part of the first volume would prove to contain the cream of the whole. But we were mistaken. The second volume is perhaps even more interesting than its predecessor. It treats of the most important part of the distinguished subject's life, and describes the great services he was able to render the Free Church of Scotland, especially in connection with his wonderfully successful plea for the Manse Fund. It is scarcely less autobiographical, so abundant are the materials derived from Dr. Guthrie's letters and speeches which his sons have skilfully interwoven with the narrative. And it abounds as much in that quaint humor which pervades all Dr. G.'s productions.

The Early Kings of Norway: also an *Essay on the Portraits of John Knox*. By Thomas Carlyle. (Harper & Brothers, 1875.) The two little treatises here bound up together are characterized by all the vigor, quaintness and originality of Mr. Carlyle's more important productions. The first is little more than a sketch—in the author's own words, "rough notes of the early Norway kings hastily thrown together." The subject, however, is so little known, that even the scanty details here presented are valuable.

Sermons out of Church. By the Author of John Halifax, Gentleman. (Harper & Brothers.) If any one is entitled to speak out of church as a censor of manners and morals, we incline to concede that honor to the novelist, whose fictions are only vehicles for conveying the best

and most sound moral instruction. Miss Mulock's views may not always be such as to demand unchallenged acceptance, and we fancy that her chapter on the training up of *parents* in the way they should go, will be an unpalatable pill to many. Even, however, if we are forced to dissent from some of her positions, we shall be able to read her suggestions with profit, certainly never without lively interest.

Eleanor's Visit and *Mabel Walton's Experiment* (Robert Carter & Brothers, 1875,) are the last published volumes of a series of children's books by Miss Joanna H. Mathews, entitled "Miss Ashton's Girls." We can only repeat what we believe that we have said on previous occasions, that we consider Miss Mathews and her sister among the most entertaining, as well as the *safest* of writers for children. These volumes are in no respect inferior to the best of her previous stories, and will be read with pleasure even by those who can no longer claim to be called children.

PERIODICALS, ETC.

THE *Eclectic Magazine*, for September, contains even a larger number of striking papers than usual, among which we may mention the discriminating article on Admiral Coligny, from the *British Quarterly Review*; a lighter article on Catherine de Medicis and her Times, from *Temple Bar*; Mr. Gladstone's last, "Is the Church of England worth Preserving?" the Duke of Argyll's Discussion of Animal Instinct; etc., etc. As a treasury of picked productions both from the ponderous quarterlies and from the livelier monthlies of Great Britain, the *Eclectic Magazine* is, in our judgment, invaluable. Few men or women have the means necessary to purchase the various periodicals, all possessing more or less merit, which have multiplied so much of late; fewer still could find the time to read a tithe of them through. The *Eclectic* meets the demands of both purse and time, by giving a judicious

selection of the very best articles from all, and this at a very moderate price—\$5 per annum.

Harper's Periodicals—Monthly, Weekly and Bazar—need no special commendation from us; so well are they known and appreciated by all intelligent American readers. We must, however, allude again to the excellent service which the *Weekly*, in particular, is doing the cause of Protestantism and of Religious Liberty. Rarely indeed do we find a single utterance on topics of public or private morals with which we do not heartily agree. The attitude of the paper towards Roman Catholic aggression is fearless. We count upon its support as an important element in the unavoidable

conflict for the preservation of our unsectarian schools.

The Nursery (J. L. Shorey, Boston,) continues to be the most welcome of monthly visitors to the little ones, who are both pleased and instructed by its brief stories and exquisite pictures.

The Wide Awake (D. Lothrop & Co., Boston,) promises to be a worthy competitor for the rank of the best children's magazine. The second and third numbers, which we have received, are even more attractive, both in matter and form, than the first. We instance "Fayette's Ride" as a capital specimen of a choice story for the young. The subscription price is only \$2 a year.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
31st August, 1875.*

NEW YORK.

Brockport. H. W. Gardner.....	\$5 00
N. Y. City. H. G. Lord \$2 and C. W. \$1.12	3 12
Palmyra. Miss L. E. Bradish for C.W....	1 00
	9 12

NEW JERSEY.

Deckertown. Rev. L. T. Shuler.....	6 00
Newark. I. Van Wagenen \$23.90 and C. W. \$1.10.....	25 00
	31 00

PENNSYLVANIA.

Philadelphia. C. D.....	5 00
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ILLINOIS.

Peoria. Hon. John L. Griswold for C.W..	5 00
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IOWA.

Fairfield. Wm. Elliott, in full of L. M....	10 00
Vinton Circuit M. E. Ch.....	25 00
White Ash. Bapt. Church.....	10 25
Ononwa. Circuit M. E. Ch.....	18 00
Lettsville. M. Letts, in full of L. M.....	10 00
Council Bluffs. M. E. Church.....	7 15
College Springs. U. P. Ch.; D. R. Pollock \$10; A. T. McMill \$5; G. W. McCut- lough, J. R. Keals, \$2 ea.; J. M. Mc- Cullough, J. H. Henderson, John Henderson, Rev. M. Morrison, J. C. Dugan, W. B. White, Jas. Burrell, Jas Bullock, S. Herron, Thos. Irine, Mary R. Anderson, A. H. Maxwell, \$1 ea.; smaller sums \$11.95—in part of L.D. for Rev. Marion Morrison...	42 95

IOWA—continued.

College Springs. Cong. Church, in part..	\$6 75
Tabor. Bapt. Church.....	5 51
Percival. Bapt. Ch.....	2 70
Washington. Presb. Ch. in part.....	16 80
	155 11

*Received for the CHRISTIAN WORLD, in ad-
dition to items specified above:*

Rev. J. B. Thompson \$1 10; Mrs. O. Johnson \$1.10; Rev. C. H. Reynolds \$1; F. H. Knight \$1.10; N. L. Zabriskie \$1.10; J. L. Hinckley \$1.10; Mrs. S. A. Meen \$1.10; E. Waterbury \$2.20; M. P. Humphrey \$2.10; Miss E. DeLamater \$1.25; Rev. W. Fenn \$1.10; J. Pothenus \$1.10; S. R. Hilt \$2.20; G. F. Morris \$1.10; E. F. Morris \$1.10; A. McKenzie \$7; H. D. Crane \$1.25; G. Knoyle \$1.10; Rev. G. C. Bush \$1; G. M. Sabu \$1.10; B. F. White \$3; A. J. Ralston \$1.10; Rev. F. T. Perkins \$1.10; Rev. C. H. Reynolds \$3 53; J. C. Wiest \$2.10; Mrs. A. F. Lyon \$1.25; Mrs. L. A. Bartholomew \$1.10; Dr. G. V. Dor- sey \$1.10; Rev. S. P. Cook \$1.25; E. C. Hull \$2.10; Maj. W. W. Morris \$2; T. Staats \$1.10; R. S. Furney \$1.10; J. D. Cochran \$1.10; Mrs. Dr. J. S. Butler \$5; R. Bliss \$1.10; C. Fairbanks \$1.10; smaller sums 10c..	61 43
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Total Receipts for August..\$266 66

THE CHRISTIAN WORLD.

Vol. 26.

NOVEMBER, 1875.

No. 11.

EDITORIAL NOTES.

TO OUR SUBSCRIBERS AND TO LIFE MEMBERS.—We beg leave to solicit of our subscribers an early renewal of their subscriptions for the ensuing year, reminding them of the necessity which the present law imposes upon us of prepaying postage on all copies sent by mail from this office. Life Members will also please to send us *ten cents* to prepay the postage on the copies which they are entitled to receive free of subscription price. At the same time we reiterate our hope that all, whether annual subscribers or life members, who believe that the *CHRISTIAN WORLD* is doing valuable service for the cause of Christ, in diffusing correct views of religious obligation respecting the work among Roman Catholics, in pleading for religious liberty, and in combating the errors of the Papal system, will freely contribute of their means even above our claims upon them, to secure its permanence as a publication. All sums, whether large or small, will be gratefully received.

DEATH OF MRS. EMILY B. GOULD.—The death of useful servants of the Lord Jesus Christ is always a mysterious feature in God's providential plans. It is especially strange to the human intelligence when a Christian worker of great activity and adaptedness to a particular field is taken from a post which apparently no one else can so well fill. The unexpected death of Mrs. Emily Bliss Gould, wife of James B. Gould, M.D., of Rome, belongs to this class of events. It occurred on the 31st of August in the city Perugia, among the Apennines, and near the upper waters of the Tiber. Thither Mrs. Gould had retired about the beginning of the warm and unhealthy season, to avoid the debilitating air of the Italian capital. Even in this quiet retreat, however, her indefatigable industry did not forsake her. Though an invalid, confined to her room, and a part of the time to her bed, she yet continued to employ her pen in the interest of the object to which she had devoted the last score of years of a well spent life. But her letters, written in

the midst of physical suffering, and almost in the presence of death, betray no abatement of mental grasp or of a singular oneness of aim.

For many years Mrs. Gould has been a power in the work of Roman evangelization. While her husband was immersed in the cares of a large practice among the American and other foreign residents, her own mind was led early in her stay at Rome to inquire what could be done for the intellectual and religious elevation of a population degraded by long contact with a court the most demoralized in Europe, and by a tyranny which had few equals on the face of the globe. It was not altogether easy to answer this inquiry. The Rome of the Popes was under the closest surveillance of a police that troubled itself very little for the protection of the lives, property or morals of the people, but was very keen scented in the discovery of any so-called heretical teaching. More than once Dr. Gould and his wife were subjected to domiciliary visitation, and were cited before the municipal authorities. Whatever they did for the Roman people or their children, was necessarily done with extreme caution. But with the glorious recovery of the city for liberty, the field of usefulness was wonderfully enlarged. The entrance of Victor Emmanuel's Italian troops into the Eternal City, rendered it possible for Mrs. Gould to do for Rome what she had previously been doing in a quiet way in Florence. She now opened a school where Roman girls might receive training under Evangelical influences, and she engaged suitable teachers to assist her. The avowed object was not merely to fit them for a proper discharge of the duties of the present life, but to make them Christians—a source of spiritual blessing both to their families and to the community. And her experiment, tried in childlike reliance on the promises of God, could not but prove successful. On the one hand, though not without great self-sacrifice and exhausting labor, she secured, chiefly from Americans, the means necessary to the maintenance of her corps of instructors and for rent and other incidental expenses. On the other, she gradually won her way to the hearts of Italian mothers, and made them appreciate the value of the education she was freely offering their daughters. Calumny of the basest sort, such as is congenial to the source from which it emanated, assailed her schools, and threatened to break them up. But with the pluck of a brave American woman, she not only resolved to live it down, but adopted such determined measures that the journals which had given the falsehoods currency, were compelled, in order to avoid prosecution, to publish her triumphant refutation.

We scarcely see how the loss sustained by the Italian work can be made up; but we rely upon a God who is wont to raise new laborers from unexpected sources to take the place of those whom he removes to their reward, and who loves to teach us the lesson we so frequently

forget, that the work and the glory of its execution alike belong ultimately to Him alone.

THE NEW JERSEY CONSTITUTIONAL AMENDMENTS were carried by a majority greatly surpassing any we had dared hope they would receive, and considerably larger than the estimates made at the time our last issue went to press. The defeat of the attempt at priestly intimidation was simply overwhelming. The votes the Roman Catholic bishop and priests succeeded in controlling amounted altogether to a very few thousands, and it is evident that a good part of the Roman Catholic votes themselves went to swell the decisive majority in favor of free, unsectarian schools and the impartial treatment of all religious denominations. That the Bishop and his friends should have been surprised and annoyed at this result of their efforts, was not strange. Their annoyance has manifested itself both in ill-tempered attacks upon those who in any way contributed to their defeat, and in an attempt to misrepresent the true character of the struggle. The *New York Herald*, a daily owned and controlled by a professed Roman Catholic, has been selected as the principal object of assault; the reason being that this journal, which in time past could never be accused of exhibiting any leaning towards Protestantism, has felt compelled, in deference to public sentiment, to oppose the most flagrant abuses of the Romish politico-religious system in this country. To the sin of holding up "Father" Walker's intemperate language respecting the Public Schools (see *CHRISTIAN WORLD* for May, 1875,) to general reprobation, the "perfidious" daily added the yet more unpardonable crime of advising citizens of New Jersey to vote in favor of the proposed amendments to their State Constitution. For this reason, "the able and far-seeing pastor of St. Mary's, Grand St., New York, Rev. E. J. O'Reilly," according to the *Catholic Review*, "has made the last meeting of the Catholic Union memorable by his earnest advice to the members to treat the *Herald* as they would any other noxious thing, and to neither admit it into their house, nor to support or sustain it by their subscriptions or advertisements." We are further informed that in this course "Father" O'Reilly has the sympathy of the Roman Catholics of America, and that "he is not alone among the priests of New York who have recently denounced from the pulpit the falsehood, if not the treachery, of that anti-Catholic sheet." Deprived of access to the *Herald*, the editor of the *Review* and others advocate strongly the establishment of a Roman Catholic daily, the reading of which shall not contaminate the pure minds of the laity.

But, as we have said, the disappointed Romish clergy, not content with peevish assaults upon those from whom they had wrongly expected support, have attempted to give a false impression regarding the nature of the struggle in New Jersey. They now maintain that they were

merely acting on the defensive, and that the issue was forced upon them by the attacks of Protestants. In the words of a circular issued by the "Catholic Union," "the entire anti-Catholic press of New Jersey, assisted by papers of the same stripe in the neighboring States, together with religious sermons, conventions and camp-meetings, have unceasingly sown the seeds of religious bigotry and intolerance, by falsely charging their Catholic fellow-citizens with every species of disloyalty and villainy." So far from this being the case, we are assured by Mr. Lewis R. Dunn, in a letter to the *Newark Daily Advertiser*, that it was the violent circular of the "Catholic Union" itself that aroused the Protestant population of the State. A copy addressed "to the Catholic priest in — town," where there happened to be no Roman Catholic priest, was handed by the post-master to a Protestant minister. "He read it with astonishment, sent copies of it to various persons, had it published in the county papers, and thus the whole northern and western sections of the State were aroused. But it is clearly evident that if it had not been for that hot-headed circular, the election would have scarcely excited any attention." Mr. Dunn goes on to say :—

"It was so in this, and all the other large towns in the State. The ministers of the churches in these sections were nearly all absent on their vacation. There had been no meetings of Presbyteries, conventions, conferences, or even preachers' meetings. No circular whatever had emanated from any ecclesiastical body in the State. The ministers were surprised when they returned home to find the condition of things, and made haste then to repair the damage which had already been wrought by the circular of the 'Union.' What the convention at Cape May did in the matter, if it did anything, we have not learned. Nor have we ever seen any circular issued by any Protestant body in this State. We have heard that there was such a circular, but it has never been brought to our notice. We are, therefore, well satisfied that it was the *aggressive* form of the circular of the Catholic Union, and the Bishop's letter, advising not only that his adherents vote against the 12th section, but also '*better still, to make assurance doubly sure, let them strike out the WHOLEY BALLOT.* It is not enough to abstain from voting; let them vote, and vote AGAINST THE AMENDMENTS,' that aroused the whole Protestant and non-Catholic vote of the State in favor of the amendments."

The closing words of Mr. Dunn's letter are so timely and significant, that they deserve more than the passing attention, which is all that we can give them. "It might be well to add here," he writes, "that the last election should go far to convince a certain class of politicians that *Protestantism is not that 'rope of sand,' that 'disorganized mob,' which can never be united on any question.* We venture to say that in less than seventy-two hours nearly the whole State was aroused, and the vast majorities in favor of the Constitutional Amendments were secured."

PRESIDENT GRANT ON UNSECTARIAN SCHOOLS AND LEGISLATION.—At the late gathering of the Army of the Tennessee, at Des Moines, Iowa, September 29th, the President of the United States departed from his ordinary practice, and read an extended speech. A portion of his address had reference to the great question of the future, on which he took very decided ground. After a reference to the late war in which his auditors had taken a personal part, he said :—

“It is to be hoped that like trials will never again befall our country. In this sentiment no class of people can more heartily join than the soldier who submitted to the dangers, trials, and hardships of the camp and the battle-field, on whichever side he fought. No class of people are more interested in guarding against a recurrence of those days. Let us, then, begin by guarding against every enemy threatening the prosperity of free republican institutions. I do not bring into this assemblage politics, certainly not partisan politics, but it is a fair subject for the soldiers in their deliberations to consider what may be necessary to secure the prize for which they battled. In a republic like ours, where the citizen is the sovereign and the official the servant, where no power is exercised except by the will of the people, it is important that the sovereign, the people, should foster intelligence—that intelligence which is to preserve us as a free nation. If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon’s, but between patriotism and intelligence on the one side, and superstition, ambition, and ignorance on the other. Now, the centennial year of our national existence, I believe, is a good time to begin the work of strengthening the foundation of the structure commenced by our patriotic forefathers one hundred years ago at Lexington. Let us all labor to aid all needful guarantees for the security of free thought, free speech, a free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color, or religion. Encourage free schools, and resolve that not one dollar appropriated for their support shall be appropriated to the support of any sectarian schools. Resolve that neither the State nor the nation, nor both combined, shall support institutions of learning other than those sufficient to afford to every child growing up in the land the opportunity of a good common school education, unmingled with sectarian, pagan, or atheistical dogmas. Leave the matter of religion to the family altar, the Church, and the private school supported entirely by private contributions. Keep the Church and the State forever separate. With these safeguards, I believe the battles which created the Army of the Tennessee will not have been fought in vain.”

PAPAL CLAIMS IN SPAIN.—It is of no use to close our eyes to the sober truth. What the Church of Rome claims in Spain, it is ready to claim, whenever the opportunity offers for making good its demands, everywhere else in Europe, in America, in the whole world. If what Rome claims in Madrid is the old demand of the Middle Ages, with no abatement in the terms, then Rome stands ready to demand the same implicit submission from us that she demanded in the times of Wycliffe and Huss

and Luther. That her demands are for the present held in abeyance, is no fault of hers, but of external circumstances, over which she exercises no control. Is any one so simple as to imagine that the Pope would not like to require the American Cabinet to abolish religious freedom and proscribe all religions but the "Roman Catholic and Apostolic," when his envoy insists that the Spanish ministry shall fulfill to the letter an agreement "forbidding the exercise of any non-Catholic creed?" Or does any intelligent man who knows how "history repeats itself" doubt that, with success in enforcing a demand for exclusive religious domination, there must infallibly, so long as human nature continues to be what it is, come the disposition to repress all dissent by a resort to the fagot, the rack, and every other instrument of cruelty employed by the Spanish Inquisition? We have charity enough to doubt whether the majority of Roman Catholic ecclesiastics in our country and age are consciously desirous of reintroducing the reign of bloody persecution. But we are not blind enough not to see the inevitable drift of the course which Rome, under the guidance of her present Pope and his counselors, is determined to pursue.

The state of affairs in Spain at the present moment seems to be this: The late ministry gave assurances to the Papal Nuncio that it would execute the provisions of the Concordat made by Isabella's government with the Papal See. The present ministry is not willing to fulfill these assurances. Hereupon the Papal Nuncio has had the hardihood to issue a circular to all the Spanish Bishops, which is in effect a threat addressed to King Alfonso. The text of the document has not reached us, but from the summary of the *Times* correspondent in Madrid, telegraphed from London, Sept. 13th, it appears that "The Nuncio claims the fulfillment of the Concordat, which forbids the exercise of any non-Catholic creed. He also claims the transfer of the superintendence over education to the clergy, and the coöperation of the secular power in suppressing heretical teaching and literature. He says one of the causes of civil war is the way in which religious unity has been misunderstood by previous Governments. For these reasons, in view of these sad consequences, the Holy See believes itself strictly obliged to present these observations to the Government."

To which the same correspondent adds: "No doubt the presentation of this audacious claim at a time when a Liberal Cabinet has just been installed, implies a threat that if the Government rejects it, the blessing of the Church will be definitely transferred to Don Carlos, and peace retarded in every possible way."

The fact that a regularly accredited diplomatic agent of the Papal government has ventured upon so undiplomatic and insulting a step as to address a seditious circular to all the Romish bishops of the country to which he has been sent, ought to teach Americans to be very

careful not to permit any person clothed in churchly robes to obtain a place among the foreign representatives at Washington.

DON CARLOS'S INTENTIONS.—Between the two Spanish Bourbons—the one in possession at Madrid and the claimant at the foot of the Pyrenees—we prefer the former, albeit even he is none too liberal. We presume, however, the Papal sympathies are in reality all on the side of Don Carlos, who certainly bids high for the support of the Pope and the Bishops. Here is the last item of news that comes to us from him, as reported in an English journal :—

“A decree of Don Carlos has been published showing what might be expected if this tool of the Pope ever reached the throne of Spain. This document enacts that any attempt to abolish or change the Roman Catholic religion in Spain shall be punished by temporary imprisonment or perpetual banishment. ‘Any person celebrating public worship not of the Roman Catholic Apostolic religion shall be punished by temporary banishment.’ Those who profane images would receive a long term of imprisonment.”

A NOVEL TEST OF THE VALIDITY OF ORDERS.—We are indebted to the London *Christian World*, of Sept. 10th, for calling our attention to one of the most remarkable instances of mingled credulity and imposture of which we have ever read. The journal appropriately heads its notice “Anglican Superstition.” Our readers are by this time not unfamiliar with the case of Louise Lateau, in Belgium, whom her friends and the priestly party claim to have been miraculously sustained for many months without the use of material food, and who, if we may believe the same testimony, receives in her periods of ecstatic exaltation the “stigmata,” or prints of the nails in her hands and feet. They have also seen how the medical men who have impartially examined the case have convinced themselves, that the first claim is unfounded, and that the “stigmata” are due to a natural phenomenon well known in the records of medical science.

It is not strange that a large portion of the Roman Catholic world has never seen, or rejects, the theory accounting for Louise Lateau's ecstasies and “stigmata” on purely physical grounds, and persists in believing them supernatural. But now we are told that in England itself a serious controversy has arisen between two clergymen of the Protestant establishment and a Roman Catholic curate—a controversy deriving all its significance from the circumstance that the *two Protestant clergymen believe as firmly as does their Romish opponent in the reality of the ecstasies!* Rev. W. J. Knox Little, of the Manchester Deanery, and Rev. J. Metcalf Davenport, of Wolverhampton, two advanced Ritualists, we understand, some time since, according to their own admis-

sion, made a pilgrimage to the abode of Louise Lateau; and they did it apparently for the purpose of obtaining some confirmation of the validity of the Anglican orders!

Not least in the catalogue of the reputed wonders investing Louise, they tell us, is the power she possesses of "distinguishing blessed from common objects." This "manifests itself by a radiant smile when the former are placed near her face, while of the latter she takes no notice. In the same manner she distinguishes between laymen." Armed with this precious piece of information, the Rev. Mr. Davenport made bold "to place his hand before her." He was rewarded for his faith by noticing at the moment an unmistakable *smile* upon her countenance. A skeptic might unkindly have interpreted this as a very natural manifestation of her sense of the ludicrous posture of a nominally Protestant clergyman submitting his ministry to her decision. But Mr. Davenport made no such common-place inference; on the contrary, he straightway believed and proclaimed, that she had passed favorably not only upon him, but upon Anglican orders in general!

Just here, however, steps in the Roman Catholic curate in question with a demurrer. He does not indeed deny that the "ecstatica" did smile "during the confusion," when the clergyman's hand was placed before her. But he suggests that the fact is not so conclusive as would appear. Unfortunately Louise smiles at certain prayers when said in the room, and of course it would need to be ascertained that no such prayers were said by any of those about her. Then too, she smiles at sacred objects, and it must be proved that there were none such about the room or on the persons of those who were in it. In fact, never was chemist engaged in analysis for suspected poison more solicitous lest the faint trace discovered should be due to the presence of an infinitesimal quantity of it in the vessels he employs or held in solution by the purest water he can distill, than is this ecclesiastic in providing for probable sources of error.

We hardly know whether to feel more sympathy for the Anglican clergymen whose sanguine hopes of obtaining unimpeachable evidence to their sacred calling are so rudely shattered, or for the Romanist whose pretended test is of such difficult application. For ourselves we much prefer the test which our Saviour offers, as well to distinguish between his true and false ministers, as for any other purpose: "By their fruits ye shall know them." Men do not gather grapes of thorns, or figs of thistles. Socrates was wont to say that, while the man well acquainted with generalship was a general even did no one cast a vote for him, not all the votes of the Athenians could make a general out of one who was ignorant of the art. So we believe that no amount of imposition of human hands, even be the right handed down uninterruptedly from the apostles, can make a true minister of the Lord Jesus Christ

out of one whose heart is not right in God's sight and who has not received a call from the great Head of the Church. Let our Ritualist friends look elsewhere for the "proofs" of their ministry. If they find that souls have been converted and edified, if the Gospel has by them been preached to the poor, not only in worldly goods but in spiritual knowledge, with demonstration of the Spirit and with power, they will not need to look for evidence of their orders to a poor deluded victim of disease.

THE OUTLOOK FROM PIUS IX.'S POINT OF VIEW is certainly dark. In a recent reception of "French Pilgrims" from the diocese of Laval (September 18th), the Pope rapidly reviewed the situation, and naturally found enough to discourage. The miseries of the present time he ascribed to the fact that the Freemasons, styled "the modern Pharisees," and whom he compared at great length to their prototypes in our Saviour's time, had effected "a monstrous alliance" with the governments of the earth. What have been the results of this alliance? The Pontiff proceeds to explain :

"I will speak first of what they have done in *Italy*. The churches and religious communities have been despoiled, the bishops have been driven from their homes, and the license of the press has been more and more scandalous; protection and power are assured to the apostates, the Catholic schools are closed, in order that the teachers may be replaced by persons selected by the government to inculcate falsehood and error, in order that the sect may extend its sphere of action. After having robbed the convents, they now wish to put their hands on the funds of the charitable institutions, that is, on the property of the poor, the sick and the infirm, and on the institutions established for the purposes of Christian education. They go further still, they drive the bishops from their homes under the pretext that they have not accomplished the requirements of the law, and whilst they are reduced to a terrible condition of misery, the small incomes which we pay them out of the funds furnished us by the faithful, are heavily taxed. Would to God that the Church could be assisted in this terrible state of affairs, but unfortunately not one of the governments comes to our help. All abandon her under some pretext or other, and several join in the persecution she receives from Italy. We behold a northern empire [Russia] study every possible means to destroy the Catholic religion. Another empire [Germany], more recently established, endeavors within the limits of its territory to annihilate the Church. All the world is aware of the persecution which is going on in several cantons of *Switzerland*. If we cross the seas we shall find in *America* states where Masonry is directing frightful blows against the Church of God, by imprisoning bishops and priests and religious of both sexes, by depriving them of their revenues, and even by exiling them. A republic [Ecuador] which was *the model to be imitated by all the states of the new world, not only in things material, but in those which are purely spiritual*, has recently seen its president cruelly assassinated. He and his ministers had been pointed out to the vengeance of the Freemasons, and the worthy president fell under the blow

of the sectarian dagger. I have not yet received any official news of the death, but it is widely reported abroad, and one may well consider the victim happy who lost his life in defence of the Church and in his endeavor to establish in his country an era of peace and justice, the inseparable companions of the Catholic religion."

ECUADOR AND PRESIDENT MORENO.—The lines we have italicized near the close of the preceding extract recall to our attention the important discrepancy between the representations of the Pope and those of intelligent laymen with reference to the Republic of Ecuador and its late President. Respecting the latter the testimony of witnesses well qualified to pronounce a judgment is very directly to the point. Moreno, whom the Pope eulogizes as a "worthy" man and a martyr for the Church, is described by the very diplomatist whom he deputed to this country to represent the Republic of Ecuador, as "cold-hearted, relentless, domineering, and often inhumanly cruel," the victim of "an insane ambition." Pius IX.'s high estimate of the President, however, does not appear so astonishing, when we remember the price with which the good will of the Pontifical See was purchased—no less a price than the appropriation of "*ten per cent. of all the revenues of the State to the Holy Father*" during the continuance of his so-called imprisonment in the Vatican! But we confess we are somewhat amazed at the Pope's holding up the Republic of Ecuador as "a model to be imitated by all the States of the New World," and so by the United States among the rest, "not only in things material, but in those which are purely spiritual." Had Pius confined his eulogium to things spiritual we should have felt no great surprise, for we should have understood him to refer very distinctly to the appropriation of the *ten per cent.*, and to the \$10,000 in hand paid to Monsignore Serafin, Papal Nuncio, and Archbishop of Nice. We can understand that Pius IX. would be very much pleased to have that action serve as a model for us and for the other American Republics, or, as for that matter, for all Republics, Monarchies and Empires the world over. And so, too, the prohibition of all other religions than the Roman Catholic, is a feature which the Pope may think eminently proper to hold up as one to be copied by us; though we doubt whether any American Republic is now in the mood to accede to his invitation.

But when it comes to offering for our imitation the Republic of Ecuador "in things material" (the *ten per cent.* aforesaid being left out of view), we must say that the Pope seems to be lamentably ignorant of its true condition. But as we have already treated of this matter at some length, (see CHRISTIAN WORLD for May, 1874,) we need say little more at present. Suffice it to remark that the Pope's model republic is one in which education is at a very low ebb; where, according to the latest

edition of Appleton's Cyclopædia, "manufacturing industry is not extensive in the interior, and still less so on the coast;" the roads of which, according to the same authority, are "the rudest in South America," the best being "extremely bad even in the dry season," and becoming "impassable in the wet;" in fine, a republic so hopelessly involved that it is in default in the payment of both of the principal and the interest of its national debt.



The American Cardinal and the "Index Expurgatorius."

THE telegraph informs us that Archbishop McCloskey, having reached Rome safely, has been received by the Pope with marked courtesy. On the 17th of September a Consistory, or formal meeting of the Cardinals, was held in the Vatican palace, and the ceremonial was performed of conferring upon the American prelate the ring that serves as one of the badges of his new dignity. On the same occasion Pius IX. announced, according to custom, the church of which the Archbishop is henceforth to be known as Cardinal Priest. It was not, as first reported, the Church of *Santa Maria del Popolo*, well known to foreign visitors from its situation on the great square or Piazza del Popolo, at the base of the Pincian hill; but the far more important Church of *Santa Maria sopra Minerva*, not far from the Pantheon—so called from being built on the site of an ancient heathen temple of Minerva.

More interesting, however, than these statements is another that comes from Rome, under date of September 19th, to the effect that the Pope has appointed the American Cardinal a member of the Congregations on the Index, Sacred Rites, and Bishops and Regulars. What the "Congregations" are, our readers may not all know. They are Commissions, generally of a permanent character, to which the most important subjects of the Roman Catholic Church's activity are intrusted. Of such Congregations, generally constituted with a cardinal-prefect, three or five cardinal members, a secretary, and a number of theologians, etc., there are usually reckoned to be fifteen. With the exception of the Congregation of the Holy Office, or Inquisition, and possibly that of the Council, there are probably no more important Congregations than those to which Cardinal McCloskey has been assigned.

We are particularly glad to hear that the Roman Archbishop of New York has been placed in the Congregation of the Index. We think it is high time that a native born American ecclesiastic of the Roman Catholic Church should have a voice in the delicate matters entrusted to this Congregation. He has a grand field of usefulness before him, for

few departments of his Church's work are in greater need of scrutiny and reform. We could indeed wish that the American Cardinal might suggest to his colleagues the eminent propriety of disbanding the Congregation altogether, and giving up the "Index Expurgatorius." We should heartily rejoice if he succeeded in persuading his fellow cardinals that the issue of the conflict between Truth and Error is never so sure to be rightly decided as when each is allowed fair play, and that Milton was quite right when he said: "Though all the winds of doctrine were let loose upon the earth, so *Truth* be among them we need not fear. Let her and Falsehood grapple: who ever knew her to be put to the worst, in a free and open encounter?"

But we confess that we have but faint hopes that the new member from America would be successful in convincing his associates in the Congregation of the Index that there is any more effectual means of counteracting the influence of a pernicious book than to proscribe and if possible consign it to the flames. We much fear that most of them would continue to fortify themselves in their opinion by alleging the example of those early converts of Ephesus who brought their books on "curious arts" and "burned them before all men." Acts xix: 19. The precedent, however inappropriate, is a very convenient one, and the incident forms a standing subject for an illustration at the head of the Roman Index.

Yet if Archbishop McCloskey cannot hope to effect so radical a change in the policy of the Roman Catholic Church in this regard, he may do not a little in the way of removing from the Index some of its most obnoxious features. Among the volumes it proscribes there are, we must admit, a considerable number of very objectionable volumes, profane, scurrilous, indecent and obscene. If the Congregation must absolutely prohibit the circulation of any books, let it direct its attention to these. But let it spare those great monuments of human thought which it has attempted to tarnish and destroy. Let the Index by all means be so modified, that it shall cease to be true, that, to gather a library of the master-pieces of the human intellect, one need not go outside of the pages of the list of books prohibited by the Church of Rome.

Here, then, is a magnificent opportunity for the American Cardinal. Is there any sufficient reason why a good Roman Catholic should be compelled to expose himself to the terrors of excommunication and its presumed consequences in another world, if he would become familiar with the fruits of modern historical research? Let the American Cardinal insist on removing from the Index Expurgatorius Gibbon's History of the Decline and Fall of the Roman Empire, Hume's History of England, Sismondi's History of the Italian Republics, and other works of the first rank which no one who claims to be well read can afford to

admit himself to be unfamiliar with. We lay no stress on Merle d' Aubigné's History of the Glorious Reformation of the Sixteenth Century, as that may be too dangerous a book for a good Romanist to consult. But must he be excluded from an occasional glance at that grand repository of historical lore, Bayle's Dictionary, and thus be deprived of a fund of undisputed learning? Shall Erasmus, one of the great lights of the Revival of Letters, be a closed book to him? But even if that must be his hard lot, why not let him consult Archbishop Fenelon's "Explication des Maximes des Saints," or even, if he have a taste for musty tomes, the sermons of Savonarola himself, all of them now in the Index, since writers in the *Catholic World* and the *Catholic Review* have been lately proving, at least to their own satisfaction, that Savonarola was "a good Catholic?"

Let not the Cardinal fail to urge upon his associates the danger there is that even the bolts which the Index brandishes above his head may not deter some sincere Roman Catholic who admires the epic poem and would wish to compare the style of Milton with that of Homer or Dante, from devouring the forbidden pages of "Paradise Lost," not to speak of the masterly prose letters of Cromwell's secretary. Now and then too an Englishman or an American may wish to master the Elements of Logic, and imperil his salvation by a stealthy glance at the pages of Whately, the vigorous combatant of all empty pretences and sophistries. It would be well to see that the title of this work be struck from the decree of the Congregation dated December 19th, 1850, along with Rev. R. Hobart Seymour's Pilgrimage to Rome. Nor would it be amiss if Chevalier Bunsen's Hippolytus and his Age, condemned July 21st, 1853, and Sainte Beuve's Port Royal, condemned some eight years earlier, were together readmitted to the rank of books which a Romanist can use without being consigned to everlasting perdition.

But where should we end did we begin to point out to Cardinal McCloskey the extent of his rare advantages? We have but thrown out a hint as to what the Pope's commission renders it possible for him to undertake. Will he improve the opportunity?

A Sketch of the History of the Work in Central Mexico.

By REV. HENRY CHAUNCEY RILEY, D.D.

For three hundred years after the Spanish conquest of Mexico, the Roman Catholic Church fortified herself throughout this beautiful land, crowding its cities with magnificent stone churches, convents and colleges. The immense mineral and agricultural wealth of Mexico so enriched the Mexican branch of the Roman Church, that it was called "the richest of Churches."

Rome's disciplined satellites garrisoned this whole country, while the cruel Inquisition kept close watch on Church and State.

Suddenly, in the year 1810, a Mexican Roman Catholic presbyter, named Hidalgo, protested against the tyranny of Spain, and gave the cry of "Liberty and Independence" in this his native land. The Inquisition and the Spanish authorities turned fiercely and cruelly upon him. A few months had passed and Hidalgo's lifeless body stained the soil of Mexico with the blood that flowed from the cruel bullet-wounds with which his persecutors had riddled his noble form. But the cause in defense of which he had died, died not with him.

His cry of "Liberty and Independence" was taken up first by one and then by another of his fellow countrymen, until the liberal party of Mexico had gained many accessions to its ranks, and had become numerous and powerful. The Roman Church party, which at first had opposed the thought of the independence of Mexico from Spain, afterwards having become alarmed at some measures taken by the Spanish government, favored that cause and fought beside the liberal party, until they unitedly achieved the independence of Mexico in the year 1821.

Once free from Spain, the Mexican Roman Catholic party wanted to plant an empire in Mexico that should be their abject tool, and in all things subserve their purposes.

The Mexican liberal party on the contrary wanted to organize themselves into a liberal Republic. These two antagonistic parties—the Imperial Roman Catholic, and the Liberal Republican—then turned upon each other with fearful bitterness and cruelty, and struggled against each other for the ascendancy, until the land has become exhausted, poverty-stricken, crowded with blood-stained graves.

During the lulls in the fratricidal war, the partisans of the two antagonistic systems of thought have fiercely insulted each other by means of the press, and filled the land with hatred. In the year 1857, the Liberal Republican party had so gained on the Roman party, that they were able to promulgate a liberal constitution, and to pass the so-called "Laws of Reform" which shattered the political power of the Roman Church in the Mexican Republic. All the Roman Catholic convents in Mexico were suppressed, the State was declared independent of the Church, a vast part of the Roman Catholic Church property was nationalized throughout the Republic, and many of the more prominent Romanists were banished to other lands.

The exiles set on foot intrigues to bring about the French intervention, hoping thus to regain influence in Mexico. The failure of that intervention project has left the Mexican Liberal Republican party triumphantly in power, and full of enthusiasm for their liberal Constitution and Reform Laws.

The political struggle and the triumphs of the liberal party have

helped to make way for the circulation of the Holy Scriptures, the preaching of the Gospel, and the organization of a pure branch of the Christian Church in Mexico. The British and Foreign Bible Society sent an agent with a large supply of Bibles to Mexico at the time of the French intervention. These Bibles were heartily welcomed in his native land, and widely circulated among his fellow countrymen, by a former Roman Catholic presbyter named Francisco Aguilar. Many with deepest joy read and studied the inspired word of God, which revealed to them truths that were in bright contrast with the hatred, idolatry and errors that had so long saddened their distracted country.

Francisco Aguilar was one of several former Roman Catholic Presbyters who, after the proclamation of freedom of worship in Mexico, tried, in connection with a few laymen, to establish here a branch of the Christian Church which should be entirely emancipated from the tyranny of Rome, which should advocate the general circulation of the Holy Scriptures, and which should be friendly to the liberal Republican Government.

Several members of that Government, among others the President Don Benito Juarez, recognizing the political importance of having such an independent Mexican Church for an ally, endeavored to encourage its members in their work by lending them two important former Roman Catholic Church buildings in this capital. An influential presbyter of much power preached in those Churches for some time.

The movement met with violent persecution from the Romanists. Several of those in sympathy with it being warm friends of the Republican Government, were scattered by the French intervention. Aguilar, however, bravely remained in the city of Mexico, and at the time the capital was occupied by the French, welcomed and helped to circulate widely the Bibles sent here by the British and Foreign Bible Society, and did what he could to organize a pure Christian Church in Mexico. A few from the ranks of the poor joined him in this effort. An earnest layman of the name of Prudencio Hernandez, who was engaged in quite a successful business, also connected himself with Aguilar in his Christian work. The Romanists persecuted Aguilar and his little congregation, and remorselessly intrigued against Hernandez, until his business had been completely destroyed, and his capital of about fourteen thousand dollars swept away.

Hernandez having been a fellow-student with a celebrated Roman Catholic Bishop, was commissioned by Aguilar to try and win this Bishop for their Mexican Church. Hernandez however found his former fellow-student so entangled in the French intervention project that he desisted from the attempt to carry out the object of his mission.

In spite of the persecution that assailed him, Aguilar faithfully ministered to his little flock. Each Sunday he read his loved Bible, admin-

istered the Lord's Supper, preached Christ and Him crucified to his congregation, and conducted their worship partly with selections from the Church of England Prayer Book, and partly with extemporaneous prayer. The little church Aguilar helped to gather had a noble mission. Its members were instrumental in beginning a grand work for Christ and His church in Spanish America.

The persecutions and difficulties that their loved pastor suffered gradually broke down his health, until he was suddenly prostrated by a dangerous illness. Hernandez, calling to see Aguilar the evening before his death, found him with a small table by his side, on which rested the well studied and much loved Bible. Taking Hernandez by the hand, the dying Aguilar entreated him to continue to labor faithfully in behalf of the cause for which they had unitedly struggled. Hernandez promised to do so. Aguilar then rejoined: "I die tranquil;" and soon passed into the joy of his Saviour's immediate presence.

Right nobly has Hernandez kept the promise he made the dying Aguilar, and he has had the great joy of aiding in the rapid establishment, in his native land, of an earnest and faithful branch of the Christian Church that maintains the faith in its purity and fulness, and the ministry in its integrity, and whose members are working for Jesus amidst many dangers and harassing persecutions, with a self-sacrificing courage, devotion, zeal and faithfulness that ought to endear them to their fellow Christians in other lands.

This Christian organization, known by the title of "Church of Jesus" in Mexico, has now connected with its organization fifty-six congregations, three of which celebrate divine service in three former Roman Catholic church buildings. And it is preparing a large number of its earnest Christian workers for its ministry.

Many of the members of this church have formed themselves into an association entitled "The Christian Society of Mexico." The Society has a Bible and Evangelical publishing depot on the principal street in the City of Mexico; it publishes a Christian periodical called "The Truth," and has connected with it an Orphanage and nine day schools, with over two hundred scholars, who are carefully taught the Bible. The weekly meetings of the society are held in a former convent hall in this city, and are attended by large numbers. Besides doing a most effective work in this capital, this society also sends some of its members to preach the Gospel in many other towns and cities of this Republic.

Two of its members, Medina and Foreada, are now establishing a very strong centre of Christian work in Oaxaca, the leading city of Southern Mexico. Medina conducts another Christian periodical in that city with great ability. As these Christian periodicals exchange

with many of the secular journals of Mexico, they exercise a very wide influence throughout the Republic. Besides preaching regularly to his congregation in the former Jesuit Church of Oaxaca, Medina is also seeking to extend his Christian work to other parts of Southern Mexico.

The Romanists, from the early organization of this precious Church of Jesus in Mexico, have heartlessly persecuted its members, murdering several of them, burning the houses of others, and trying to impoverish many who have openly connected themselves with its Christian work or attended its places of worship.

The well-to-do business classes, the fashionable and the rich, have been frightened away and kept from joining the "Church of Jesus" by the fearful cruelty with which the Romanists have attacked it from its early establishment, and by the heartless efforts that its persecutors persistently make to destroy the social standing and to impoverish those who attend its services. The Roman Catholic Church has also officially declared that those who attend any of the places of worship of the "Church of Jesus" are for that simple act excommunicated.

In some places where the "Church of Jesus" has congregations, Romanists refuse to employ its members or to buy or sell them anything, and at once dismiss from their employment those who connect themselves with it. Some of its members, on being dismissed for their evangelical faith from the employment with which they had earned a scanty livelihood for their families, have been turned away with the cruel words "that they may now eat their Bibles for food," and with other such unfeeling taunts.

Congregations of the "Church of Jesus" have been attacked by armed mobs of Romanists. But a few weeks since one of our congregations was attacked and its members scattered from their homes. As some of the members of that scattered congregation arrived in this city, they brought with them the corpse of a young man who had just been shot by a Romanist. It was the corpse of a dearly loved son. The father and mother and brother wept beside it. We buried it from the chapel of St. Francis. At its funeral the children from the schools of that chapel sung beside it a hymn with music so beautifully plaintive that it moved every heart. The coffin was covered with flowers plucked from the garden of our chapel. As I stood beside the coffin of that martyr, I had to address many who listened with deepest sorrow, but also with earnest hope and faith, and with hearts full of forgiveness. As we afterwards stood by the open grave and joined in prayer, and then were about to lower the coffin into its silent resting place, the mother of that dearly loved martyred son threw herself down on his coffin with words of such heart-rending sorrow, that every one in the little group, which in the dusk of early evening witnessed the

scene, was deeply moved. Scenes and facts like these have chastened but not chilled the courage, zeal and enthusiasm with which this Church of Jesus presses forward in its Christian work.

If this Church of Jesus can be firmly established in Mexico, it may yet exert a most precious influence far and wide throughout Spanish America, and also in Spain. To care for our orphanage and schools, to meet the expenses of educating members of this Church for the Ministry, to aid our Missionaries, to publish Christian publications, to sustain an aggressive Christian work in a country like Mexico, with the remorseless persecution of the Romanists impoverishing our fellow-workers, and frightening the rich and prosperous from joining us, is a Christian work which, to be effectively prosecuted, needs more generous gifts from our fellow Christians in Bible lands than we are now receiving.

Will those who read these words, for the sake of Jesus and from love to Him, aid us by giving and seeking to induce others to give in behalf of this cause? Will each and every one who may read these words send something towards meeting the expenses of this Christian work? If you can give but little, gladly give that little, remembering that if many contribute each a little, the many little gifts may together amount to much? Will some of the rich among our fellow Christians do something generous in our behalf before we have been driven by absolute necessity to disband a large part of this Christian work, as we must do unless some speedy and generous additional help is given us?

Fellow Christians, will you "looking unto Jesus" respond to this appeal, asking Him to teach you what He would have you do, and to give you grace and strength to do it?

With your contribution please enclose the words "for the Christian Society of Mexico."

H. C. R.

Romish Pope-Worship.

[Translated from the *Chrétien Belge* for the CHRISTIAN WORLD.]

ABBÉ E. MICHAUD has just published a volume giving a mournful idea of the state of the Romish Church in France. ("De l'état présent de l'Eglise catholique romaine en France." Paris, 1875.) Here are some lines which we borrow from it (p. 361-363):

"What a singular theology is the theology of the present day of the French Ultramontanes! It may be summed up in a word: *Papolatric* [Pope-Worship]. Just as it is not uncommon to hear Ultramontane orators preach on the Pope and on devotion to the Pope on the very day of Christmas, so there are theologians who, in their writings, iden-

tify Christ with the Pope. Assuredly there are still in Ultramontanism good souls that think of the Passion of Jesus Christ; but the passion that is just now in fashion, among Catholics of this sort, is not the Passion of Jesus Christ, it is that of Pius IX. Pius IX. is at the present time the true crucified, as he is the true head and true centre of the Church. The work of M. l'abbé d' Ezerville is well known, entitled '*Crux de cruce, the way of the cross of Pius IX. and with Pius IX.*' (Bar-le-Duc and Paris, 1874.) In this work are explained the fourteen stations of the way of the cross of Pius IX. According to M. Veuillot, what the Eucharist is to the Second Person of the Trinity, that the Pope is to the Third: he therefore contains within him the Holy Spirit as the Eucharist contains in itself the incarnate Word! In the *Univers* of January 30, 1872, we find an offering of two francs made to the Pope by an unnamed Ultramontane with this address also to the Pope: 'Our Father... may thy kingdom come!' It is therefore to the Pope that the *Pater Noster* (the Lord's Prayer) is now addressed! On the 4th of April, 1872, the Ultramontanes gathered in Paris made a Confession of Faith, to which Pius IX. replied by sending his benediction by telegraphic dispatch. Now, in this Confession of Faith, it is said that the infallible Chair of Peter is 'the source of all truth and of all justice.' (See the *Univers* of April 8, 1872.) It is impossible at present to do anything without the approbation of the Pope, or of the Roman Curia.... The French Ultramontanes do not confine themselves to making the Pope a sort of absolute head for religious matters alone, they desire still further to constitute him 'the sole proprietor of Christendom.' (*Conferences de Notre-Dame d' Angers*, by M. l'abbé J. Morel, p. 214.)

We have under our eyes a papolatrous engraving which precisely supports what is alleged by the abbé Michaud.

At the top is a representation of the Papal tiara; beneath are the words: "*The perfect imitator of Jesus.*" Lower still, on the right, St. Peter saying these words: "O Jesus, my Saviour, succor him!" On the left, opposite St. Peter, Jesus himself, and below, confined in a dungeon, behind thick bars, Pius IX. Christ, crowned with thorns, holds a crown of thorns above the captive, saying: "It is thus that he will enter into my glory." Below the captive Pope are these words which he is supposed to utter, in imitation of Christ: "My Father! may this cup, if it be possible, pass from me!... Nevertheless, not my will but thine be done." (Matthew.)

The back of the engraving has these words:

"He that heareth him, heareth me.

"He that despiseth him, despiseth me. (Gospel.)

"Like to his *Divine Master*, our illustrious Pontiff, our holy Father the Pope, Pius X., has his heart pierced with a thousand swords....

"Impiety extends its ravages through the entire world. Materialism, like a gnawing worm, gains its way gradually through all classes of society.

"A host of peoples live in ignorance of the true religion and of the salutary instructions of the Catholic, Apostolic and Roman Church.

"Entire nations are plunged in error and falsehood, and profess doctrines invented by Hell. Faith totters, Faith grows weak.

"Faith is going to destruction.....

"The world labors only for the *Earth*, which is *Nothing*, and neglects *Heaven*, which is *Everything* !.....

"The bark of Peter is tossed by the furious waves of Infidelity.....

"The sacred Ark has been profaned.....

"And the dominion of the Eternal.... Snatched away.....

"Captivity is become the portion of the visible shadow of the invisible Head of the Church.

"*The Pope is King.*

"But how many *Thorns* in his crown.....

"How many *Wounds* in his heart.....

"Yes, Noble Pontiff !

"You resemble through sufferings Jesus, the Divine model, but you are also his image by your illustrious virtues !

"You are *Great*, you are *Holy*, you are *Infallible* !

"Let us therefore love our holy Father the Pope, let us venerate him, let us imitate him, let us be submissive to him, and let us give him the help of our money and of our prayers !

"Saint Peter, you who were the first representative of Jesus on the earth, sustain your worthy successor !

"Intercede for him with God, pray for his Church and for all his children.....

"O Lord Jesus ! prepare for Pius IX. an everlasting crown of *Happiness and Glory* !—*Amen*."

At the bottom of the right side, these indications are to be read :

"Aubry, editeur. Imp. Paris, Série 291, no. 3."

Here is an unworthy advantage taken of the ignorance of [Roman] Catholic populations. It is attempted to make it believe in the pretended martyrdom of the pretended Infallible Pontiff of the Vatican. Next there is the wish to increase the worship of this man by them ; and for that purpose, he is compared as far as possible with Jesus Christ. That is hateful.

The Sicilian Sin-Market.

From the London Christian World.

It is a touch of that grimly and sadly ironical comment which the facts of life and the aspects of history often form upon the utterances of the orator that, while the words of Cardinal Manning, in disparagement of man's reasoning and thinking faculty, are fresh in the memory of the English public, the state of morals produced by the system which Dr. Manning exalts above both reason and revelation should be forced in its most glaring colors upon the public attention. Sicily may be called an island of the blessed, if blessedness consists in unquestioning devotion to the Pope, and entire faith in the promises of the Church of Rome. In that favored land, whose natural capabilities in the production of corn, and wine, and oil, and fruit, and minerals are perhaps surpassed by no equal portion of the earth's surface, there is a population of between two and three millions, of whom all, save a few thousand Jews and fifty or sixty thousand Greeks, are Roman Catholics. Heresy in the form of scientific and political enlightenment may prevail to a considerable extent, but the evil thing to which Cardinal Manning traces all that is worst in modern Europe—we, of course, allude to Protestantism—seems hardly to be known. If there is atheism or infidelity, it must be traced, as in Spain, to the reaction against Romanism, and its apostle is not Luther but Voltaire. At all events, the fact is indisputable that the great body of the Sicilian population remains, or did until within the last few years remain, in slavish subjection to the Romish priesthood; and so safe did the priests and their rulers feel themselves in "the orthodox island," that they could display their true nature without fear and without shame.

In Sicily accordingly there was organized a regular market of indulgence in sin. What was called the *Bolla di Composizione*, the Bull of compositions or indulgences, was annually sent to Sicily by the Pope, and in it, or its annexed schedules, was arranged a tariff of absolution, in accordance with which any man wishing to sin with impunity and a clear conscience might be accommodated. Sir George Bowyer says that the money was paid, not for absolution from sin, but for exemption from penance. The distinction, however, would practically, as every one who reflects upon the matter must see, be untenable. In the paradisiacal days before Garibaldi set foot on Sicily, the arrival of the Bull was periodically announced in the churches, and the faithful at once set about buying pardon for past sins, and making provision for future transgression. It was convenient for all parties that the mere purchase of the Bull should be an effective way of compounding for sin, and it was easy to charge higher for a Bull when the sin was heinous than

when it was slight, just as we pay more for a stamped deed when the amount inscribed is large than we do when it is small. Sometimes, "after civil wars and other sanguinary pastimes," the run upon the holy fathers was so great that it was necessary to share the profits with middle-men, and a pushing retailer, who bought a good stock of Bulls, and had an extensive connection among pious criminals, would do an excellent stroke of trade. "Speculators purchasing a thousand or so, besides promoting piety among their neighbors, would be able to turn an honest penny by circulating those promissory notes on Paradise, and, as the administrative bureaus of the State were actively engaged in selling the godly and profitable article, private persons were all the more encouraged to imitate the example of their King, and largely hawked copies about."

A devout monarch encouraged the traffic, and condescended to share the profits, to the tune of about £5,000 a year. Need we say that this exemplary Sovereign was the renowned Bomba, King of Naples? But Garibaldi came; United Italy and Victor Emmanuel ruled in Sicily; the new *régime*, which is, in Cardinal Manning's eyes, the abomination of desolation, introduced a changed order of things; and on the 11th of June last, Signor Tajani, who had been Procurator-General at Palermo, rose in his place in the Italian Parliament, and gave an account of some of his experiences in attempting to grapple with the appalling depravity of this Goshen of the priests. "A burglar or bandit," he said, "would appear before the priest, telling him he had pilfered and spent 1,000 lire. 'No matter,' the priest would say, under the Bull, 'if you have preserved a portion of the spoils for the Church.' Thus a compromise was easily arrived at. The burglar paid the Pope a tax, the Pope in return absolving the burglar. There was a complete list of all imaginable crimes contained in the Bull. Rape, theft, robbery, murder, nothing was omitted. Side by side with each crime you had the price set upon it, the amount being considerably increased for offences against the servants of the Church." Signor Tajani of course lost no time in seizing all the copies of the Bull he could find, and refusing the royal *exequatur*. Doubtless this would be mourned over in pious circles in Rome and Paris, and Cardinal Manning would probably tell us that Signor Tajani is tainted with rationalism. But few of our readers will be irrational enough to hesitate to approve of his proceedings, or to question the correctness of his opinion that priestly connivance at crime has tended to foster in Sicily such frightful associations for robbery and murder as that of the Maffia. "In Sicily crime is a commercial transaction." And while in Sicily the Government of Victor Emmanuel strive to check the horrible vices that have germinated in the hot-beds of superstition, in Spain the representative of the Pope, Monsignor Simeoni, recently created a Cardinal, urgently demands that

the practice of toleration shall be put an end to in the kingdom of Alphonso.

We take leave to press these things upon the notice of Cardinal Manning and the multitude of foolish persons who, within the pale of the State Church or without, think there is something virtuous in subjecting the mind to the influence of priestly authority. Can any one doubt that the poor creatures in Sicily who bought permission from God's professed ministers to break God's commandments would plume themselves on the lowliness of their spirits, and the meekness with which they accepted the teaching of their ecclesiastical superiors? Was it for them to be wise above their teachers, or to listen to the suggestions of mere human reason or conscience against an infallible Church? Would they not look down with a kind of pity upon those of their neighbors who detested the whole traffic, calling them infidels, atheists, rationalists, and feeling assured that to kill them would be doing God service? Religion in itself is really of no value; you must always know what the religion is. If it is a dead and corrupt religion—such a religion as Luther rose up against when preached by Monk Tetzels, or as Signor Tajani encountered in Sicily—it is as bad as no religion at all, if not worse. And among the tests to which, whether Roman Catholics or Protestants, we are all bound to subject our religion, there are few better than that of its practical alliance with sound morality and enlightened reason.

Papal Dictation in Civil Affairs.

[From the *Christian Intelligencer*]

LET us suppose that some future government of this country, moved by what seemed to it a sufficiently constraining reason founded on advantage or necessity, should pledge its word to the successor of Mahomet, or to the patriarch of the Greek Church, and should solemnize its pledge by an oath, that the Mahommedan or the Greek creed should be established in the United States to the exclusion of every other religion; would the people respect such a contract, or ought they or their future government to remain bound and concluded by it? This question suggests another, upon the answer to which depends the answer to it—namely, would those who thus assume to be the contracting parties have any foundation in right to dispose of nations, governments, and peoples, for all time, and in the way we have supposed?

There can be no doubt as to what the answer to these queries would be, nor indeed as to what they must be. The people would not, and ought not to respect such a contract, because the parties to it would have no right to enter into it. Whence, they would ask, do the repre-

sentatives of the Greek Church, or of the Mahomedan imposture, on the one hand, or the government of the United States (or of any other country) derive the right to barter men's individual freedom and their liberty of conscience and rights of private judgment, or to exercise the power of imposing upon them a prescribed religious or intellectual belief? Certainly, no civil government could have any moral or legal right to make such a compact, and if it usurped the *power* without having the *right*, it would be an exercise of mere *force*, which, in its turn, must necessarily succumb, in the course of events, to a force stronger than its own. So, also, if the Greek Church or the successors of the "Prophet," should negotiate a contract of the kind we have outlined, with any government which transcended its powers by undertaking to part with the rights of third parties who were not consenting to the compact, and which did so solely by the exercise of force, neither of those parties would have any reasonable ground of complaint if the unwarranted contract should be dissolved by the ascendancy of a new and stronger force, with different ideas of right and authority, or at least with other dispositions respecting both. The sole title and binding power of the contract would be force, and if force be the source and foundation of one title, assuredly it may be the source and foundation of another abrogating its predecessor.

These reflections are suggested by the course of the Pope toward Spain. For centuries the Papacy and the government of Spain had agreed together that the people of Spain should be Roman Catholic, that no other faith should be tolerated among them, that their children should be educated solely by the Romish clergy, and should be permitted to draw their religious knowledge from them alone. This compact, usurped and tyrannical as it was, was renewed from time to time by the two high contracting powers, and the people of Spain were disposed of by them as though they were so many dumb and driven cattle. But at length there was a change. The people opposed force to force, and laid both the home and foreign usurpers prostrate. They were no longer cattle but men, and their oppressors and enslavers were no more than men. They made an impression upon their rulers; and the monopoly of Rome over the religious and secular education of their children, and over their literature and their religious creeds was destroyed, or at least so greatly modified that other than Romish teachers were admitted to train their youth; other creeds than the Roman Catholic were tolerated among the people of Spain, and other literary productions than those which received the Papal *imprimatur* were permitted to be published.

Then came an outburst from Rome. First, in a consistorial Allocution, the Pope protested against what it was pleased to consider the criminality of the Spanish government, which, in contempt of its word and its oath—the word of a tyrant and the oath of a despot—dared "to

perjure itself" by abrogating the concordat by which Spanish monarchs and Popes of Rome spoliated the people of Spain of their rights and privileges. Full of maullin grief, the Pope reminded his bishops how, in the "interests of the Catholic religion" he had "established that this holy religion should continue to be the established religion of the Spanish nation, to the exclusion of every other worship." But his grief and his protestations were unavailing. The people of Spain, and its recent governments, do not admit that arbitrary and long dead governments combining with the Pope had the right to establish the Romish faith to the exclusion of all others, and they have deliberately opened the doors, though not so widely as we hope they may do, to other religions besides that of Rome, and permitted the training of their children by other than priests and Jesuits.

The last act of this preposterous drama, in which the Pope is the leading actor, but yet an actor shorn of his old-time prestige and power and betraying the "lean and slippered pantaloons" of withered age, is the circular of the Papal nuncio, to which we referred last week, and in which, in the name of the Pope, that functionary claims the fulfilment by the present government of Spain of the terms of a concordat agreed upon between a former government and the Pope, by which the exercise of any other creed than that of the Roman Catholic Church is forbidden in Spain, and by which also the superintendence of education is transferred to the Romish clergy, and the co-operation of the secular power is guaranteed for the suppression of heretical or Protestant teaching and literature. We are glad to learn, however, from recent dispatches from Madrid, that the government of Spain is not disposed to acknowledge these preposterous claims, but has determined to make no concessions, to pursue an energetic course with regard to the circular of the Papal nuncio, and that it will fully maintain the liberal and tolerant course which has been inaugurated in the interests of the people of Spain and of liberty of conscience the world over.

MISSIONARY INTELLIGENCE.

HOME WORK.

Chelsea and Boston.—Rev. M. Dwight.

Our Missionary, Rev. M. DWIGHT, reports that during the past month he has visited 227 Roman Catholic families, and supplied 30 of this number, which were destitute of the Word of God, with Bibles, Testaments, or single books of the Holy Scriptures. In 12 Roman

Catholic families he was allowed to read or repeat portions of the Bible, and to offer prayer with and for their members. In many others he could only read a Scripture extract, and urge the importance of prayer and faith. A large number of nominal Protestants, many of them persons rarely, if ever, attending Divine worship, were also reached.

Louisville, Ky.—Mrs. J. M. Sadd.

Mrs. SADD mentions some interesting incidents of her home missionary work. Among other things she refers to the recent happy death of a poor man, the head of a family, whom she had been wont to visit. He had once been a Roman Catholic, but had renounced Romanism, without openly embracing the vital Gospel. But the labors of Mrs. Sadd and other Christian workers during his last illness were blessed of God to his conversion. It was pleasant to see his countenance light up with a heavenly smile, when Mrs. S. on one occasion at bidding him good-bye, said, "Oh! I wish you would come to Jesus." "I *have* come to him, Mrs. Sadd! I *have* come to Jesus!" was his prompt and cheery reply. And from that moment his soul gave evidence that it was full of peace, while his face beamed with joy. When he died he received a Christian burial, the services being conducted by a "Bible minister."

Cincinnati.—Miss Schiller and Miss Furler.

Our Biblewomen in Cincinnati report that nothing of special interest has occurred during the last month; although, as one of them remarks, "each incident of my everyday work carries with it some interest to me which cannot be expressed in words, the work being much the same always, repeated day after day, sometimes directly accompanied with good results, sometimes indirectly." The Sabbath classes, the visits to the poor in their homes and to the sick in the hospital, the distribution of the words of life among the famishing in the market-place—these and other similar duties fill the day and frequently the evening too. Nor is this work altogether ungrateful. There are those who keenly appreciate the kindness shown them, and who are not slow to express their thanks; so that the

Christian worker often has occasion to blush when she contrasts the poor return made to our blessed Saviour for his unspeakable gift, with the lavish praise given to her own poor endeavors.

Chicago, Ill.—Rev. A. Miller.

OUR German City Missionary, in Chicago, Ill., Rev. A. MILLER, writes as follows of his work during the month of September:—

"There is nothing of unusual interest to report. The most of my time is occupied in calling upon the people. During the month I visited 150 families, and nearly all were new to me. My plan is to enlarge my territory as fast as possible, but in this vast city I cannot advance very rapidly. The people whom I visited were friendly, and many of them permitted me to pray. In numerous cases I could see that my labors were not in vain. I exhorted the parents to send their children to the mission school. The most of them promised to do so, but some neglected to keep their promise. It is an encouraging fact, however, that the children are being drawn in larger numbers than ever to places of religious instruction. If we would weaken the forces of infidelity and Romanism in this country, we must control the children of our foreign nationalities.

"I attended three funerals and baptized several children. The parents were not members of the church, and I improved these opportunities to urge upon them the necessity of being Christians. When the heart is made tender by affliction, the Missionary can speak with effect.

"While I devote every day in the week to mission work, I find the Sabbath the most laborious. I preach three or four times, and deliver several Sabbath School addresses. If I had a central, commodious building, I could con-

centrate my efforts, and the effect would be more apparent.

"I supplied 16 destitute families with the Word of God. They received it gladly, and I pray that it may become unto them 'the power of God unto salvation.' There are multitudes in this wicked city, who are perishing for the want of the 'true bread.' May they seek it while it is to be found."

Iowa City, Iowa.—Rev. J. Poduril.

REV. J. PODURIL, our Bohemian Missionary in Iowa City, Iowa, and surrounding country, makes this report for the month of September:—

"Since my emancipation from Romish despotism, I have been able to understand from personal experience the declaration of Christ, 'If, therefore, the Son shall make you free, ye shall be free indeed.' Truly His 'yoke is easy, and his burden is light.' How sad the thought that thousands in the Roman Catholic Church are ignorant of the joys of salvation. Like myself, they were trained to believe that the observance of outward forms constituted the whole of religion. The time has come, however, when Protestants should labor to bring these sincere but deluded people to the saving knowledge of Christ.

"In working among my countrymen, I find many discouragements, yet I am determined to sow the good seed. Since the truth has reached me, I believe that it can transform others. But the most efficient plan is to visit the people in their homes and talk to them kindly. In adopting this method I have been successful in awakening an interest on the subject of religion. It is not the mere preaching of a sermon that will make the deepest impression. When Paul stood before the enemies of the Gospel, he told them what a wonderful change had been wrought in him by the grace of God. So I, by the help of the

Holy Spirit, have been relating my religious experience, and many have been seriously considering the claims of the Gospel upon them.

"Several weeks ago a terrible explosion occurred in a mill near Iowa City. Among the killed was a Bohemian. He was once a Roman Catholic, but his friends would not permit him to be buried with the rites of that Church. His body was escorted to the grave by a Bohemian benevolent society, and an address was delivered, in which Romanism was denounced. This incident shows the growing alienation of the Bohemians from the Papal Church. In my visits among them, I discover a tendency to embrace Protestantism. The children especially are accessible."

Muscoda, Wis.—Rev. J. Zvolanek.

REV. J. ZVOLANEC, our Bohemian Missionary, in Muscoda, Wis., and surrounding country, sends this report for the month of September:—

"The cool pleasant weather has increased the number of worshipers in the sanctuary. Harvest is over, and our country members are more regular in their attendance. There is evidently an improvement in the religious condition of our congregation. It has been my aim to preach practical sermons, and urge upon my people the importance of being fully consecrated to the work of the Lord. If they were less formal and more spiritual, we certainly would behold more sinners converted to God.

"In my pastoral visits I call upon many families who seldom attend any church. When permitted, I pray with them and talk to them of Christ. Some appear to be serious, and desire me to come again. The women are more inclined to accept the truth than the men. Those who are Roman Catholics know more about the Virgin than the Son.

The Holy Spirit seems to be moving upon the hearts of the people.

"Our Mission School is filling up, and I am devoting special attention to the dear children."

Milwaukee, Wis.—Rev. J. G. Achenbach.

Rev. J. G. ACHENBACH, our German City Missionary in Milwaukee, Wis., makes the following report for the month of September:—

"During the month I have been very sick, and consequently have not been able to do full work. Yet I made over 100 visits. In conversation with a Roman Catholic friend, he expressed his regret that the priests were so worldly-minded and wicked. One of these priests declared to me that to be a Protestant was the same as being a Rationalist. A short time after I learned, on good authority, that this holy father had imbibed too freely of strong drink. Truly they are the blind leading the blind. The deluded people are having their eyes opened.

"While visiting Roman Catholic families, I ascertained that very few had the Bible. To those who would receive it, I gave a copy of the Word of God. The priests are vigilant, and labor to counteract my influence. They are working against our Mission School, and seek to draw the children away, but this department of our work flourishes. Amid many difficulties, we thank God and take courage."

Greece.

DEATH OF THE REV. GEORGE W. LEYBURN.

The last number of the *Missionary* contains a letter from Rev. Dr. Kalopothakes, giving an account of a visit to Macedonia, in company with the elder Mr. Leyburn, and of the much regretted death of the latter at Salonika, the ancient Thessalonica. Mr. Leyburn, who

in his youth had been a missionary to Greece, (which he only left when compelled by the intolerant regulations of the government either to teach the Greek catechism in his schools or to close them) lately returned thither, as we mentioned in the August number of the *CHRISTIAN WORLD*, under the auspices of the Presbyterian Church (South). Accompanied by his wife and his son, the Rev. George L. Leyburn, it was his purpose to devote his last days to the spiritual interests of a people for whom he had a life-long attachment. But the end of his useful course came far sooner than he or his friends expected. Here is Mr. K.'s letter:—

"ATHENS, Aug. 21st, 1875.

"Although you have been advised of the visit of Mr. Leyburn and myself to Macedonia, and of the reasons therefor, I will take the liberty of briefly reviewing that visit, that you may have a more complete knowledge of what has happened. My acquaintance with Macedonia for the last fifteen years, and the importance of Salonika as a centre of our missionary operations in European Turkey, and the troubles that rose as soon as Mr. Michaelides was stationed there as our Evangelist (troubles that threatened our whole work with destruction) which made it necessary for me to proceed to Constantinople—these, I say, on the one hand, and the constant and urgent solicitations of our friends at Salonika on the other, made it seem expedient to us that one of the Messrs. Leyburn should go there and see the place and people, and perhaps afterward remove there altogether. For this purpose Rev. G. W. Leyburn was selected as the most suitable, on account of his knowledge of the Greek language and his general experience in missionary work. It was also thought advisable that I should accompany him to Salonika and assist him in obtaining the necessary

information. Consequently we started for Salonika on the 8th of July, touching on our way at Volos, the seaport of Thessaly and the place where our new Evangelist will be stationed, of whom you will be advised more fully next week, or shortly. We arrived at Salonika on the morning of the 10th. Mr. Michaelides (Mee-ha-le-thes) and the rest of our friends there, including Dr. Paionides, of Cassandra, welcomed us on board the steamer, and as soon as we landed Mr. L. received calls from several persons, and all with one accord begged him to remain at Salonika. It did not take him many days to decide the question, for he at once saw the force of all I had said to him about the place and its importance as the centre of our missionary operations in those parts. So loud did this Macedonian call seem to be, that he was more than willing to remove there permanently, if the means could be provided.

"During the twelve days that we stayed together at Salonika, several important things were done. 1. We assisted our brethren there who had been members at Athens, to form a Macedonian Branch of the Greek Evangelical Alliance, and we saw with great pleasure some new persons wishing to be received as members thereof.

"2. After satisfactory examination we received as a member of the Greek Evangelical Church at Athens (there being as yet no organization at Salonika) a young man, who since my visit there in January last, has come out boldly in behalf of the truth as it is in Christ, and admitted him to the communion, which was celebrated July 18th, the second Sabbath after our arrival there.

"3. We licensed Mr. Michaelides to act as Evangelist at both these services, the licensure and communion. Mr. L. made a few very appropriate remarks in Greek, the knowledge of which he had retained to a remarkable degree.

"4. We also commenced a Sabbath School with Mr. Michaelides' children and two or three others. Mr. L. taught them some of the Sabbath School hymns which we sing at Athens. Next Sabbath there were several new scholars, attracted chiefly by the music, and I have no doubt, that had Mr. L. stayed there a few weeks longer, it would have become quite a large school.

"Several families of Cassandra, since my residence at Athens as a missionary, have openly declared their preference for Evangelical views and doctrines, and last year, as they had done several times before, made an appeal to me, asking that a religious teacher should be settled among them, promising also to pay part of his salary to the amount of twenty Turkish pounds, of which I informed you in one of my letters at the time. These, through Dr. Paionides, who seems to be at the head of the movement, desired that Mr. L. should visit their place. After prayerful consideration of the matter, he resolved to go, and the day before I returned to Athens, embarked in a little boat, accompanied by Dr. P. and his daughter (a pupil of Miss Kyle's school, and member of our church in Athens), the young man mentioned above, and another young man, who we hope is a sincere inquirer after the truth, and were followed by the good wishes and prayers of many persons, who went to the wharf to see them embark. From a brief note from Mr. Mercurios, the young man who united with the church, and subsequently from conversation with him, I learned that they reached Cassandra in eight hours, and went first to Dr. P.'s village, Fourca, and rested till Saturday morning, when they proceeded to another village, one hour distant, and there they spent the Sabbath very profitably. In the morning Mr. Mercurios conducted the services, for he is an educated man and by profession a

teacher, and Mr. L. occupied the afternoon. The audience numbered about forty. All the people were much pleased with his presence and remarks. And he himself, as, perhaps, he has written you, was so much interested in that place, that he told them were he a younger man, he would at once go and settle among them as a preacher, but that, as he could not, he hoped that God would send them another who would do his work.

"The rest of the time he remained in Cassandra he spent in talking with the people of Fourca, where he returned on Monday. During all this time he was in excellent health and spirits. As one who knew him best says, 'I think it probable that the last month of his life before his illness was the most truly happy that he perhaps ever spent, so cheered was he at the prospect of entering at once into the work, which appeared to be opening before him with good prospect of success.'

"On the 2d day of August he returned in the same way that he went to Salonika, but was a much longer time in making the trip. Upon his arrival at Salonika he complained of headache and of being very tired, and soon after getting to Mr. Mercurios, he went to bed with fever. It proved to be intermittent fever and yielded without much trouble to treatment, but the first of the next week there were symptoms of dysentery. This also yielded to treatment, but left him so prostrated that he could not rally, but continued to grow weaker and weaker to the end. He was most kindly cared for, especially by Mr. Michaelides and his wife. The best physicians, as many as three at one of the consultations, were in attendance, and all, except the presence and sympathy and love of wife and children, was done for him that even his own family could have done.

"Soon after his being taken sick, a

telegram was sent to Athens, but, being greatly delayed, it came too late for any of his family to go by the steamer of that week. And it was not until August 12th that Mrs. L. and myself could sail for Salonika. This we did by the French steamer and arrived at Salonika on the morning of the 14th. We found him much prostrated and unable to speak more than a word at a time. He recognized us, but could not express himself; he only asked Mrs. L. how she was, and requested her to read to him. About noon he grew worse, his feet and hands were cold and the end seemed near at hand. Still he was conscious, and when I asked him if he recognized me and what was my name, he answered, 'Kalopothakes,' and his eyes were filled with tears.

"At 1 P. M. he seemed a little better, and so continued until 2, when I requested Mrs. L. to go into another room and lie down for a little while and rest. I sat beside him and gave him the prescribed tonics every ten minutes. At twenty-five minutes past 2 I gave him some milk and brandy, and as he seemed to wish it, turned him to the other side, and went to see Mr. M. in the next room. Hardly had I sat down when the nurse came and told me that Mr. L. had expired. Mrs. L. bore the stroke very bravely as a true Christian, and her conduct made a great impression on those around her. After consultation with Mrs. L. we determined to bury him at Salonika, and made the necessary arrangements for it.

"The funeral services were held the next Sabbath morning, August 15th, in the hall where Mr. M. preaches. I conducted them, Mr. Dewar by invitation assisting. Among those present was the American Vice-Consul, who though a Greek by birth and not favorable to our plans and movements in Macedonia, was yet very kind and polite, and offered to render any assistance in his

power. After reading several passages of Scripture appropriate to the occasion, I made a few remarks on the birth and death of man, and their relative importance and bearing on his destinies in time and eternity; and concluded with a brief sketch of Mr. L. and his first residence in Greece, my acquaintance with him and gratitude to him, his love for the Greeks and interest in their welfare, and above all his love for God and his Word and work.

"Being the first time that a Greek evangelical funeral had ever taken place there, it excited much interest and drew out much people, and all were struck with its simplicity. The Consul afterwards told Mr. M. that he was much pleased. 'Our funeral services,' said he, 'are pompous, noisy and unprofitable, while yours are simple, brief and very impressive.'

"Thus our beloved father and brother is gone. He sealed his missionary work by laying down his life for it. Our friends in Macedonia are disconsolate, for they had set their affections and plans upon him. Still they do not despair, but hope that our Committee will send them another soon. (An American at Salonika is greatly needed. Who will come? On whom shall the mantle of our departed brother fall?) They speak in terms of endearment to his memory, and of gratitude to God for the benefit they have received from his

brief visit, and even from his sickness and death. Mr. Mercurios, who accompanied him to Cassandra and back, and who watched beside his sick bed told me that he had in that time learned more of Christian faith and its influence on the true disciples of Christ than he had ever known before. Another said, 'his sickness was a blessing to my soul.' And Mr. M. declares that his sickness in his house was a daily preaching to him and his family, and hopes that his wife has been so much impressed with the power of the Gospel in the heart and life of our departed brother that it will not be long before she will connect herself with God's people. Being conscious during the whole of his sickness, he was able to say much to those around him, and he gave counsel and advice to all, even the little children. He loved the Word of God, and often asked attending friends to read portions of it, as he selected. He was fond of music too, and of sacred hymns, and frequently asked Mr. M. and his children and other friends to sing for him, joining himself in the hymns when able. He was meek and patient, kind and considerate to the very last. And by his life, his sickness and his death at Salonika, he has left such an impression that I trust he has done there a good work for God and for evangelical truth. May his mantle and a double portion of his spirit fall on us.

M. D. ΚΑΛΟΡΟΤΠΑΚΕΣ."

LITERARY NOTICES.

New Publications of the American Tract Society:—

In good season for the approaching holidays, this excellent society has brought over several volumes for children, which will make the most acceptable of gifts to the little ones. The largest, in square octavo size, is appropriately entitled *Splendid Times*, by Margaret E. Sangster. (Price \$1. Post.

13 cents.) It is a connected story of an interesting character, with very effective and expressive woodcuts, many of them full page, and unusually bold in execution. The cover, as in the juveniles that follow, is adorned with a chromo. *Grand-papa's Home* (Price 75 cents) and *The Holiday Present* (50 cents), are both by S. Annie Frost. *The Riverside Farmhouse* (same price) is by Mrs. M. E. Miller, and

Five Happy Weeks (same price) is by Margaret E. Saugster. All four volumes are rendered particularly attractive by the large number of very neat colored pictures interspersed through the reading matter. The stories which we have only had time to glance at have an interesting appearance. For their unexceptionable moral and religious character, the well known care with which every book issued by the Tract Society is scrutinized, is an ample guarantee, and one which we can scarcely value too highly.

We have received from the same society a new hymn-book "for Sunday Schools and Families," entitled *Royal Songs* (Price 35 cents, post. 9 cents), arranged by J. W. Suffern and W. W. Bentley; also, a little practical treatise on the three great elements of a Christian life—Repentance, Faith and Works, by the Rev. David R. Breed, under the title *More Light*. It is well calculated to do good.

The Christian Family Almanac for 1876 is also out, an old friend with a new face, and indispensable for future reference in the household.

Bibliotheca Sacra and Theological Eclectic.
Edited by E. A. Park and George E. Day. Andover: W. F. Draper.

Contents for October, 1875:

1. Jesus and the Resurrection, by Rev. L. P. Hickok, D.D.
2. The Endorsement of the Septuagint, by Rev. H. M. Dean.
3. Recent Critical Treatment of the Psalter, by Rev. J. F. M. McCurdy.
4. The Early British and Irish Churches, by Hon. J. D. Baldwin.
5. Consciousness, by President Bascom.
6. Words in N. T. Greek, borrowed from the Latin, by Prof. L. S. Potwin.
7. Recent Assyrian Discoveries, by Rev. S. Merrill.
8. Decline of Rationalism in the German Universities, by J. Cook, A.M.
9. Dr. Burton on Metaphysics, by Rev. E. Pond, D.D.
10. Notices of Recent Publications.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
30th September, 1875.*

VERMONT.

E. Hardwick. Cong'l Church \$9; J. W. Stevens for C. W. \$1.10.....\$10 10

CONNECTICUT.

Fairfield. C. M. Beers..... 5 00
Middletown. A. B. C..... 5 00
10 00

NEW YORK.

N. Y. City. Ref'd Ch., Washington Sq're,
Dr. Hutton..... 35 00

IOWA.

Washington. Presb. Ch., in full of L.M.
for J. F. Henderson..... 13 20
Melpine. Presb. Church..... 15 25
Tipton. Lutheran Ch., to constitute Rev.
J. K. Bloom a L.M..... 30 00
Unity. Presb. Church..... 15 00
Scotch Grove & Wayne. Presb. Churches,
to constitute Rev. J. Rice a L.M.... 30 00

IOWA—continued.

Monticello. Union Meeting..... 30 00
Iowa City. Various sums..... 17 20
150 65

Received for the CHRISTIAN WORLD, in addition to items specified above:

Ellen Connor \$4.10; J. H. Van Benschoten \$1.10; T. S. Goodwin \$1.10; Robt. Guy \$1 10; J. E. Perrin \$1 10; Mrs. A. Gamble \$2 10; Dr. A. L. Hill \$3.10; Rev. P. DeVeue \$2.10; Mrs. J. G. Moffet \$1 65; Mrs. H. Jones \$1 10; Mrs. J. M. Vanderbogert \$1.10; R. Maxwell \$1.10; Mrs. A. Smith \$1 10; Mrs C. Grice \$1.10; Mrs. Wm. Duncan \$1.10; Mrs. H. L. Pickard \$3.10; Mrs. A. Noyes \$1.10; J. Endicott \$2.25; E. W. Andrews \$1 25; Miss S. M. Bailey \$1.10; M. Dunning \$4 50; R. E. Craig \$1.10; Mrs. M. Fletcher \$2.25; Rev. J. B. Beaumont \$1.10; smaller sums, 50 cents..... 42 30

Total Receipts for September..\$248 05

THE CHRISTIAN WORLD.

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No. 12.

EDITORIAL NOTES.

TO OUR SUBSCRIBERS AND TO LIFE MEMBERS.—We beg leave to solicit of our subscribers an early renewal of their subscriptions for the ensuing year, reminding them of the necessity which the present law imposes upon us of prepaying postage on all copies sent by mail from this office. Life Members will also please to send us *ten cents* to prepay the postage on the copies which they are entitled to receive free of subscription price. At the same time we reiterate our hope that all, whether annual subscribers or life members, who believe that the *CHRISTIAN WORLD* is doing valuable service for the cause of Christ, in diffusing correct views of religious obligation respecting the work among Roman Catholics, in pleading for religious liberty, and in combating the errors of the Papal system, will freely contribute of their means even above our claims upon them, to secure its permanence as a publication. All sums, whether large or small, will be gratefully received.

THE "GREY NUN" LAW.—We elsewhere reproduce the article in the *New York Observer* which gave to the general public the first intimation it had that the iniquitous law in favor of the "Grey Nuns" was already in the statute book of this State. When we say that rarely has a single act of legislation created such deep and wide-spread feeling, we are not speaking a whit too strongly. The American people is long-suffering, almost to a fault. Its charity is large. The vagaries of political and religious parties it is wont to excuse. A quiet smile or good-natured laugh at the absurdity of some attempted innovation, and then the whole matter is dismissed from the mind. It takes a great deal to convince our public that the institutions we cherish are in any danger. There is a certain consciousness of strength rendering American citizens skeptical as to the sanity of any one that seriously attempts their overthrow. The country could not credit the words of those who fifteen or twenty years ago declared that a plot of the most threatening

character was on foot to destroy the union of our States. And it was not until the first shots of the civil war broke in upon the stillness of the nation's repose, that the people fully realized the gravity of the situation, and rose in their might to grapple with its difficulties.

If the American people is not awake to the solemnity of the inevitable struggle, on the issue which the Roman Catholic priests have precipitated upon us, we believing that it is fast coming to some adequate understanding of it. And the law smuggled through our legislature at the very close of the last session, will be found to have contributed not a little to this desirable result. It has proved that the efforts of the leaders of the Romish movement meant something: that it was not without a purpose that costly schools were built by the very side of the public school with the money wrung from the hard-working laborer or household servant, and that every device was employed to compel the poor Irishman or German to send his children to the *priest's* school, thereby incurring an expense which he could ill afford, while the doors of the *country's* school were thrown wide open, offering an education incomparably superior, without money and without price. It meant that the priesthood, at the command of a foreign prince, had determined that, come what may, the universal unsectarian education that has been our glory and our strength, shall exist for us no longer. The child of the emigrant must not be allowed to learn the genius of our institutions in the classes where he associates with the child of American parents. Our boast that, within a single generation, our population can assimilate all the heterogeneous elements flowing in upon us from Europe, must come to an ignominious end. The common school, the great instrument in this desirable work, must, if possible, be utterly destroyed. At any rate, its chief efficiency must be eliminated, by excluding from its benefits the very class that needs it most. Instead of training up American citizens, the money of the people must be employed in educating all Roman Catholic children to be the devoted followers of their ecclesiastical guides. It is not enough that the priesthood be allowed to forge the chains of intellectual servitude for the next generation of Roman Catholics; they must be commissioned to do it by the State, and be paid for doing it with the money of the taxpayers, who, as matters stand in every part of this country, are in the main Protestants.

We repeat it. We believe firmly that our fellow-citizens are gradually but surely awaking to a recognition of the importance of the issue. And we shall be grateful to the Roman Catholic leaders themselves, if by the very extravagance of their claims, as in the instance before us, they render any further torpor on the part of the American people impossible. We have little fear that the green withs they are treacherously attempting to bind on the vigorous limbs of our youthful common-

wealth will prove anything stronger than as a thread of tow when it touches the fire. But let not the careless giant be too confident in his strength, and resign himself again to unmanly repose, lest like another Samson, he pay the forfeit with his eyesight and his liberty, and be condemned to pass his life ignobly in fetters of brass, grinding in the prison-house of his enemies.

ACTION OF RELIGIOUS AND OTHER BODIES.—The flagrant violation of the principle of the equality in the sight of the law of all religious denominations, to which we have just referred, has already been denounced by several influential bodies of citizens of the State of New York. The *Common School League*, a young organization claiming, we understand, with its affiliated societies, a membership of nearly one hundred thousand voters, has addressed a letter to Governor Tilden. It calls his Excellency's attention to the provisions of the "Grey Nun" Act and to the clause of the State Constitution which they are believed to contravene. And it requests Governor Tilden, in his forthcoming Message to the Legislature, to recommend the repeal of the unconstitutional law.

The *State Baptist Missionary Convention*, in its session at Saratoga, October 28th, 1875, unanimously adopted the following resolutions, offered by Rev. Mr. Kennard, of New York :

Whereas, By a law of this State, passed May 15, 1875, a diploma of the Sisterhood of Grey Nuns is made a certificate of qualification, under certain conditions to teach in the public schools of the State; therefore be it

Resolved, That any such certificate of qualification for civil service by any ecclesiastical corporation, whether Papal or Protestant, is in violation of the fundamental principles established in our civil Constitution and historically cherished by the Baptists, and that therefore it is our duty, with our fellow Christians of other denominations, like-minded, to urge at once and earnestly the repeal of this portion of the law.

Resolved, That such a law is in violation of the spirit of our public school system and the established policy of the State, which is intended to carefully guard our schools from interference by any ecclesiastical power.

Resolved, That as Baptists, who have from time immemorial protested against any sectarian interference in the affairs of the State, we do now protest against any and all changes in the management, instruction, and support of our secular education in the interest of any sect, whether Romanist or Protestant.

Rev. Dr. Potter, of New York, offered the following, which was also unanimously adopted :

Resolved, That we express our unshaken and growing attachment to the American system of unsectarian common schools, and that we cherish the hope that in every State in the Union any legislative appropriation to sectarian objects or societies will be forever forbidden by constitutional enactment.

At the Presbyterian Synod of New York, meeting at Poughkeepsie, the following important communication was received from the Stated Clerk of the Synod of Albany :—

CONROES, N. Y., October 14, 1875.

DEAR BROTHERS: The Synod of Albany, in session at Albany, yesterday, passed the following paper, and directed me to send a copy to you:

"*Whereas*, The Legislature of this State, during their late session in May, passed an act authorizing the Sisterhood of Grey Nuns to confer diplomas upon the graduates of their seminary, entitling them to a certificate from the Superintendent of Public Instruction to constitute them qualified teachers in the common schools of the State; therefore

"*Resolved*, That this Synod deem all legislation specially favoring any particular religious sect, or giving whatever authority to any ecclesiastical body in regard to our public institutions of instruction, is contrary to the spirit and interests of those institutions.

"2. That we, the members of this Synod, as citizens of the State of New York, having its educational interests in view, do most earnestly deprecate and respectfully protest against such action of the Legislature, as the ends and objects of our normal school system and the prosperity of our public schools.

"3. That the next Legislature be respectfully requested to reconsider and rescind the aforesaid enactment as an act of justice to the people of this State.

"4. That a committee of five be hereby appointed to consist of Drs. Darling, Upson, and Robinson, with L. P. Boyd, M. D., and Clark Potter, Esq., who shall be authorized to present this matter before the next Legislature and the Governor of this State, in order to secure the rescinding of the act aforesaid."

"A similar document," says a correspondent of the *New York Times*, "was sent in from Canandaigua, and both referred to a committee, who reported in favor of the resolutions; whereupon the following committee was appointed from this Synod to appear before the next Legislature: S. I. Prime, D. D., editor of the *New York Observer*; Chancellor Howard Crosby, D. D., of New York; William K. Hall, Newburg; Hon. G. W. Lane, of New York, and Edward Wells, of Peekskill. The feeling in the matter is very strong, and members are bold and outspoken in their opinions."

WHAT WE ARE TO EXPECT from Roman Catholic School Trustees when they obtain absolute control, may be learned from what has recently occurred in the State of Illinois. According to a letter of Rev. John Leighton, of St. Louis, to the *New York Observer*, the Roman Catholics and their sympathizers having secured a majority of the School Board in East St. Louis, situated on the eastern or Illinois bank of the Mississippi, have proceeded to arrange matters according to their own sweet will, and without the slightest reference to the new Constitution of the State. This document contains "a section, drawn up with all minuteness and legal precision, expressly forbidding one cent of the

public moneys to be paid, directly or indirectly, to any sectarian school whatever." To this Constitution and to the laws the Trustees of East St. Louis solemnly swore that they would conform. Yet here is what they subsequently did. We are not surprised to hear that even the editor of the *Catholic Advocate*, of St. Louis, could not at first credit the welcome intelligence. Mr. Leighton writes :—

"The Romanists had an old wooden church building, which, when new, cost them about \$4000. This house the Board bought for school purposes, paying their brethren for it the round sum of \$9,000—a very fraternal act, at the public expense, and one that astonished outside tax-payers in the town. But further, the Catholics being now in funds, proceeded to build a new and very fine church, and although this stands off to one side of the town, and although the School Board had no call for any additional room for pupils, they hired the basement of the new house, and they are now paying for it the enormous sum of \$1,200 a year. Next, they allow the scholars their choice between this basement and the old, dear-bought house. The result of this is, nearly all that attend in the basement are of Romish families. The teachers, of course, are also Romanists. Very consistently, therefore, they each morning march the school in procession to mass, or whatever their worship may be. So, then, to put the whole matter in plain words, we have here a Roman Catholic school, taught by Roman Catholic teachers, in a Roman Catholic Church, and led daily to Roman Catholic worship. And yet, not only are these teachers paid out of the public funds to do this Romish work, but that church is actually paid \$1,200 per year for the privilege of having their own work done in their way, in their own house!"

ROMAN CATHOLIC INSTITUTIONS OF LEARNING FOR FRANCE.—It is not only in our country that Romanism betrays its fears of the results of an unsectarian education. Even in Roman Catholic France, it has resolved upon establishing, by the side of the State institutions of learning, others of its own, whose control shall be exclusively in ecclesiastical hands. Having succeeded in obtaining the necessary legislation, the Bishops have addressed themselves with vigor to the task before them. They have issued a strong letter, parts of which have been translated and printed in the Roman Catholic organs in this country. Before a year elapses, it is believed that many, if not most, of these institutions will be in full working order, and three of the Faculties—those of Letters, Science and Law—in the New University of Paris, will probably be in operation before these lines reach the eyes of our readers.

ROMISH "AUTHORITY," NOT OF CHRIST NOR OF THE PRIMITIVE CHURCH.—We are indebted to the *Christian Intelligencer*, of this city, for the following extract from some apt comments of the London *Spectator*, upon a remark of Cardinal Manning. In a recent sermon the Roman Catholic prelate maintained that Protestantism was an attempt to cause "beads

to hang together without a thread," and that Romanism supplied the thread which alone can enable them to remain in contiguity. And this thread was the authority of the Church—an authority which, with Ultramontanes, means simply that of the Church's Infallible Head, the Roman Pontiff. The writer in the *Spectator* observes :—

"It seems to us that the history of revelation has been from the first the history of a real divine enlightenment of the human race, confused by the difficulties which necessarily attend the attempt to provide security for the continuous preservation and identification of what they had thus learned in gleams and flashes. The Jewish Church was certainly so far from an infallible Church, that the prophets, who were not officials of that Church, were sent expressly to keep the regular officials from distorting and hiding the very truths they were intended to proclaim. The early Christian Church was so far from an infallible Church, that the three leading Apostles were all at different times sharply rebuked for their utter misapprehension of the spiritual truth they were sent to teach. Instead of revealing an authority on the thread of which certain 'beads' of dogmatic truth were to be strung, there is hardly a word in the Gospels which could even suggest a continuous historical authority at all. The person and character of Christ are set forth in every sort of light and steeped in every kind of glory, and that is all. That for centuries uniformity of profession covered a vast deal of the widest possible divergence in the real apprehension of the facts of revelation, is certainly true; and the acceptance of a creed on the mere authority of the Church was always as different from what is properly meant by belief, as the child's belief in an astronomical truth announced to him by his elders, from the astronomer's belief in it. Cardinal Manning's view of Christianity no doubt has the advantage of presenting a string of historical continuity on which the beads of his confession are strung, but it has the great disadvantage that it looks far less like the Christianity of the Gospels than almost any Protestant view that could be named. The 'thread' on which he hangs his beads was not spun then. It took a long historical development to spin any such thread for the beads of Christian belief. The primary Christian view of Christ as himself the sum of Christianity, which the Cardinal regards as the parent of modern rationalism, is, we believe, wholly incompatible with the Roman Catholic view of submission to the Church as the only safe approach to God. The theory which makes the string of authority more important than any of the doctrinal beads it contains is a theory which necessarily subordinates the spirit to the understanding, the conscience to the intellect, the affections to the judgment of the disciple."

THE UNCERTAINTIES OF THE POPE'S JUBILEE.—We had thought that the Pope's Jubilee was a pretty simple matter, and that it was no difficult thing for any person, having sufficient confidence in the power of the dispensing hand, to secure the benefits it conferred. But it seems that we were mistaken. This doctrine of Authority, however convenient it may be, does not eliminate all the obstacles in the way of the timid, nor remove the possibility of a devout person's erring, though having the best of intentions. It now appears that many good Roman Catholics may, or rather will certainly so observe the Jubilee as to imagine

they have obtained a plenary indulgence, and yet derive no good whatever. This is because they have not studied casuistry. The Pope's offer is one that must be looked at in all its bearings, and be construed with legal precision. Do not be too confident that you have complied with it. It is no simple and straight-forward offer of forgiveness and salvation, like that of which the Apostle Paul was the spokesman—"Believe on the Lord Jesus Christ, and thou shalt be saved!" or our Lord's own precious promise—"Him that cometh to me, I will in no wise cast out." This of Pius IX. requires that the worshiper on each of the days when his attendance at church is obligatory, shall have offered his prayer for *each one* of the objects propounded. It will not do to have summed them up, or to have offered them all but one. A single omission, on any one of the days, will vitiate the whole, and he who dreams his sins are pardoned, may in the future world discover that he has years, or centuries of purgatorial fires to endure! A poor sort of certainty, the reader will say. But let him read the following from the *Catholic Review*, of October 23d, and see what the priesthood of the Roman Catholic Church themselves say. The italics are those of the *Catholic Review*:

"With regard to the prayers necessary for the gaining of the Jubilee indulgence it is to be remembered that, according to the opinion of theologians of the highest rank, it will not suffice to recite them without reference to the special intentions enumerated by the Holy Father and merely with the general intention of doing whatever is necessary to gain the Jubilee. It will not do, either, to pray only *for the intention of the Pope*; there must be explicit reference to those which he has enumerated, as may be inferred from the fact that after having set forth in his Encyclical certain special objects of prayer, he has added the injunction that prayer should *also* be added *for his intention*. Those which he has thus specified, we will again enumerate. They are, in the words of the Encyclical: 'For the prosperity and exaltation of the Catholic Church and the Apostolic See, for the extirpation of heresies and the conversion of all who are in error, for the peace and unity of *the whole Christian people, and according to our intention.*' In the case of those who confine themselves to praying merely for the last object specified, viz., an intention of the Holy Father which he has not seen fit to make public, there is, then a serious risk of not complying with the requirements of the Encyclical. On the other hand, it will not do to pray for the objects explicitly enumerated in the Encyclical without also including a prayer for this private intention of the Holy Father for which he has enjoined them. This is in accordance with the rule laid down by a decree of the Sacred Congregation of Indulgences, which explains that 'if any one of the prescribed works be omitted, either wholly or in any notable part, whether from *want of knowledge*, or from carelessness, or from inability to perform it, or from any other cause, *the indulgence is not gained.*'"

A DISHONESTY THAT IS WINKED AT BY ROME.—Honorably minded men on both sides of the Atlantic were greatly shocked, a few weeks since, by

the announcement that Rev. R. S. Hawker, Vicar of Morwenstow, England, had, in his last illness, and just before his death, called in a Roman Catholic priest, had been formally admitted into the Romish communion, and had received the "sacrament" of extreme unction. That so important a step, and one diametrically opposed to the professed tenor of his past life, should have been hastily taken at its very conclusion, could not but be accepted as an indication of wonderful instability of character, and of an absence of very deep religious convictions. But it now appears from undoubted evidence, according to *Evangelical Christendom*, that Mr. Hawker was virtually a member of the Church of Rome for several years before his death. He distinctly avowed to a friend a year since that "the authority of the Church of England, if valid, came from Rome, the only true Church, and the Mother of all other Churches." And it is stated that, had he not been in pecuniary straits, he would have taken the open step of entering the Roman Catholic Church many years ago! Can a more dishonorable position be conceived than that which for these years he has occupied! Accepting the emoluments and preferments of a Church which he believes to be no church; personating the advocate of a cause he intends to betray; daily offering as worship to God a service meaningless, if not positively offensive in the sight of Him whom he outwardly reveres; administering as sacraments ordinances which the celebrant inwardly despises and repudiates; preaching as truth what his heart brands as a lie! Surely the man who can do this through a course of years, rather than face honorable penury, is both a coward and a knave.

But what shall we say of the Church that was cognizant of this course and did not reprobate it? Pius IX., it is reported, was asked for his blessing and gave it. The priest who admitted Mr. Hawker into the Romish Church administered no word of rebuke to him for the unmanly deception he had been practising day and night for so many years. Did they then hold to the principle that the end sanctifies the means, and that every action is right that is performed with a view to the greater glory of God?

THE GLASGOW PROTEST AGAINST VATICANISM.—A very earnest and influential meeting was held in the City Hall of Glasgow, October 5th, 1875, to consider the threatening attitude of the Roman Catholic Church to the civil and political interests of Great Britain, consequent upon the promulgation of the Vatican Decrees. It was in every sense a representative meeting. Presided over by a Conservative Peer, the Earl of Galloway, there were upon the platform four members of the House of Commons, all holding, according to the *Glasgow News*, different shades of political opinion, from the advanced Radical to the decided Tory.

The Rev. Sir Henry Moncreiff, the well known opponent of Roman aggression, Mr. Newdegate, M. P., our good friend Rev. Joseph P. Thompson, D. D., late of New York, but now of Berlin, and others, made admirable addresses. Their remarks, which were listened to by a large and intelligent audience, fill six or seven closely printed columns of the journal referred to. The most striking speech of the evening was, perhaps, that of Sir Thomas Chambers, M. P., from which we regret that we have room only for a single extract. Of the object of the meeting Sir Thomas said :—

We protest and we resent; we mean to resist and we mean to overcome—(hear, hear, and cheers)—claims presented in the awful name of religion, demanding our submission, and we put forward that resistance entirely on the ground of religious and civil liberty. (Cheers.) No other ground can be chosen in Scotland, which has suffered so much and done so much and achieved so much for religious freedom. (Cheers.) Glasgow, ladies and gentlemen, is the right place for a protest—a Protestant protest of a Protestant people, proud of their Protestantism and proud of their liberties. It is just the place where that protest is not to be put forward in any form except the form of reason and argument, because Scotland and Glasgow are the places where Protestant opinions were fought for and maintained. This is just such an assemblage as should be gathered together for the purpose of renewing a protest against things which we thought had been settled 350 years ago—(cheers)—things which we vainly thought had been settled—which we had been told in the most solemn form—in the form of evidence taken before a Commission issued by the House of Commons, taken from the highest Roman Catholic authorities, and repeated and reiterated in documents signed and adduced by the Roman Catholic clergy and laity in England—had been settled long, long before. (Cheers.) Yet now we are here for the purpose of renewing the protest, which we thought had been effectual before, but we mean to renew it with effect this time. (Loud cheers.) The claims against which we protest are new and yet old—old enough, indeed, to be matter of melancholy history in the annals of every Continental nation and in our own; but new enough to come upon us with—not the charm, but the miserable novelty with which they have come upon us in 1871, 1872, and so down to this hour; new, because they have been renewed under circumstances of the utmost significance. The Pope for a moment has returned to the times and language of 600 years ago, but the significance of these claims is that—with the Papacy in the dust in some respects as regards its externals—all these claims are revived on the ground of the plenary and apostolic power and authority which is vested in the Pope of Rome. (Cheers.) The element of these claims is therefore in the most striking contrast with the position in which the Pope and the Papacy find themselves among the nations of Europe at this moment. I speak of the Pope, but it is those who are behind him, and who move him as a puppet. (Laughter and cheers.) Rome, in the days of darkness, ruled by superstitious terrors drawn from the unseen world. Rome, in the days of enlightenment, has changed her tactics, though she keeps to her principles, and, no longer able to rule as in the days of darkness and ignorance, and therefore superstitious terror, she seeks to rule by a different method and a different process. Against

that we must be upon our guard. (Cheers.) She seeks to take possession of the mind and crush it. She seeks to take possession of the education of the country and have all minds subjected to the tyranny of her own discipline, and therefore to crush out all the light of science, all the light of philanthropy, and all the light of religion as we hold it to be a light, in order that in that darkness she may obtain her rule again. (Loud cheers.) And it is against this peril that we must protect ourselves. It is against this new form, through which Rome seeks to subdue the pride of what has been called the proudest race of the world, and bring it into submission, and subject it to the power of the priestly intellect, that we have to guard. The task of Rome is a hard task—an impossible task—if we but will it to be impossible. (Loud cheers.) The whole range of thought is claimed by Rome for herself. Nothing is left beyond the range of Church influence—no energy, no independent thought or will or opinion or feeling—nothing but a universal level of darkness, terror, and death. (Cheers.) This is the new mode, and it may be found everywhere in operation.

ROMAN POVERTY AS EXEMPLIFIED AMONG THE CARDINALS.—Mr. T. Adolphus Trollope, the sprightly author of “Diamond Cut Diamond,” furnishes an account of the deplorable “poverty” under the weight of which the Cardinals are groaning, at a time when their illustrious and “infallible” Head, in his “captivity” in the Vatican, is reduced to the necessity of receiving Peter’s Pence from the faithful of every quarter of the globe. Mr. Trollope says:—

“Among the twenty-four cardinals resident at the Apostolic Court, four or five suffer the bitterness of a poverty entailed by an income of only \$6,000 a year. These are mostly members of religious orders, whose notion of poverty when they vowed their lives to the practice of it must have been a somewhat different one. Passing them by, we begin with Cardinal Patrizi, the Dean of the Sacred College, who is a rich man by his own private fortune. But besides this he has at least \$8,000 as Vicar of Rome, and as much more from sundry benefices. Cardinal Amat possesses \$22,000 a year from the prebends he holds, besides his own considerable private estates. Cardinal di Pietro draws \$12,000 annually from the Bishopric of Albano, and as much more from the pension paid to him by Portugal. Cardinal Sacconi, Bishop of Palestrina, has a revenue of equal amount. Cardinal Asquini, as Secretary of Briefs, enjoys a yearly income of \$20,000. Cardinal de Luca’s yearly revenue amounts to \$30,000. Cardinal Bizzari has from perquisites and fees alone \$8,000 a year. Cardinal Berardi’s revenues from ecclesiastical and secular sources exceed \$100,000 a year. Cardinal Franchi receives over \$12,000 a year from the College of the Propaganda, besides rich pensions payable on certain Spanish bishoprics. Cardinal Oveglia has \$10,000 a year. The poverty of poor Cardinal Antonelli is too well known to need mention. The fees that come to him on the promotions to the purple and to all benefices bring him in a secure yearly income of \$60,000.”

THE ITALIAN PREPONDERANCE IN THE PAPAL CONSISTORY.—For a Church which claims to be “Catholic,” or “Universal,” the Roman has certainly a very remarkable preponderance of ecclesiastics from a single country in its highest councils. From time immemorial the majority of Cardinals has always been in the hands of the Italians. Turning to the *Almanach de Gotha*, for 1846, we find that in the last year of the pontificate of Pope Gregory XVI., there were eleven vacancies in the so-called “Sacred” College. Out of the 59 Cardinals not less than 53 seem to have been Italians by birth, as against 6 from Spain, France and Germany. In 1857, after Pius IX. had been ten years on the Papal throne, there were only four vacancies. Out of sixty-six Cardinals, the proportion of those not Italians was considerably larger than it had been under Gregory. Yet even then 47, or *more than two-thirds* of the entire number, were Italians, while of the remaining 19, eight were Frenchmen, five were Germans, and England, Belgium, Spain, Portugal, Poland and Hungary had each a single representative. Nor does Pius in his last years show any disposition to depart from the traditional preference of the Popes for natives of the peninsula. When, in December, 1871, the Pontiff broke through his often repeated intention of conferring no more Cardinal’s hats during his “captivity,” out of the twelve new members of the College, just one-half were Italians. And of his latest appointments, made on the 17th of September last, Italy obtained the lion’s share. There were created in all six Cardinals. Only one was born out of Italy—indeed, out of the Papal States. Two were natives of the city of Rome, and the remaining three were from other parts of the former States of the Church, one from Pagliano, in the Campagna, the second from Faenza, in Romagna, and the third from Benevento.

STATISTICS OF THE BRAZILIAN EMPIRE.—The interest investing Brazil as a very promising missionary field, renders it appropriate to transfer to our pages two or three statistical items found in the *Imprensa Evangelica*, of Rio de Janeiro. They differ in more than one particular from the current statements, but seem to be based upon very recent data. The Empire, which, for administrative purposes, is divided into twenty Provinces, has an area of 12,676,745 *kilometres*, which, allowing 247.1143 acres to the kilometre, would give 3,745,398 square miles—or over half a million more square miles than set down by Prof. Schen’s Statistical Table for 1872. The population is 9,700,157 souls, being two millions less than Prof. Schen’s calculation. There are 1,262,868 dwelling houses in the entire country, and 768,121 children attending school.

AN APPEAL FOR THE WALDENSIS OF FRANCE was not long since put forth in the *Chrétien Belge* by Rev. Benjamin Toarnier. We are accustomed in these days to associate the name Waldensian or Vaudois exclusively with the inhabitants of the famous “valleys” on the southern

slope of the Alps. But we must not forget that ages ago there was an important branch of the same religious stock occupying the regions west of the Alps, and at one time extending almost to the shores of the Bay of Biscay. In attestation of the same great truths of revelation, the French Waldenses endured persecutions of equal severity with those that befel their Italian brethren. Not to speak of the crusade directed in the 13th century against the kindred sect of the Albigenses—a crusade, preached by direct authority of the Pope of Rome, which mercilessly slaughtered an unoffending population scattered through upper and lower Languedoc—even as late as the 16th century twenty-two villages, inhabited by Waldenses on the banks of the river Durance, a tributary of the Rhône, were destroyed by a fanatical inroad, and over three thousand men, women and children perished by the sword or by fire. At the present time there are said by M. Tournier to be but *two* Waldensian churches remaining upon French soil. To translate his own words: “In all France there are two small Protestant parishes descending, in direct and well authenticated line, from that ancient Waldensian Church which shone with unparalleled brilliancy on this side of the Alps, as on the Italian slope, and which represented in itself almost alone, for several centuries, all that was most precious on the earth, by maintaining, with indomitable courage, the word of God, faith, spiritual worship, liberty of conscience. These Waldenses are, in many respects, our spiritual ancestry. We recognize a real relationship between them and ourselves. They preserved for us and transmitted to us the treasure of the Truth at the price of the most heroic sufferings and sacrifices.” One of these little parishes—that of the *Val de Freissinières*, in the Department of the High Alps (Hautes-Alpes)—is now the victim of extreme want. M. Tournier, who was formerly a pastor of the same Department of France, says: “One must have seen these poor mountaineers from near at hand, one must have lived among them, to measure the reality and the depth of a destitution *which certainly has no equal in France*, nor in any civilized country, and which is due to no fault of theirs. *Driven by persecution* into the most unproductive lands of their valley, into the vicinity of the glaciers and of the snow, into the recesses and to the slopes of the rocks, sometimes into the depths of gorges which the sun never reaches, they possess only sterile fields, scattered about and in small patches, exposed to the frost, to avalanches of ice and land-slides, if situated on the mountain-sides, and to freshets if on the banks of the torrents. Only a small number of them harvest about the necessary provision of barley, oats and potatoes, which constitutes all their coarse food, with a little rice, milk and pork. But most of them have regularly consumed their store of bread as early as the month of April or May, sometimes even earlier, if the year has been a bad one. Their life from this mo-

ment is, *every year, a frightful problem to be solved.*" The natural results of such a state of things are sure to follow : bodily and mental faculties decline, and even morals are affected : "conscience is enfeebled, the will discouraged, the heart becomes hard, with the gnawing of a craving for what is necessary." The author of the appeal rightly deems it the duty of the Church at large to relieve this destitution by supplying asylums, medical attendance, etc., as well as by actual gifts of *bread*, and by providing for training the young for such trades as are needed, but cannot there be acquired. M. Raoul de Cazenove, No. 8 rue Sala, Lyons, France, is authorized to receive contributions for these poor Waldenses. We shall be happy to forward to him any sums sent us for this worthy object.

PLAIN WORDS RESPECTING CELIBACY.—Our good friend Dr. Kalopothakes, in one of the last numbers of *Star of the East*—the excellent weekly he publishes at Athens—has some pretty plain words respecting the Celibacy of Bishops, etc., called forth by the notice of the recent marriage of a Roman Catholic ecclesiastic in Peson. It will be remembered that the Greek Church permits a married man to receive ordination, and to become a deacon or a priest (presbyter). It, however, prohibits a clergyman from marrying *after* having received deacon's orders, and excludes married men from all the higher grades of the hierarchy—those of archimandrite, bishop, archbishop, metropolitan, patriarch. Dr. Kalopothakes's remarks, being translated, are these : "Those who introduced into so-called Christian Churches the celibacy of the priests, or only of the bishops, archbishops, etc., are *those who have departed* (apostatized) *from the faith, and have given heed to seducing spirits and doctrines of devils*, etc. The Apostle Paul, after having, in the previous chapter (1 Timothy iii.), described in detail the qualifications demanded of him who desires *the office of bishop* and the qualifications of deacons, writes these very words concerning those who should introduce this altogether illegal and unevangelical prohibition of marriage into the Churches that had gone astray from the wholesome teaching of the Gospel :—

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils ; speaking lies in hypocrisy ; having their conscience seared with a hot iron ; forbidding to marry," etc.

Cardinal Manning on the Assumption of the Virgin.

WHATEVER distinctions Roman Catholic theologians may pretend to make between the grades of worship—the *doulia* due to saints and angels, the *hyperdoulia* due to the Virgin Mary, the *latria* which may be rendered to God alone—it is evident that the whole current of thought in their Church tends toward obliterating any distinction between the last two grades especially. For centuries it has been their study to make the Virgin Mary, in her birth, her life, her present condition and above all her attributes, the exact counterpart of her Divine Son. To trace the growth of the doctrines which have virtually deified her, would require a volume. The unscriptural idea first timidly put forth by some single writer as a simple suggestion has been more confidently taken up and circulated by others as a probability, until the proper time came for claiming it as an admitted and indubitable fact. Last of all, in the case of many of these inventions, has come the solemn consecration of them by Pope or Council, or both, as Dogmas which must be accepted, on pain of everlasting punishment in case of rejection. Some very generally received views, however, still linger on the border, and are waiting for the last honors of formal ratification. And among them is the unhistoric and preposterous doctrine of the “Assumption”—that is the “Bodily Translation of the Blessed Virgin into Heaven.” Cardinal Manning has recently been favoring the world with a sermon on this topic of so remarkable a character that we venture to reproduce the report contained in *The Day of Rest*, for September 25th, 1875, merely taking the liberty to italicize some of his most extravagant and unscriptural statements.

“Preaching lately, Cardinal Manning described the death of the Virgin, and the disappearance of her body from the grave on the third day—the growth of flowers, the melody as of angelic strains, and the fragrance, not of earth, testifying to the mystery and glory of her assumption. (It is almost needless to say that this is all mere worthless legend, for which there is not a particle of evidence.) The Cardinal said that these things were written *in the heart of the Church, the true Scripture. The word written by the Holy Ghost was only a part of the Word, but the heart of the Church was written WITHIN and WITHOUT by the same Spirit*; and the Church had thus been taught to believe that Mary the Mother of God was assumed to the glory of God, not in soul alone, as the saints also were, but in body also; *so that she was now on the right hand of her Son, as He was on the right hand of His Father.* He then proceeded to adduce various reasons for the belief in the doctrine of the Assumption—reasons which, he said, were so convincing that he could not understand how any man with the faith of a Christian could hesitate to believe with entire faith the glory of blessed Mary.

“‘She stood in Heaven the *Queen of angels and of saints*, with a dignity and sanctity exceeding theirs, and with an *essential glory* also exceeding theirs in proportion as her sanctity exceeds theirs. She was the *Queen of Heaven, the second Eve*.’ Such thoughts, the Cardinal argued, were useful, because the beauty of truth had a fascination which supported and upheld the heart of man ; and with such thoughts he proceeded to contrast the mournful, unattractive, unpersuasive, fragmentary faiths scattered about around the Catholic Church.

“‘Let men reject the truth if they would, but for himself he was content to let his soul be with those who believed that *Mary the Mother of God never saw corruption*. Yet as the festival of the Assumption was not everywhere kept, they must pray that God would illuminate the hearts of men ; for wherever Jesus was known there Mary would be known. It was impossible to part Mary from her Son. But even Catholics needed to have their love rekindled. Alas ! in England they had become too much acclimatised. They had no figure at the corner of the street, no lamp, no cross to remind them of the blessed Mary, as in Catholic lands. No ; they had become acclimatised to the temper of the cold land in which their lot was cast. Let them act on the old proverb that if everybody would mend one then all would be mended. But there was one thing more. Let them ask that Mary’s dowry might be given back. Once England was full of Mary from the north to the south. Every great cathedral had its Lady Chapel, every parish church had Our Lady’s altar, every child had Our Lady’s beads, every heart was full of devotion to Mary. But, alas ! since that the spoilers and invaders had taken away her faith, and only One could give it back. Not by controversy, not by jangling, not by learned books, but by the light of faith and love in Catholic hearts would Englishmen be won back to the faith of which they had been robbed by their forefathers, who had spread desolation over the land.’”

[From the New York Observer.]

Sisterhood of Grey Nuns.

THEIR EMPLOYMENT BY THE STATE OF NEW YORK TO TEACH THE TEACHERS
OF ITS COMMON SCHOOLS.

We had thought, in our ignorance and innocence, that the Roman Catholic encroachments upon the equal rights of citizens had reached their climax some time ago. Perhaps they have now. The volume of laws passed by the Legislature of the State of New York at its last session has been published, and on page 338, we find the following extraordinary bit of legislation :

CHAPTER 353.

An Act to Amend 324 of the Laws of 1871, entitled : "An Act to Incorporate 'The Sisterhood of Grey Nuns' in the State of New York."

Passed May 15th, 1875.

The people of the State of New York, represented in Senate and Assembly, do enact as follows :

SECTION 1. Chapter 324 of the laws of 1871, entitled . "An Act to incorporate The Sisterhood of Grey Nuns in the State of New York," passed April 6th, 1871, is hereby amended by adding thereto as follows :

SEC. 7. The said Corporation is hereby authorized to grant diplomas and honorary testimonials, in such form and under such regulations as its Board of Trustees may determine, to any person who shall have or may hereafter be graduated at ANY SEMINARY of learning of said Corporation located within this State ; and ANY SUCH GRADUATE to whom a diploma may be awarded, may file such diploma, or a duplicate thereof, in the Department of Public Instruction, and the Superintendent of Public Instruction may thereupon, in his discretion, issue a certificate to the effect that such graduate is A QUALIFIED TEACHER of the Common Schools of this State.

SEC. 2. This Act shall take effect immediately.

So by the authority of the State of New York the Grey Nuns of the Roman Catholic Church are authorized to grant certificates on the strength of which the Superintendent of Common Schools may authorize any one of these graduates to be a teacher of the Public Schools! The boldness and injustice of this legislation are apparent on the face of it, and will be made conspicuously unpleasant, when we bear in mind two facts : First, that no Protestant school is empowered to grant such a certificate ; and secondly, that Roman Catholic schools are notoriously behind and below the Protestant schools in their standard of instruction.

Other sects besides the Roman Catholic have their parochial or sectarian schools : some under the care of Synods ; some are incorporated and others are not ; and what an outcry would be raised, and justly so, if it were enacted that the graduates of "The Presbyterian Female Seminary," etc., should be entitled to a certificate of their qualification to teach the Common Schools of the State? The State has, at great expense, established and it maintains a system of Normal Schools, in which teachers are trained for the service of the State in its Public Schools. Persons who have not attended one of these Normal Schools must submit to an examination by the authorities appointed for the purpose, and on their certificate the candidate may be employed as a teacher of a Public School. To avoid the Normal Schools the Grey Nuns have obtained this dispensation from the State. The young women whom the Grey Nuns have drilled may go out into the State and teach its Public Schools, though they may not be able to parse a sentence in English, or to do a sum in the rule of three. The Superintendent cannot examine them all, and the Act authorizes him to license them at his discretion.

If we are asked *why* this special privilege is conferred upon the graduates of the Grey Nunneries, we have the answer ready, for it requires no great amount of astuteness to discover it : 1. These graduates could not pass an ordinary examination in the studies required to fit them for the principalship of a public school. 2. It brings all the Grey Nun schools in the State directly into conflict with the Normal Schools ; so that, if a young woman wishes to be a teacher, she is told, you need not go to the Normal School : come to us, we will give you a certificate and you can then teach in any Common School of the State ; and 3 it enables the Grey Nuns, that is, the Romish Priests, to flood the country with women from the nunneries, to teach the Public Schools, and thus to make silly girls into devotees of the Church of Rome. These are the obvious reasons why special legislation was obtained to enable the Roman Catholic Church to foist its members upon the schools of the State, when no other sect asks for such special indulgence, and no other sects could, by any possibility, obtain it, if they should ask for it.

But if we are asked "How did it occur that such an outrageous, partial, sectarian, anti-American and suicidal law was passed by the Legislature, without opposition in either House, and was signed by Governor Tilden," *then* we cannot answer. No such law could be passed by the Italian Parliament. Spain's Catholic Cortes would reject it. Roman Catholic France would scorn the suggestion that Grey Nuns are to be judges of its teachers' qualifications. But here in the United States, in the 100th year of American Independence, the Legislature of the Empire State, whose system of public education is the most enlightened and advanced of any State in the world, here, on the 15th day of May, 1875, the Legislature passed a law authorizing the Grey Nuns, in any part of the State, to give to their pupils a certificate, on the strength of which, without any examination, they may be employed as teachers of any Public School in the bounds of the Empire State!

How did such a law come to pass? The date of its passage is to be observed : May 15th. It was near the close of the session, when legislation is rushed through without proper attention ; bills are often smuggled through unknown to members who, being intent on some bills of their own, neglect all others : a skilful manager seizes a favorable moment to get a vote, and the deed is done. For the Governor, who signs such a bill, there is no excuse, except that he may say, "If the Protestant members of both Houses see no harm in this, I will not object." And so the neglect of duty on the part of legislators becomes the Governor's apology, not justification, for withholding his veto. And the State is saddled with a law more unequal, injurious and silly than any other which the wit of man could devise to lower the standard of teachers' qualifications, to injure the Normal School system, and to fill the State with female missionaries of the Roman Catholic Church to go into

the schools, from Buffalo to Montauk, with their beads and breviaries to indoctrinate little girls at the expense of the people of the State!

How this thing was done without attracting attention at the time, we know not. That it will be suffered to stand for another year, would not be for a moment believed were it not for the subserviency of politicians to the Romish party, and the astounding indifference of Protestant citizens to the advancing power and pretensions of the Grey Nuns and their ghostly confessors.

The British Missionary Societies in 1875.

[From The Day of Rest.]

LARGE as the contributions in support of the Christian Societies of Great Britain have been in former years, they show for the year 1874-75 no diminution, but rather an increase. Comparing the incomes of 1872 with those of 1875, there is an advance in nearly every instance, as will appear from the following table :

	Income	
	1872.	1875.
Church Missionary.....	£153,697	£175,835
Propagation of the Gospel.....	113,124	134,826
Wesleyan Missionary.....	161,833	184,039
London Missionary.....	111,518	103,554
Baptist Missionary.....	47,850	50,121
United Methodists.....	11,771	11,119
South American.....	—	13,727
Moravian.....	18,017	18,381
Free Church of Scotland.....	21,640	40,030
United Presbyterian.....	—	38,461
English Presbyterian.....	8,000	10,213
Evangelical Society.....	4,342	3,872
Colonial and Continental Church.....	33,778	36,364
Christian Vernacular Education for India..	8,280	8,661
Colonial Missionary.....	3,291	2,901
Turkish Missions Aid.....	4,500	4,500

Of these associations, that for the Propagation of the Gospel in Foreign Parts is the oldest, having been in existence one hundred and seventy-three years. It owns a steamer in the South Pacific Ocean called *The Southern Cross*. The Church Missionary Society has recently sent five missionaries to the East Coast of Africa, the region opened up by Livingstone. Both this and the Propagation Society have paid attention to North-Western America. One of the greatest achievements of the Wesleyan Missionary Society is the Christianization of the Fiji Islands, and of the London Society the Christianization of Madagascar.

In the latter island there are 300,000 nominal Christians. The Baptist Society has had great success in India, especially in the education of East Indian women. The chief undenominational associations of Great Britain for Christian work, are the Bible and Tract Societies. These show the following comparative incomes from contributions for 1873 and 1875 :—

	1873.	1875.
Bible Society.....	£99,536	£119,093
Tract Society.....	13,137	23,278

The proceeds of sales and the total income of the British Bible Society for 1874-75 were £222,191, and those of the Tract Society £144,566. The Home Missionary Societies of England record also a steady increase of revenues. The following is not a complete list :—

	Income	
	1872.	1875.
London City Mission.....	£40,598	£46,606
Irish Church Mission.....	23,410	22,987
Ragged School Union.....	8,023	3,790
London Jews' Society.....	35,643	37,317
Church of England Scripture Readers' Society	11,238	11,191
Home Missionary Society.....	6,590	4,512
Irish Evangelical Society.....	2,902	2,964
Baptist—Home and Irish.....	5,400	5,401
Army Scripture Readers.....	8,800	9,156
Naval and Military Bible Society.....	—	1,224

The Ragged School Union, of which Lord Shaftesbury has long been the head, is being superseded by the national system of education. Lord Shaftesbury admitted at the last annual meeting that the number of children in these schools had fallen from 33,000 to 7,000. This Society has now 1,892 voluntary teachers, keeps up a shoe-black brigade, clothing clubs, and forty-nine “ragged churches.” Massing all these contributions together, the amounts may be divided as follows :—

Foreign and Colonial Societies.....	£836,604
Mixed Societies.....	142,371
Home Missionary.....	144,848
Total.....	£1,123,823

If other less conspicuous societies are added, the annual contributions made by the Christians of Great Britain to these voluntary associations would amount to £1,600,000.

The greatest change which has taken place in relation to Foreign Missions of late years is the acknowledgment by statesmen of their value as promoters of civilization. The Archbishop of Canterbury, in a recent address, said :—“ Formerly we were always told by those who

were most conversant with the Government of India, that we must be cautious not to give the slightest encouragement to missionary labor ; whereas, we are now told, on the highest civil authority, that there is no support to our great empire in India, and no support to the cause of civilization which that empire is laboring to diffuse, so great as the aid which the Government receives from missionaries."

The Martyrdom of Kennedy and Russel.

BY THE LATE J. H. MERLE D'AUBIGNE, D. D.

(From the sixth volume, just published, of the History of the Reformation in Europe, in the time of Calvin.)

BEATOUN, while sacrificing many victims, had lit a fire on elevated ground, "to the effect that the rest of the bishoppes myght schaw thame selfis no less fervent to suppress the light of God."* That signal was not made in vain. In the town of Ayr, in the midst of the rich plains of that fertile county, was a young gentleman named Kennedy, about eighteen years of age, who had received a liberal education, and had tasted of the Gospel, without having attained a well-grounded faith ; a state sufficiently accounted for by his years. Gifted with some poetic faculty, he had not spared the ignorance of some of the priests. Kennedy was seized and cast into prison. In the same diocese, that of Glasgow, there lived in a Convent of the Cordeliers one of those enlightened and pious monks who shone like stars in the deep night of the age. His name was Jerome Russel ; his character was good, his wit ready, and his mind enriched with literary acquirements. Wharton, writing to Lord Cromwell in November 1538, speaks of a friar John, a well-informed man who was imprisoned in Dumfries at the instance of the bishops, and who had been loaded with chains because he professed respecting the law of God the same opinions which were held in England. It is not to be doubted that he speaks of Russel. Dumfries is not far from Ayr.

The archbishop of Glasgow, Gawin Dunbar, was not of so persecuting a spirit as Beatoun, and as lord chancellor, he was invested with the highest authority in the state. It was then the summer of 1539, and as Beatoun, although named Cardinal, had not yet received the pontifical act which conferred on him that dignity, he could not have dared to appear in the diocese of Glasgow with his cross borne before him. But it was not enough for him to know that the learned Russel and the young Kennedy were in prison, he must get them burnt. Consequently he sent to Glasgow his favorite agent Lauder, who could affect insinua-

* Knox. Reformation in Scotland, p. 71.

ting manners and put on exaggerated pretensions to compass his ends. The clever notary, Andrew Oliphant, and the ardent monk, Mortman, accompanied him, charged to obtain from the archbishop the promise "that he would imbrue his hands in the blood of the friends of God." Knox therefore calls these three men *Satan's sergeants*.

Having reached Glasgow, the three men got around the Chancellor-pretlate, and demanded of him far more than he could lawfully grant : he was not only to have the two evangelical Christians examined, he must put them to death. What reproaches he would incur if he protected heretics ! what praises would he not win were he ardent in serving the Church ! Gawin yielded, and Russel and Kennedy were put on their trial. They appeared before the court, over which the archbishop himself presided, and the proceedings began. Thanks to the inventive zeal of Lauder and his colleagues, numerous charges were brought forward against the accused. Kennedy had an upright soul, but had rather an inclination to the faith than the faith itself. The imposing display of judicial pomp, the gravity of the accusations, the severity of the punishment which was preparing, and the horrible agony which was to precede it, all disturbed the young man ; he was distressed, and being sharply pressed to retract what he had written, he was intimidated and went astray.

Russel, on the other hand, whose faith, the fruit of close examination of the Word of God, was developed and established by long-continued studies, appeared full of decision. He replied with wisdom to his accusers, defended by powerful proofs the doctrines which he professed, and repulsed with calmness, dignity, and integrity the false accusations of his enemies. His words had an unlooked for result : they reawakened the conscience of his young companion. The Spirit of God, the Spirit of all consolation, worked in him. The Christian life, which had scarcely begun in his heart, now expanded itself. "He felt himself, as it were, a new creature ; his mind was changed ;" a living faith filled his heart ; he was confirmed in his resolution. From that time he no longer hesitated to give up his life for the truth. The happiness which he had lost came back to him ; his countenance brightened, his tongue was loosed, there was a radiance in his whole person ; and, falling on his kness, he exclaimed with joy—"O, eternal God, how wondrous is that love and mercy that thou bearest unto mankind, and unto me the most evil and miserable wretch above all others ; for even now, when I would have denied thee and thy Son, our Lord Jesus Christ, my only Saviour, and so have casten myself in everlasting damnation, thou, by thine own hand, hast pulled me from the very bottom of hell, and makest me to feel that heavenly comfort, which takes from me that ungodly fear wherewith before I was oppressed. Now I defy death." Then, rising, he turned towards his persecutors, and said, "Do what you
ease I raise God I am ready

The prayer of Kennedy touched the Archbishop of Glasgow. He was disturbed. "It is better to spare these men," said he; "executions such as those which have taken place only do harm to the cause which they are meant to save." The cardinal's agents resolved to frighten the prelate, whose weakness they well knew, and they cried out lustily—"Take care what ye are doing, my lord. Will ye condemn all that my lord cardinal, and the other bishops and we have done? If so ye do, ye show yourself enemy to the kirk." Fear fell on the archbishop. Repressing the pity which had touched him, and silencing his conscience for the sake of preserving his reputation and his comfortable and easy life, he gave way.

Russel had remained calm till then, but, exasperated by the calumnies of his enemies, indignant at the weakness of the archbishop, and confident in his own innocence, he said with dignity, "This is your hour and power of darkness; now sit ye as judges, we stand wrongously accused, and more wrongously to be condemned; but the day shall come when our innocency shall appear, and that ye shall see your own blindness, to your everlasting confusion. Go forward, and fulfil the measure of your iniquity." Russel and Kennedy, condemned to the flames, were immediately handed over to the secular power.

The day following, as they passed to the place of execution, Russel thought that he perceived some apprehension in his friend. "Brother," said he, "fear not; more potent is he that is in us than he that is in the world. The pain that we shall suffer is short, and shall be light, but our joy and our consolation shall never have end." They who heard it were wonderfully affected. When the two martyrs arrived at the pile, they fell on their knees and prayed; then, rising, they were bound to stake without uttering a word, and supported the fire with patience, making no sign of fear. "They won the victory over death, looking with faith," said a historian, "for everlasting habitations."

MISSIONARY INTELLIGENCE.

HOME WORK.

Cincinnati.—Miss Schiller and Miss Purlier.

MISS SCHILLER writes, under date of Nov. 1st:—

"During the past month I made about one hundred and ten visits, to families, mostly German. Many of these are of Roman Catholics and German infidels. They appear friendly to me, and generally ask me to come again. They are

willing to take the reading matter I offer them, and frequently ask me for a book or something to read. I continue the practice of lending books; among others is the one entitled 'St. Bartholomew's Night.' Both Roman Catholics and Protestants seem eager to read these books. A few requested me to pray for them, and to remember them in my prayers at home.

"Four visits were made to the Cin-

cinnati Hospital. In this institution I am much encouraged and interested. I always make an effort to speak to all the poor inmates; and, yet there are two or three cases whom I make special subjects of prayer. One young woman, a German Protestant, thinks she is recovering in answer to prayer. Another, an American Roman Catholic, to whom I gave a Testament with Psalms, always wishes me to pray with and for her. She says: 'O, there is so much power and grace in prayer. When I leave this Hospital I will join a Methodist Episcopal Church; for in heart I am an Evangelical Protestant.' My Sewing School is small, averaging only thirty-five; but I am much encouraged in my Sabbath School class. I have great hopes concerning every girl in it—hopes which I trust may all be fulfilled.

"We have had a very pleasant visit to the City Infirmary. We are admitted freely here, and allowed to read, sing and pray with all; and we are led to suppose that some of the patients are benefited by these exercises. I have distributed a great many Tracts and Papers during the month, also one Testament.

"I pray that God may add His blessing to all efforts made in the upbuilding of His Kingdom."

MISS PUBLIER makes some interesting statements in her report, under date of Nov. 5th:—

"The Sewing School has been resumed, and the number of pupils increases each week. Materials must be procured, work prepared, and an hour's instruction given each day on moral and religious subjects. My Sabbath class numbers about two hundred. It requires time, thought, and heart-work, to prepare instruction for these dear children. It requires money to procure

Scripture cards for them, and reading matter for their parents.

"Street preaching is still maintained. The people are as clamorous as ever for tracts and papers. Some Romanists who came at first only to disturb the meeting, are now orderly, and ask for German Protestant reading; others call out for the Christian Press. These gatherings are made up of foreigners.

"The Jail and Hospital must be visited. In the latter are many cases of interest; among them young C——, approaching death with fear. Unable to apprehend Christ by faith, he listened with interest to my words, and finally grasped the true idea of faith in Jesus. All fear was removed, and he passed peacefully away, like 'One whom his mother comforteth.'

"Our last visit to the Infirmary was delightful. The Superintendent and family treated us very kindly. After visiting through the wards, we went to the school room, and addressed the children. At the sound of the bell a large audience assembled in the chapel. All ages were represented, and all creeds. The Rev. H. Bushnell addressed them, and by request, Miss Schiller and myself followed. The old and young, and little children, listened with deep interest and evident emotion. At the close, we distributed hundreds of tracts and papers among them. Many of the women gathered around us, embraced us with affection, protesting that we must not go without a promise to return soon. O, these poor hungry souls, how much they need to know a Saviour's love and sympathy. But here are the daily walks, and visits, in the city. In one of the latter was found a young girl who had escaped from the Sisters of *Mercy*, on account of cruel treatment. A kindly lady assisted in improving her wardrobe, and she now attends church and Sabbath-school. Yes—

terday another similar in circumstances was provided with a refuge.

"As the good Shepherd has sought these wandering ones, may we not hope that He will bring them to His own fold? Help me pray for these."

Chicago, Ill.—Rev. A. Miller.

OUR German City Missionary, in Chicago, Ill., Rev. A. MILLER, reports as follows concerning his efforts during the month of October:

"The approach of cold weather increases my duties. The poor must be visited and cared for, and their number is legion in this great city. The hard times have thrown multitudes out of employment, and many of these are Germans. It is sad to witness the suffering that prevails. If I did not find out these cases, and report them to charitable societies, they would be entirely destitute of temporal supplies. Many of these persons are Roman Catholics, and they cannot understand why Protestants are so kind in providing for their bodily wants.

"While this season of the year calls for charitable work, it is the most favorable for spiritual efforts. The laboring man has more time for reflection. The adversities of life lead some hearts to seek solid comfort in the religion of Christ. It is my purpose to take advantage of all these circumstances for the good of souls. The Holy Spirit is being poured out upon the people, and the various churches report an increasing religious interest. During the month I visited over one hundred and fifty families, and never have I found the people more disposed to hear the Gospel.

"The Hospital affords an interesting field of labor. I offered a tract to a Roman Catholic. He said, 'If you have anything to eat, I will take it.' This gave me an opportunity to talk to him

of the 'bread of life.' Another Romanist gladly received a Bible, and promised to read it. It is not easy to estimate in figures the amount of work done in this way, but in the great day, it shall be revealed."

Iowa City, Iowa.—Rev. J. Poduril.

REV. J. PODURIL, our Bohemian Missionary in Iowa City, Iowa, and surrounding country, in writing of his work during the month of October, says:—

"The work of the Lord goes on, notwithstanding the difficulties that oppose us at every step. It is true that we do not behold as much visible fruit as we desire, but there are certain signs, which indicate a change in the right direction. Among the Bohemians there are some men of wealth and influence, who are hostile to Christianity, but the masses may be considered as only indifferent. They have come to this country to secure homes. Being mostly poor, they buy a few acres of prairie, build a rude hut, and begin the battle of life anew in this western territory. By industry and economy, they accumulate property rapidly, but in this struggle they become intensely secular. Hence it is difficult to make them appreciate spiritual things, but when they can get a religious paper in their language, they read it with deep interest.

"My greatest encouragement, therefore, is the demand for the *Hlas Pravy*, or *Voice of Truth*, the first Bohemian Protestant paper ever published in America. During the past two years, thousands of copies have been circulated in Iowa, and other States. The Roman Catholics read it, and are favorable to it. One of them, an intelligent man, said to me that he desired the paper to be sent to him, as the entire family liked it. The *Pritel Ditek*, or *Friend of Children*, a beautifully illustrated

youth's paper, published at Pardubitz, Bohemia, is admirably adapted to the young, and I wish we had the means to give it an extensive circulation.

"In visiting the families, I receive a cordial welcome, and when a good opportunity presents itself, I urge them to accept Jesus. I love to remind them of Huss, and tell them of that grace, which sustained him in the flames. By these conversations, I am enabled to benefit, I trust, more than a hundred families each month. May the Lord bless the efforts of His unworthy servant to lead the unsaved to Christ."

Muscoda, Wis.—Rev. J. Zvolanek.

Rev. J. ZVOLANER, our Bohemian Missionary, in Muscoda, Wis., and surrounding country, reports as follows concerning his labors during the month of October :—

"It is with pleasure that I announce an increased attendance at public worship on the Sabbath. The Holy Spirit is evidently blessing the truth spoken in the past, and drawing many hearts to the Divine Redeemer. Hence, I am much encouraged by the interest manifested, and my prayer is that our 'little flock' may be greatly strengthened.

"In my visits I have met several interesting cases. One Roman Catholic desired a Bible, but feared the priest. He now reads it secretly, and is delighted with it. Another is refused the sacrament, because he persists in sending his children to the free school. The result is that the parents now attend our church, and the children our mission school. It is my opinion that many intelligent Romanists will leave the 'Mother Church,' because of its opposition to our common schools.

"Our day school is growing, and the mission school on the Sabbath is also improving."

Milwaukee, Wis.—Rev. H. Mix.

Rev. H. MIX, who is now our German City Missionary, in Milwaukee, Wis., in place of Rev. J. G. Achenbach, sends this report for the month of October :—

"The friends of mission work in this city regret the removal of your former missionary, Rev. J. G. Achenbach, who is compelled, on account of poor health, to seek a more congenial climate. During the past year, he labored efficiently in our midst, and laid a good foundation for the future. At the solicitation of the German pastors, I have consented to take his place, and have already done some work.

"After a careful survey of the field, I am convinced of the importance of earnest Christian efforts in the stronghold of German Romanism. It is true that we have a difficult element to manage, but we must labor patiently and prudently, and we shall have fruit. During the month I have made many calls, in order to get acquainted, and hence can not give any items of special interest. The people received me kindly, and with many I prayed. In future reports I will aim to furnish interesting details."

Pittsburgh, Pa.—Rev. C. Lepper.

Rev. CHRISTIAN LEPPER, who is acting as German City Missionary, in Pittsburgh, Pa., sends this report for the month of October :—

"This large and growing city is a promising mission-field, and I have often prayed that a greater work might be done among our numerous German Catholic friends. The American and Foreign Christian Union is reaching many of my countrymen in such populous cities as Boston, Cincinnati, Louisville, and Chicago, and I am glad that the Society has commenced, for the first time, labor to evangelize the Romish element in Pittsburgh. The German

Roman Catholics have several strong churches in this city, and Allegheny City, across the river, while the Rationalistic Germans present to us the sad spectacle of a large and influential class without God.

"It is not easy to attract Romanists and Rationalists to Protestant sanctuaries, but they can be approached in their homes, and good impressions made upon them. In this work I have had considerable experience, and I rejoice that it is my privilege to sow the 'good seed' in this great city. There is no instrumentality more efficient in reaching the Germans than a tract or book. They love to read in their own language, and if we do not give them the truth, the servants of Satan will place in their hands the poisonous literature of the day. Hence, I propose to distribute German publications, adapted to the people, especially tracts, on the observance of the Sabbath. It is sad to witness the general desecration of the Lord's day by my German countrymen, but we must labor to teach them 'a more excellent way.'

"In the two weeks since I commenced work, I have visited eighteen families, prayed with three, and had lengthy religious conversations with eight. Two invalids were visited, and several Roman Catholics conversed with. I preached four times, and I trust, not in vain."

Spain.

A CHURCH ARISES FROM THE READING OF THE BIBLE.

In the December number of the *Missionary Herald*, for advanced sheets of which we are indebted to the Secretaries of the American Board, Rev. T. L. Gulick writes of the interesting way in which a church has arisen from the reading of the Bible. He says:

"Through the influence of a few Bibles the gospel has taken root remarkably in the village of *Yznatoraf*, near Baeza, in Andalusia. I have lately met the man who is the founder and leader of the church in that village. He is an uneducated, laboring man, about forty years old; can just read and write, and is not fluent, as Spaniards generally are. But he has stored his mind with Scripture, of which he can quote much and accurately, and he seems to be devoted to his newly found Saviour and his cause.

"This is what he says of his conversion: In March, 1872, he bought a Bible, and shut himself up in his house to read it. For three days, from morning till evening, he continued reading. When he came to the second commandment he was thrown into great agitation. He had received from his ancestors two sacred images, four feet high, and he was accustomed to repeat his prayers before them. One represented God, the other St. Joseph. 'Wife,' he said, 'it is wrong; I must destroy these images.' His wife was terrified, and protested, and he took no further action then, but returned to his reading. When he had read Isaiah xlv. his resolution was fixed. He rose early in the morning, removed his images to the back yard, placed them before him, took his axe and knelt to ask for guidance in this crisis of his life. 'O God,' he prayed, 'if they are deceivers, and I am to destroy them, make it known to me.' At once he felt that he had received his answer. He rose from his knees, down came the axe, and the images were soon reduced to kindling wood.

"Alone he had taken the decisive step; the Rubicon was crossed. If his neighbors had then known what he had done his life would have been in danger. His position required much faith and

courage, and they seem to have been given to him, notwithstanding the small light he then had.

"But after taking this step, he says, light and joy came pouring into his mind and heart,—one more fulfilment of the promise that he who does God's will shall know of the doctrine.* Now persecution began. He held some village office, and his brother officials said, 'Give up that pestilent book which is making you mad, and by which you are making others mad.' He had already begun to preach the gospel from house to house, in the streets and in the fields. They finally told him he must give up his office or the book. He gave up the office without hesitation, and now troubles thickened. As everybody turned against him, he found it very difficult to win the daily bread necessary for his wife and four children. Then two of his boys died of small-pox. The parish priest declared, from the pulpit, that it was a judgment from

* "At a prayer meeting which our friend attended in Madrid, we were discussing how Christians could best find light on difficult questions. He immediately quoted James: 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him,' together with the three following verses."

Heaven. Then his friends combined in urging him to give up the fatal book; but only to meet his firm refusal. Next they tried money, equally in vain. 'What?' he said, 'shall I sell my Saviour for a price!'

"At last a change came. His neighbors perceived that there was a new spirit in their midst and they began to respect him. He held meetings, and some of his friends were converted. The villagers began to wonder how he knew so much. The priests, having failed to accomplish anything by denunciation, came and argued with him; but his appeal was always to the Word of God, which they were unable to withstand. Then a general persecution broke out, and about five yielded to the storm. 'This,' he says, 'was the worst trouble of all. I went out into the fields, fell upon my face and wept, and prayed, 'O Lord, suffer not thy Church to be destroyed.' So he supplicated for hours, and returned to his home believing that his prayer would be answered. And so it was. The faith of many increased, while the persecution decreased, and there is now a small but compact body of believers in Yznatoraf."

LITERARY NOTICES.

Messrs. Robert Carter & Brothers have just published the sixth volume of the *History of the Reformation in Europe in the time of Calvin*, by J. H. Merle d'Aubigné, D.D., translated by William L. B. Cates. It is much to be regretted that this magnificent historical work has not received, at least in this country, the attention it deserves, and that its circulation has come far short of that of the same author's previous work on the earlier or Lutheran phase of the same Reformatory movement. The two works belong together; they

are written on the same general plan; they are of equal interest, and they ought to be found side by side in the family and the Sunday-school library. It is perhaps unfortunate that the name of Calvin appears in the title, for the important movement described by no means hinges on him. Nor is Geneva the sole or even the principal scene in the drama. France, Scotland, England, Italy and Germany are the countries chiefly referred to in the volumes heretofore published. In the two volumes that are yet to appear, and for

which Dr. Merle d' Aubigné at his death left the greater part of the material, Sweden and Denmark, Bohemia and Moravia, Poland, the Netherlands, Spain, Germany to the death of Luther and Geneva to the death of Calvin, furnish the great topics. The first half of the present volume is consecrated to the Reformation in Scotland, from its beginning to the martyrdom of Wishart and Cardinal Beatoun's murder.

Daily Thoughts, by Rev. T. De Witt Talmage, D.D. (New York : Dodd & Mead), is a handsome volume full of instructive suggestion, set forth in the author's vivacious style. We have noticed less of that extravagance which is apt to mar Dr. Talmage's best efforts.

The Odd One. By A. M. Mitchell Payne, Author of "The Cash Boy's Trust," "Rhoda's Corner," etc. (R. Carter & Bros.) An interesting story for boys and girls of twelve or fifteen.

From Jest to Earnest. By Rev. E. P. Roe. (New York : Dodd & Mead.) We shall attempt no elaborate analysis of this story. Mr. Roe has earned a high place among writers of fiction, and we are glad to bear our testimony to the healthy tone pervading his writings. "From Jest to Earnest" will, we think, rank among the best things he has written, as it is among the most entertaining.

Elsie's Womanhood. By Martha Farguharson, (Dodd & Mead) is the sequel of a very telling series of books. Elsie Dinsmore is a very cleverly drawn character and has won her place in the affections of many readers, both among the young and the old.

Brenford Parsonage. By the author of the "Win and Wear Series." (R. Carter & Bros.) A very pleasantly told story of the revolution made in a destitute neighborhood by the kind and faithful labors of a few Christian people.

R E C E I P T S

*In behalf of the American and Foreign Christian Union, for the Month ending
31st October, 1875.*

MAINE.	
Auburn. A Lady, per A. B. C., for F. M.	\$5 00
MASSACHUSETTS.	
Boston. Perry Trust Fund.....	200 00
Saxonville. Rev. Chas Jones, for Mexico, \$2.42 and C. W. \$1.....	3 42
Campello. Miss S. Packard \$2.50 and C. W. \$2.50.....	5 00
	208 42
NEW YORK.	
N. Y. City. W. J. A., for Mexico.....	5 00
" Mrs. C. C. Colgate.....	30 00
Auburn. Mrs. J. F. Willard, for L. M.'s, \$90, for C. W. \$10, for general pur- poses \$25.....	125 00
Naples. Mrs. M. N. Van Renschooten, for Mexico.....	1 00
Trumansburgh. R. Tallmadge \$1; H. M. Potter \$2.....	3 00
Aurora. Presb. Church, per N. L. Za- briskie.....	15 00
	179 00
INDIANA.	
Evansville. Rev. C. Schrenck.....	10 00

IOWA.	
Morning Sun. Presb. Church	36 00
Stanwood. United Presb Church	20 00
Red Oak. Meth. Epis. Church.....	15 25
Kosta. Meth. Epis. Church.....	30 00
Walnut Creek Church.....	10 00
Stanwood. Meth. Epis. Church.....	15 25
Tiffin. Meth. Epis. Ch.	5 00
Keyser's School.....	5 00
	136 50

*Received for the CHRISTIAN WORLD, in ad-
dition to items specified above :*

T. Ferguson \$2; D. Maul \$1.10; Mrs. S. H. Fowler \$1.10; Rev. P. J. H. Myers \$1; W. Blatchley, M.D., \$1; L. B. Cotes, M.D., \$1.15; J. Bagley \$2.25; W. Alling \$2.10; Rev. H. M. Jones \$5; Miss S. C. Brinckerhoff \$1.10; Mrs. B. B. Beckwith \$5; Mr. Fraser \$1.10; J. W. Yandea \$2.20; Rev. H. L. Starks \$1; C. McKinney \$3; Rev. D. F. Bonner \$1.10; Mrs. C. S. Cushing \$1; Mrs. F. M. Cum- mins \$1.25; W. O. Marvin \$1.10; smaller sums \$2.25.....	36 80
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Total for the Month.....\$575 72



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